

**Stop Momently!**

Before proceeding to read this Qur'an translation it is *imperative* that *you please become fully aware* of certain *facts relevant* to this translation! The facts are:

- A. This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristic; and
- B. It is also *unique*, in that it *meticulously adhered* to the fact that words of The Qur'an have *no synonyms* and *each* is used for its own *explicit and implicit* characteristics!
- C. It had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.) *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not least utmost efforts* were exerted to *ensure* that
- D. **Since The Qur'an is *perfect all-around*, and that it is *unique, sacred and supreme*, therefore surely *no addition, deletion, or alteration of any part* of its text is a fact *vitaly maintained throughout*!**

Hence, it is *especially important* for any reader to *first read* its *Introduction*, particularly *Sections 35-38*, in order to have a *good understanding* of the *imperative basic principles* and the *prerequisite methodology* of such a *unique* translation, for a *subsequent good*, and perhaps, proficient understanding of The Qur'an. However, *short of such a reading*, the following four-page *synopsis* is a *must reading*!

It is imperative to follow *four fundamentals* of translation *vis-à-vis* translation for The Qur'an!

**First: The Qur'an is made Arabic!**

"Verily We made it<sup>x</sup> Qur'an<sup>x</sup> Arabic..."(S43:3)! (The superscript "<sup>x</sup>" on it<sup>x</sup> says that this "it<sup>x</sup>" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic! Each word in The Qur'an carries *specific* meaning, which *it* and *it alone* carries! There are *no synonyms* in The Qur'an! Which means *every word* used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts, in addition to its *explicit* import! That is to say, because of the *complete lack of synonymity* in The Qur'an: *no other word* can ever be employed *instead* of the one used in the diction of The Qur'an! Hence the *absolute need* for a *precise textual* translation!

**Second: The Qur'an is in Arabic tongue-expression!**

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic..." (S16:103)  
 Arabic tongue-expression, that is: *idiomatic* Arabic, which means combining one Arabic word with another (*Arabic word*) and the result is a meaning which *neither* of the two *conveys*! For example: "the path's son"= "the traveler"! There is no *path*; there is no *son per se*! Another example: "[He] eats his dead brother's flesh"= He *slanders* another person! There is no "*eating*", there is no "*flesh*", and there is no "*dead brother*" *per se*! (In Arabic the pronoun "*he*" is *implicit*, that is why it is in *italics and bracketed*)! The Qur'an contains *myriads* upon *myriads* upon *myriads* of such *lofty and sublime, elegant and eloquent* Arabic tongue (*idiomatic*) expressions! So one has to be very familiar with such *idiomatic* expressions to know and translate the *exact meaning or meanings* of such expressions which are *rife* in the Qur'an! There are numerous books dealing with such expressions and Arabic *idiomatic renditions*. Clearly, English has "English-tongue" (= *idiomatic English*) expression! Example: *troubleshooter, cakewalk, circle the wagon* and *soapbox*! So, if one is *not* familiar with such expressions he/she *cannot translate* them!

**Third: diction of The Qur'an had been descended by Arabic-rules!**

"We descended it<sup>x</sup> (*by*) Arabic rule!" (S13:37).

By Arabic *rule*, means *following Arabic language rules of grammar and conjugation*, the *morality and wisdom* of the Arabs, *as polished and improved by divine intervention*!<sup>2</sup> Because the diction of The Qur'an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur'an would *not be correctly understood, let alone be translated*! There are many *specialized* books dealing with such topics, especially books of إعراب القرآن = *desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence!

**Fourth: The diction of The Qur'an could be by *Sha'rey'ah* dicta!**

The fourth fundamental is the *Sharey'ah imperative*! Which means there are certain *Sharey'ah requirements by definition*, became known as the *establishmentarians*! That is: terms *religiously defined*

<sup>1</sup> See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for an elaboration. The word rule= "حكما" is *adverbial* so it is approximated through the word "*by*"!

<sup>2</sup> See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for elaboration on this point.

and are ubiquitously accepted! For example: Prayer! Linguistically speaking, prayer=*invocation or place of praying*! But by *Sharey'ah* definition Prayer is *universally* accepted as having had *ghusol* or *wodho'a* (a prescribed bathing or a simple cleansing), entering into the Prayer by enunciating: “*Allaho Akbar*”, doing all the prescribed rituals and gestures, and exiting from it by: enunciating: “*As-Salamo Alaykum wa Rahmato Alla'he*”!

In addition to those *four-fundamentals* stated above, there are *three-corollaries* that follow from those fundamentals! In order to exactly convey the rather terse and meticulous text of The Qur'an, that is conveying it in its Arabic sense and flavor! English words must be treated likewise, i.e. at times transliterated, masculinized, or feminized as needed! (See below).

### The corollaries that follow from the four fundamentals

1. Qur'anic Arabic is *very unique*, i.e. there is *nothing* like it; it is *in a class by itself*! Its words are very *precise, highly descriptive, denotative, connotative, eloquent, and elegant*! Its *implicit* meanings are almost as exciting as its *explicit* imports! If you were *very fluent* in Arabic and were to read The Qur'an *in Arabic* you will *surely not* fully understand it *except with some help*! Its words are *packed with meanings*!
2. Except for about a *dozen* words, and a very *short* list of pronouns, English words, by and large, are *neutral* with respect to the gender! Arabic words are *unlike* English with respect to gender, i.e. *every* word is either *masculine* or *feminine* and so, their *referents* and *modifiers* become of *vital importance* in conveying the *intended* message(s)!
3. English words *almost all* are *not* conjugative! In fact so many common words do not have a simple *past tense*, e.g.: truth, patience, mercy! Also, *not* all verbs have *subjective* nouns, so such nouns are *hard to find*, *objective* nouns are *much* harder to find, if at all they exist!
4. Arabic words are *rational* and *conjugable*, so you can *easily find* or *almost* make *any word* you desire with a great deal of *precision* for the *intended* meaning! Also *subjective* and *objective* nouns *do exist* with *impressive descriptive precision*!
5. Based on the above I had to make *three innovations* to *accommodate* the *entire* diction of The Qur'an:
  - A. Transliteration of words that have *no* English equivalent! Such words are *transliterated* and *parenthetically* explained, for example: *ba'al* (*master/owner/husband*), and also a footnote is added, as the word: *ba'al*, has another meaning=*an idol worshipped by some Arab tribes prior to Islam*!
  - B. Superscribing and square bracketing of pronouns! Since Arabic pronouns are *gender sensitive* and that they could be (a) *connected*, (b) *detached*, or (c) *hidden (implied)*, therefore *specifying exactly* the *intended* pronoun is *vitaly important*! So, I have established a list of such pronouns *specifying* the *referent* pronoun so as to *completely remove any ambiguity* as to the *referent*, comporting with the Arabic which does *not* have any such ambiguity to begin with! Consider the following for an *illustration* the pronoun: **you**! Clearly in English this *you*, could stand for *masculine, feminine, singular, or plural*! In Arabic such *neutrality* leading to a *concurrent ambiguity* does *not* exist!

So this *you* is superscribed with an "s"=*you<sup>s</sup>* so it is for the *masculine, singular addressee, detached and not hidden*! If it is superscribed with an "f"=*you<sup>f</sup>* so it is for the *masculine, plural, addressee, connected, and not hidden*! If it is superscribed with a "g"=*you<sup>g</sup>* then it is for *masculine, singular addressee, connected, and explicit* ending-pronoun ك, as in اِنَّكَ = *very you<sup>g</sup>*.

If it is superscribed with an "h"=*you<sup>h</sup>* then it is for *masculine, singular addressee, connected, and explicit* ending-pronoun ت, as in احسبت = *do you<sup>h</sup> reckon*.

If it is superscribed with a "z" and bracketed and italicized = [*you<sup>z</sup>*] then it is for *masculine, plural addressees, and explicit (not hidden)*; or “y” for *feminine, singular addressee, detached and explicit*, ك, as in اِنَّكَ = *verily you<sup>y</sup>*.

If it is superscribed with an "s"=*you<sup>s</sup>* then it is for *feminine, singular addressee, connected, and explicit* ending-pronoun ت, as in كنت = *verily you<sup>s</sup>*.

- C. Masculinizing or feminizing certain words as needed! This was done by superscribing a word with <sup>w</sup> for *feminizing* it or <sup>x</sup> for *masculinizing* it, e.g.: tree<sup>w</sup> and pen<sup>x</sup>!

There are *under twenty* different such superscribed words, that are *repetitive* and so they will be *obvious* and *easily remembered* and *appreciated* (for *eliminating ambiguity*) as one reads on!

- D. Transliterated and Superscribed Words

This compendium of *transliterated* and *superscribed* words was fairly large, as this compendium had exhausted the entire English alphabet! So, a *newer* approach was *implemented* for *brevity* the *final* revision of this compendium; subsequently many of the superscripts were *spared*! Listed below are those letters, now *not* needed, giving rise to an *apparent discontinuity* in this compendium *vis-à-vis* normal order of alphabetical superscripts! To avoid a restart, which would involve very valuable time and endeavor, it was decided to leave all as is but list the now *defunct*, i.e. *not* used alphabets as well as those left in use! The list includes:

The defunct: e, i, j, k, l, and q. The one left in use are:



- a. See p 4 below.  
b. Used for the *plural, masculine, addressees*, e.g.: **لكم** = you<sup>b</sup>  
c. Used for the *plural, masculine, addressees*, with **ت الفعل**, e.g.: **قمتم** = you<sup>c</sup>  
f. Used for the *masculine, plural you*, you<sup>f</sup> = **أنتم**!  
g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: you<sup>g</sup> = **إنتك**;  
m. Used in combination with y for *plural feminine* such as you<sup>y m</sup> = **أنتن**  
n. Used as a *superscript* for *masculine plural mood*, e.g.: your<sup>n</sup>!  
o. Used for **“ما”** which is equivalent to **“حيث”** = whence, **“ما المصدريه”** = when<sup>o</sup>  
p. See below:

The pronoun “who”/“whom” stands for *eight distinct* types of designations:

- (1) As *connective noun* “who<sup>x</sup>”/“whom<sup>x</sup>” **“الذي” = اسم موصول** or **“ما” = “which<sup>x</sup>”**
  - (2) Who<sup>r</sup> / “whom<sup>r</sup>/which<sup>r</sup> = **“الذين”**, but in *Arabic* some time albeit **“اسم موصول”**
  - (3) But *written and enunciated* as **“من”**, so to *distinguish* such designation **“من”**, it is superscripted with a “p” = who<sup>p</sup> or whom<sup>p</sup> or which<sup>p</sup>! So, who<sup>p</sup>/whom<sup>p</sup>/which<sup>p</sup> all stand for **“مَن”** accordingly!
  - (4) As *interrogative noun* = who<sup>a</sup>/whom<sup>a</sup>/which<sup>a</sup> = **“من” = “ما” = “اسم استفهامي”**
  - (5) As *conditional noun* = whoever/whomever/whatever = **“أداة شرطية” “من” or “ما” = inasmuch/so-long as!**
  - (6) As who<sup>r</sup> for a *plural masculine* “who” = **“الذين”**
  - (7) As who<sup>u</sup> indicates *singular feminine*, as who<sup>u</sup>/whom<sup>u</sup>/whose<sup>u</sup> /which<sup>u</sup> = **“التي”**
  - (8) As who<sup>v</sup> superscript<sup>v</sup> indicates *plural feminine pronoun*: as who<sup>v</sup> = **“اللائى أو اللاتى”**
- r. See p (6) above.  
s. Used for *separate, apparent, masculine, singular you* = **“أنت” = you<sup>s</sup>!**  
t. Used for two situations: *singular, masculine, addressees* e.g.: your<sup>t</sup>, or for *plural, masculine, addressees* with **ت الفعل**, e.g.: **قمتم** = you<sup>c</sup>  
u. See p (7) above!  
v. See p (8) above!  
w. Used to indicate a *feminine gender / feminine-gender-referent*, e.g.: self<sup>w</sup>, village<sup>w</sup>, or a *feminine pronoun* it<sup>w</sup>!  
x. Used for *masculine gender or a masculine gender-referent*, for example, book<sup>x</sup>, or a *masculine pronoun* it<sup>x</sup>!  
y. Used for a *feminine plural: verb* e.g.: **“ate<sup>y</sup>” = “أكلت”** or *pronouns*: **“they<sup>y</sup>” “them<sup>y</sup>” or “their<sup>y</sup>”** or for *singular feminine you* y!  
y m. *Plural Feminine* e.g.: **“كَلَّتْ” = eaters<sup>y m</sup> as “eaters”**.  
z. Used for *masculine plural verb*, denoting **“و”** or **“ي” = augmentation or union “waw,”** you<sup>z</sup>, or they<sup>z</sup> for denoting **“و”** or **“م” = augmentation or union “waw,”** versus you = you<sup>f</sup>, **أنتم**, the *masculine plural pronoun*!

Also, for denoting **“ة/ت التانيث” = the feminizing-denotative suffix “ة/ت”** for the singular, = She<sup>y</sup> e.g.: eater-she<sup>y</sup> = **“أكلة”**, or for the plural, e.g.: **“كَلَّتْ” = eaters<sup>y m</sup> as “eaters”** *per se* could be *masculine* **“أكلون”** as well! So the *double superscripts* certainly specify the *referent* without any ambiguity; although -she<sup>y</sup> = the *feminizing-denotative suffix* is the correct one, at times such designation becomes a bit *awkward*, so a *superscript* of <sup>w</sup>, e.g.: earth<sup>w</sup>, as stated above *suffices*.

**Exception to the rule of strict adherence to the text of The Qur’an:** The suffix pronoun **“نا”** for the *singular, plural* or the *speaker’s aggrandizement* in Arabic has *no* English equivalent *per se*! So to avoid being/sounding *too* verbose, pedantic or awkward the word **“we”** in Arabic = **“نحن”**, will be used to *approximate* for **“نا”** as *most appropriate* alternative! For example: **“قلنا”** = “said we” = strictly speaking = **“قال نحن”**! But **“قال نحن”** is very awkward, to say the least! However, we will use it to mean: **“قلنا”** in all *identical* or *similar* situations!

**Annotation:** In English there is no way to *exactly* say: **“كذب”** = *he considered and said that a statement/fact stated by another person is false/a lie!* So for **“كذب”** I settled to use **denied!** Similarly for **“جدد”** = *by absolute stubbornness he denied a statement/fact stated by another person while he knows full well that it is true!* So for **“جدد”** I settled to use **rejected!**

تم هذا التقيق لهذا الـ Prelude بالحمد والشكر لله سبحانه وتعالى، بعد بعض تصحيحات المقدمة (The Introduction)، فالحمد والشكر والثناء لله وحده والصلاة والسلام على سيدنا وحبيبنا محمد المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً! الأحد 1431\07\01 الموافق 2010\06\13م. وآخر تقيق: الاثنين 1432\12\25 هـ الموافق 2011\11\21م.

المترجم والفقيه لرحمته سبحانه وتعالى:

عبد العزيز بن فهد المبارك



By Allah's name *Ar- Rahman<sup>1</sup> Ar-Raheem* (*The multitudinous mercy Giver*)

## Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abduallah, who is a *mercy gifted* by Allah to all humanity! The Qur'an is Allah's *message(s)* and Mohammad's (SAWS) *permanent miracle in fact miracles, in its facile but inimitable language!* The Qur'an *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ 51:56

"And not I created the Jinn and the humans except to worship [Me]<sup>2</sup>!" (S51:56)

The above *Ayah*<sup>3</sup> (S51:56) by and large is *self-explanatory*! It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)<sup>4</sup> says that He created the Jinn and the humans for nothing else *except to worship Him*! Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to* (i.e. *obeying*) His *Criteria of prescription and proscription*, as embodied in *The Qur'an*, Allah's *true and unaltered Word*, and the *Hadeeth*.<sup>5</sup> The *Hadeeth* and *The Qur'an* are as *inseparable as a living body and its soul*! Each *complements* the other, when *The Qur'an generalizes the Hadeeth specifies*, and the vice versa! Allah says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

"And whatever the messenger gave you<sup>b</sup> so let-you<sup>z</sup> take it<sup>x</sup>; and whatever [he] forbade you<sup>b</sup> a'n (*regarding*) it<sup>x</sup> so let-you<sup>z</sup> cease (*doing it*)." (S59:7)

It must be pointed out that it is *paramountly important* to know that Allah's worship is almost *all for the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command! Allah surely does *not* benefit from their *obedience*, nor is He *hurt* by their *disobedience*! He did *not* need them *before* creating them, *nor* does He need them *after*

<sup>1</sup> *Ar-Rahman* = "الرَّحْمَنُ" The word "الرَّحْمَنُ" is an *exclusive proper name* of Allah! It is also *one* of the most beautiful other *attributive names* of Allah. Various Qur'an-commentators have a *lot* to say about this *proper name*, the *sum and essence* of it *all* is as follows: as a *proper name* of Allah. The *Ayah* (S17:110) says: "Let-say [you]: you<sup>z</sup> call Allah or let-call you<sup>z</sup> *Ar-Rahman*, whomever that call you<sup>z</sup> so for Him (are) the names *al-busna* (the-most-all-around-beautiful)!" *Ar-Rahman* indicates *favor and help, clemency and generosity, goodwill and mercy* to all Allah's creatures (including even the *atheists*) in this world. As a *proper name* *Ar-Rahman* is *not translatable per se*! However it is used when *exhortation by admonition or reprimand* are called for! Moreover, *associated with and simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope, help, favor, and goodwill mercy* towards the one or ones being exhorted by such admonition! On the other hand the word "*Ar-Raheem*" = "الرَّحِيمُ" can be *shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*!" See the *Lexicon* attached to this *Translation*!

<sup>2</sup> The letter "ن" in "يَعْبُدُونَ" by Arabic (*linguistic*) Rule, is called "نون الوقاية أو العمداء، حيث لا يُستغنى عنه" = "preventive ن" which when it *precedes the speaker's pronoun "ي"*, the speaker's pronoun "ي" gets *omitted* as in "يَعْبُدُونَ" for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

<sup>3</sup> *Ayah*, The word, "*Ayah*," (plural *Ayat*), has four *distinct meanings*, three of which *share* with the others some *common features* of a *marvel*—i.e. of evoking *great surprise, sustained admiration, and marked wonderment*. The fourth meaning is the fact that *eventually (in due course of time)* the *Ayat* will *empirically be shown to be true and correct*, for *each successive generation what it is appropriate to it*! See the *Lexicon* attached to this *Translation* for a fuller explanation of this marvelous and meaning packed word

<sup>4</sup> (SWT) = *Subhanabo Wa Ta'ala*! The word "*subhana*" = "سبحان" has *no English equivalent per se*! Wherever this word occurs it is *associated with a phenomenal work that Allah and Allah alone can do*! Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*! The "*ho*" is a pronoun referring to Allah and "*Ta'ala*," means He is *constantly in an elevated status above and beyond anything imaginable*!

<sup>5</sup> *Hadeeth* is the *tradition*, or the *verbatim statement* of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

## Preface

creating them! He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness and Majesty*! Allah *needs none*, but *all need Him*!

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events<sup>6</sup> of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences! The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*! I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good, bad or indifferent*), of the perpetrators, regardless of the nature of those motives! The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation* (*i.e. retribution*) *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*! The Qur'an says:

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ 5: 32

“Verily it<sup>7</sup> whoever [*he*] killed a self<sup>w</sup> by other than a self<sup>w</sup> or a corruption in the Earth<sup>w</sup> so as if [*he*] killed the mankind together; and whoever [*he*] quickened it<sup>w</sup> so as if [*he*] quickened the mankind together!”

(S5:32)

In another *Ayah* (*Qur'anic statement*), The Qur'an states in *clear* and *unambiguous* terms that every self<sup>w</sup> draws the meed (*fitting recompense/requital*) of its<sup>w</sup> *own* deeds, and *none shall bear the burden of another*:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ 6:164

“And not ill-burdens a she-ill-burden-bearer another's ill-burden.”<sup>8</sup> (S6:164)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,<sup>9</sup> *balanced cooperative living among the peoples in this world and salvation in the Hereafter*! Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

### **The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an is the basis for all cases*!**

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter* and *spirit*, the teachings of The Qur'an! However,

<sup>6</sup> I am fully aware that there are some “Muslims” who unfortunately do applaud the occurrence of the events and their likes in varying degrees!

<sup>7</sup> This “it<sup>x</sup>” is for the pronoun “هـ” in the “إِنَّهُ” *emphasizing the truth of the matter henceforth*. In Arabic “truth” is a masculine gender, hence it is truth<sup>x</sup>!

<sup>8</sup> The word “وَزَرَ” has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*! Translated here as “*ill-burden*” as it is a burden which *heavily* burdens, unless properly handled! The “وَزِيرٌ”=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “burden” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See اللسان!

<sup>9</sup> In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient!



## Preface

clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims*! Such acts are *completely antithetical* to Islam and its *humane, rational, and simply put divine teachings*! However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and “*framed*” as the culprits by the *arch architects* of such a tragedy! Time will surely tell! The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that*! That is why in the rest of the world, especially the *Muslim* world and particularly the *Arab* world, the stories are quite different! There are myriads of *irrefutable* and *irreconcilable* facts<sup>10</sup> that *contradict* and *invalidate* the American media *allegations*! We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven, exposing* the real perpetrators, for *Allah’s sake, for the truth* and for *history* so that all will reach the *correct conclusions* and assign this *hideous* crime to its *real perpetrators*!

### **2. The currently in use English translations of The Qur’an are *very inaccurate*, myriadly giving the *opposite* messages/meanings of what The Qur’an says!**

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur’an, in addition to a copy of its English “translation,” *assuming that such translation was good*! This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English<sup>11</sup> “translation” of The Qur’an! It was sufficient for my *werdo*, *i.e. daily regular reading of a portion of The Qur’an*! Since I had to accomplish my *werda*<sup>12</sup> from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages! This experience certainly *startled* me and *alarmed* my mind! On second thought, it was *saddening* in some aspects and *embarrassing* in most others! The translation was *very inaccurate*! Time and again it *states* what The Qur’an does *not* say; also it *omits* what The Qur’an does say, or even worst, as it states the *exact opposite* of what The Qur’an says! Simply stated: the translation was *not acceptable*! It *unintentionally* violates the *integrity of the Qur’anic text*!

### **3. Apologizing for the shortcomings of the current translations of The Qur’an!**

Currently in the U.S.A. and the Western World Islam and The Qur’an are almost daily topics of discussion! In the course of my discussions of Islam and The Qur’an, it was *inevitable* for me to *point out* the *unintentional shortcomings* in the various English *translations* of The Qur’an and to *apologize* for such an *anomaly*, to put it lightly!

My wife suggested that I should try to translate The Qur’an myself! I was receptive, as that is exactly what I was thinking of doing anyway! But the task is *absolutely monumental* and of *mammoth consequences*, to say the least! But there was no escape from it!

### **4. *Hadeeth* must be conveyed *verbatim*, so The Qur’an deserves the *same*, if not *preciser*, treatment!**

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I have noticed that the various

<sup>10</sup> Here is not the proper venue to enumerate such facts.

<sup>11</sup> I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation!

<sup>12</sup> The word “*werdo*” or “*werda*” are *exactly the same* except for their *grammatical* place in Arabic!

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English translators of The Qur'an *overwhelmingly* are *not* Arabs,<sup>13</sup> a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words of *The Qur'an* and their imports by way of *implications*, *connotations*, and *denotations* in addition to what they impart explicitly! On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is! Given their penchant and sincerity why is it that their work of translation of The Qur'an is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly! As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* "follower-ship," i.e. they allowed themselves to fall "preys/victims" to it! That is they found an *existing* "pattern" and *they simply followed it*, only adding their *idiosyncratic* marks!<sup>14</sup> Thereby they allowed themselves to fall into a *trap*! That is a *trap of ease*, as "follower-ship" is a lot easier than *diligence*, *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance* of *situations*, *messages* and *concepts*!

### 5. Allah willing, all Qur'an translators are winners!

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*! But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*! In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*! I say this, because in *all* those "translations" there is *hardly* a *sentence of two words or more* which *reflects the actual text* of The Qur'an! Here is why! The Qur'an uses a *precision language* in its diction<sup>15</sup>. This *language* is embodied in the *most amazing choice of words* and their *seeming* synonyms, when in fact there are *no* synonyms in The Qur'an! Similarly, the verb-usage format: *present*, *past*, *passive*, *active*, *transitive*, *intransitive* or their respective *intensifications* all are *very telling*! Of course, the same thing applies as well to the *intensifications* of *adjectives*, *adverbs*, *objective/ subjective nouns*, and *prepositions*! Those translators take *no* heed of such facts, and so they do *not* reflect such facts in their "translations"! And to make the situation even worst *interpolation*, *extrapolations*, and even *personal* interpretation (which may *not* be right) of The Qur'anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'anic text itself*! Consequently, the reader finds *utter*

<sup>13</sup> I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs* were and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *correct* Arabic (grammatically and otherwise) by *instinct*! The *non-Arabs* deeply studied how to speak *correct* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of *discipline* and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding*, far better than *most* of present day Arabs!

<sup>14</sup> As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "*excuse*" or a "*justification*" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah* and *conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable "*excuse*" or "*justification*!"

<sup>15</sup> That does *not* mean we cannot translate The Qur'an *textually*, as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*!"

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*confusion* as there is *total lack of heed* to the aforesaid *facts*! Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'an*) would do so with *less than his best*! But once *intentionally or not one falls* into a “trap,” if not a “folly,” of ignoring the *verbatim* of The Qur'an, it is difficult to get extricated from it! May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts<sup>16</sup>! They stated that their intention is translating the “*meanings*” of The Qur'an! Yes, The Qur'an has *multitudes* and *multitudes of meanings*, but their “translations” were *not* translations, *by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings! It is simply *not* possible! Because The Qur'an conveys *multitudes* and *multitudes* of meanings that are *cumulative* and *ever-increasing* as time and science progress! Their “translations” are at best, reflections of their personal *understanding/interpretation* of the text of The Qur'an *at the time they were undertaking their task*! Clearly their personal *understanding/interpretation* of the text of The Qur'an is *flawed and inaccurate* time and again! May Allah forgive them and reward them bounteously for doing their utmost of efforts!

### 6. Suspending my work and devoting my efforts for translating The Qur'an!

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking* and *loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'an is *more deserving* of a *preciser* treatment

Therefore, I decided to *suspend* my works<sup>17</sup> at hand, and *switch* for translating The Qur'an, hopefully, Allah willing, achieving *better/preciser* English translation of The Qur'an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'an, be *most careful* regarding the *unique* meanings of each word, each phrase and its syntax, each *prepositional* letter and its *unique meaning* as used in The Qur'an! By *success from Allah*, my *determination for accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'an will be *achieved*, and thus an *accurate* translation of The Qur'an will be *gained*! Hence, I am proceeding, by Allah's leave, speed, and my *unconditional resolve* to *absolutely minimize* (if not *totally eliminate*) *all currently existing inaccuracies and unintended misrepresentations, due to faulty translations, interpolations or extrapolations* regarding translation of The Qur'an! Thus, *forthwith* I seek Allah's Assistance in my endeavor to *aright-guide* me and enable me to make the *best/precisest* choice for the *most correct and the best possible* English translation of The Qur'an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor it forever*, Amen.

### 7. Need for *transliteration* and *superscribed* words!

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to The Qur'an and the *Hadeeth*! In such regards it is *very precise and elaborative, connotative, denotative, and designative*! It has a *plethoric* (encyclopedic) supply of words *unmatchable* in any other language! Hence, *transliteration* (*with parenthetical explanation*) is inevitable! Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles! Arabic language

<sup>16</sup> This prayer of mine for those translators is my way of finding an “excuse” or “justification” for them!

<sup>17</sup> Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.



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is *particular* about the *addressee* in terms of *feminine* or the *masculine*! So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated* and *reformulated* a *table of superscripted words*, to *designate*, *distinguish* and *fulfill* various needs, such as: you<sup>s</sup>= “أنت”, you<sup>f</sup>= “أنتم”, you<sup>y</sup>= أنت, for *singular feminine*, you<sup>y m</sup>= “أنثن”, for *plural feminine*, etc. Such a table is shown separately and a *must* to know for reading any part of my translation of The Qur'an The Supreme.

### 8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis The Qur'an *not* synonymous! Also its *prepositional letters* (i.e. as used in The Qur'an) and their *uniqueness*, *precision*, and *specificity* all are explained generally or specifically! And finally there is a *Lexicon* attached to this translation covering some *special* words with *specific meanings* and *elaborated explanation* as used in The Qur'an.

In my work I relied, for English references, on the ***Merriam-Webster Unabridged Dictionary*** and the **American Heritage Dictionary**. Also various Arabic references are listed separately.

We seek Allah's Assistance and blessing to reach everyone *participating* in this endeavor, Amen.

**Abdulaziz F. Al Mubarak**

بسم الله الرحمن الرحيم

By Allah's Name *Ar-Rahma'ne*<sup>18</sup> *Ar-Rahee'me* (The multitudinous mercy Giver)

## Introduction

### A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose **diction** is **absolutely unique, i.e. very rational and all-around comprehensive**, reading of this **Introduction** is a **must**, or at least Sections:7 and 34-39 thereof!

To begin with, we point to the well known fact that **every** messenger of God was **God-empowered** by **unique miracles suitable for his time and people**! For example: Moses' era was **magic-mired** and his **rod** had **outdone** the **ultimate magic** of that era! In Jesus' time it was "**medicine-prevalent**"; and Jesus' **capacity to cure the leprous, the blind and even enliven the dead, all were testaments to his miraculous abilities, abilities unavailable to any other human being**! So during Mohammad's (SAWS) epoch, **Arabic language** reached its **zenith** of **epical maturity** and **display** in terms of **poetry and rhetoric**! And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is **illiterate** and **not** a **poet**, suddenly **becoming the ultimate master of Arabic language**!

**Arabic** is the **language** of The Qur'an! And it is The Qur'an that **challenged** the Arabs to match it in **any way, form, or shape**! They **did not** and **could not** rise to the challenge! So, "**The Qur'an and its unique language**" **remain as the everlasting miracle** for Mohammad (SAWS) **to the end of time**! Modern sciences keep proving that as such sciences **develop** and **reach new and confirmed heights**!

So based on the aforementioned, it is the **unique language** of The Qur'an that **was, is, and will always be** the **factor** which **matters the most**! So, it is **most imperative** to **adhere to the verbatim text** of The Qur'an in translating The Qur'an!

Hence, this translation is **unique**, in that it is **totally new**! It is **unprecedented** in **form, contents, or characteristics**! For the **first** time in the history of the translation of The Qur'an a **strict adherence** to the **verbatim** diction of The Qur'an was meticulously observed! **All others without exception**, have **remarkably ignored** the **verbatim** diction of The Qur'an, through **editorialization**! Therefore they had effected to **unintentionally annul** the **greatest and most everlasting value and miracle** of The Qur'an, i.e. **its language**! For it is the **language** of The Qur'an which **bears and constantly manifests** the multiple **miracles** in **all fields** of human endeavors and knowledges throughout the history of mankind! So **this** translation **fastidiously** observed its diction, **even in mood and format**! This translation **relied on Allah's help** first and on **myriads** of **linguistic books** (lexicons, **distinctive** meaning of each word, **Qur'anic grammar** and **diction**, and **their implications**), **numerous** books of **interpretations and explanations** of The Qur'an, **many** books discussing The Qur'an and its **various aspects**! Also it included volumes of syntactical

<sup>18</sup> The word "الرحمن" = *Ar-Rahma'ne* is an **exclusive proper** name of Allah! It is also **one** of the most beautiful other **attributive** names of Allah! Various Qur'an-commentators have a **lot** to say about this **proper** name, the **sum and essence** of it **all** is as follows: as a **proper** name of Allah. The *Ayah* (S17:110) says: "let-say [you<sup>z</sup>]: let- invoke you<sup>z</sup> Allah or let-invoke you<sup>z</sup> *Ar-Rahma'ne*, whomever that you<sup>z</sup> invoke so for Him (are) the names *al-busna* (the-most-all-around-beautiful)"! *Ar-Rahma'ne* indicates **favor and help, clemency and generosity, goodwill and mercy** to **all** Allah's creatures (including even the **atheists**) **in this world**! As a **proper** name *Ar-Rahma'ne* is **not** translatable **per se**! However it is used when **exhortation** by **admonition** or **reprimand** are called for! Moreover, **associated** with and **simultaneous** to such exhortation is a reminder that *Ar-Rahma'ne* implies hope, help, favor, and goodwill-mercy towards the **one** or **ones** being exhorted by such admonition! On the other hand the word "*Ar-Rahee'me*" = "الرحيم" **can be shared**, as in the use to describe **anyone** who is "**multitudinous mercy doer**!" See the *Lexicon* attached to this *Translation*!

inflection of The Qur'an! Last but **not** least **utmost efforts** were exerted to ensure that: **since The Qur'an is perfect all-around, and that it is unique, sacred and supreme, so surely no editorialization of any kind was maintained! Hence no addition, no deletion, and no alteration of any part of its text is punctiliously maintained!**

The *Qur'an* is the *only single most: rational, authentic, reliable, credible, error-free, unaltered* (in any way, form or shape) *divine book* on the face of the Earth! The *various natural sciences*, each in its field of *factual (versus hypothetical)* endeavors, *overwhelmingly* supports it with every new "discovery," as such sciences progress over time! *All other books (i.e. without exception)* do have *errors, omissions, contradictions, inconsistencies, irreconcilable differences* or *all of the aforesaid*,<sup>19</sup> and clearly cannot claim such a *lofty-hallmark* or scientific-support over the millennia! The Qur'an is *the only infallible Book of aright-guidance!* The Qur'an is firmly and cordially suitable for the *entire humanity and its history, i.e. all peoples, all places, and all times!* It contains *vivid descriptions* of *all the principles* of *all the good, the bad* in the Earth, and everything it contains as well as "*how*" to *deal with it all, in the most rational and scientific ways!* The Qur'an's *thrust and tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all of the mankind!* (2) An *effective and enforceable* plan for *just, peaceful and cooperative living* among the mankind as a whole! (3) The Qur'an conclusively affirms: *Islam is the religion which should be voluntarily embraced by all peoples, as no other religion would be acceptable to Allah!* The Qur'an *unambiguously* states:

"And whoever *yabtaghey* ([he] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him] and [he] (*is*) in the Hereafter<sup>w</sup> of the losers." (S3:85).

The Qur'an *categorically* emphasizes: "*No coercion in [the] religion*" (S2:256)! This fact *is* among its *conspicuous hallmarks!* In short The Qur'an is a *treasure of all treasures* for the *good and rescue* of mankind in this *world and everything in it*, and for *salvation of humanity* in the Hereafter!

The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study and explain* The Qur'an in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te (statements)*, and *letters!* *All the aforesaid works are in Arabic!* And some *non-Muslim scholars* also had left their remarkable imprints in this sphere! And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/ defaulted* to produce a *precise English textual (i.e. verbatim)* translation of The Qur'an until now! By *textual* translation I mean a *translation devoid of any: addition/deletion/alteration of any kind, shape or form*, with respect to its diction, including its *word formulation*, e.g.: *passive, active, intensive, infinitive, adjectives, genders, nouns, etc!*

A book as above described, even post *September 11, 2001* is *not* available in a *precise verbatim* translation! So that *everyone* will know what does it *exactly* say in *all* its diction!

If someone had reported that some one said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the **verbatim** aspect of the speaker's statement! And rightly so! However, in the case of The Qur'an its diction had been *paraphrased*, and *rephrased* with significant *additions, deletions* and even *alterations* of its diction, including giving *unintentional exact opposite* meaning of what it says! In fact *all heretofore* known "translations" are *inadequate* and

<sup>19</sup> In this connection the reader is highly urged to read the *Introduction* to the *1971-Version* of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S. dollars* to "clean" up the language of the Bible and what they finally had to say about their mission! In summary: they left the Bible as is, with all the it flaws intact, as nothing that they could do about it!



*flawed!* Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such translations as: "*Translation of the Meanings of the Quran!*" Such categorization, is, sorry to say, nothing less than an *empty* verbiage! Strictly speaking all do *not* stand any logical scrutiny *vis-à-vis* The Quran! Yes, The Qur'an carries multitudes and multitudes of meanings! And those *multitudes* are *cumulative* and are *constantly changing*, depending on the *current scientific advancement!* So any of such "translations" is really and truly *not a reflection of any one of those multitudes!*

Anyone would be hard pressed to find a sentence of two words or more in *any* of those "translations" which *precisely* corresponds to the *exact* text of The Qur'an! May Allah reward all of those translators who had endeavored their best to produce their works, however *flawed* and *inadequate* those works surely are! Nevertheless that was their best possible! So they should be thanked! But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world, its contents, and the Hereafter's salvation!*

Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'an *multitudes of injustice* and are *amiss, vis-à-vis* its real *text!*<sup>20</sup> This simply is *not* acceptable with respect to such an enormously vital book!

The present work I am pursuing, Allah willing, will *remedy* the aforesaid *major* and *long-standing* shortcomings! *May Allah provide His aright-guidance for this translator of this enormous task regarding this great, in fact the greatest book ever! Amen.*

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who had dealt with The Qur'an one way or another and apparently never bothered to verify such a *myth/misunderstanding!* The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should be untranslatable*"! So, perhaps this is one contributing factor, among others discussed in Sections to come, Allah willing, why there is *not*, until now a good *verbatim* translation of The Qur'an! For some time I tried to find the *origin* of such a *myth/misunderstanding* victimizing so many people who should know better, understand better, and reason better! When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become *nonplused*, and subsequently ramble, some times with gibberish!

It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his 'Time! Zayd Ibn Thabit had to learn the languages of the Persian, the Roman, the Ethiopian, the Coptic and even the Hebrew, in order to verify the Jewish quotations of The Torah, as they were notorious for misquoting! There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable! The reason for such non-existence of such a *Hadeeth* is that it would be irrational! Clearly, irrationality is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate! Thus, The Qur'an, the true Word of Allah, should be presented in the *precisest* possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom *invite* all peoples to embrace Islam on *voluntary* bases! So how could intelligent

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<sup>20</sup>It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be* no excuse for the Muslims, especially the Arab-Muslims not to translate The Qur'an in a *most befitting* way!

people embrace Islam and be fully aware of it without reading its most vital book, 'The Qur'an! Such a reading would best be in *their own language*, or a most *authentic* and *precise verbatim* translation! And sequel to that *everyone* will know that to worship Allah by The Qur'an such worship must be *rendered* in *Arabic*, the *original* language of The Qur'an! Hence, there is *no*, as there *could not be*, any *rationale* for the *myth/ misunderstanding* to continue!

However for the task at hand, perhaps the best thing to begin with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

**نص ترجمة نصية (Textual/verbatim translation version)**

”نُصِّرَ الله امرءاً سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه“  
(حديث صحيح).

A. Brightened Allah a [he-]human<sup>21</sup> [he] heard my statement then [he] cognized/retained<sup>22</sup> it<sup>w</sup>; afterwards [he] conveyed it<sup>w</sup> as [he] heard it<sup>w</sup>; Surely possibly a conveyor of a *Feq'hen*<sup>23</sup> ([he] conveying it) for whom [he] has more *Feqh* than him.”

True *Hadeeth*<sup>24</sup> (contents in parenthesis are added).

**نص ترجمة بتصرف (Managed translation version)**

B. “May Allah please a person who had heard my statement, understood it and conveyed it *verbatim*, perhaps to some one of a greater understanding”!

The above are two translation *versions* of the *same Hadeeth*-statement! Version (A) is *emphatically faithful to the integrity of the text*, and version (B) is a *managed* translation, i.e. *adding to* and/or *deleting from* it or *paraphrased* it to *facilitate its* understanding! Proponents of version (B) surely contend that it conveys the “message” *more readily to the common reader*! They hurriedly add: version (B) not only it *facilitates* but it encourages *more* Qur'an readership among the populace, which in turn ultimately *may*, just, may, make more *converts* to Islam!

On the other hand, there are numerous *disadvantages* to version (B), here is a *short* list:

- (a) It is *emphatically unfaithful* to the *integrity of the text*, through “editorial” additions, deletions or paraphrasing! Such unfaithfulness is surely unacceptable!
- (b) It surely is *unequivocally presumptive*, i.e. *such* translation unabashedly *alters* the *original* text!
- (c) The texts of The Qur'an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*! They are *just* and *faultless* for *all* peoples, *all* places and *all* times to come *till the end of time*! Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of their textual alteration over time in *any way form or shape*, including the *formulation of the Qur'anic words/phrases*!

<sup>21</sup> The word “المرء” is *exactly* “the he-human!” It is *not* the same as (a) “الإنسان”=the human or (b) “الرجل,” = could mean: (1) the *man who matured* or (2) he *who walks on two feet*, or (c) “الشخص”= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night, (3) a human of a specific *entity*, a *male* or a *female entity*, (4) the *body of a human when standing*! See الهادي، للكرمي، أو اللسان أو التاج

<sup>22</sup> The word “وعى” has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* are *needed*!

<sup>23</sup> The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sabre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings of a given Hadeeth or Ayah for various situations*!

<sup>24</sup> *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

- (d) As *Time* progresses *newer* meanings do come to light from those text, a fact which will be *lost* if the texts are altered! Such a phenomenon happened during the life time of Mohammad (SAWS) and will continue to happen to the end of Time!
- (e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term!
- (f) Clearly the *originators* of both 'The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* addition or deletion to it for the best-way to convey it or convey its intended message! Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators!

What must be remembered with respect to the texts of 'The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*! Therefore, *at least* to their *minimum* level *all* people must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership!"<sup>25</sup> Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts! Some others may not be so endued! This is quite natural! So, those who are not so endued should ask those in position of knowledge! For Allah directs all of us to ask if or when we do not know: Allah says: "so let-ask you<sup>z</sup> the *Thekre's* (*Qur'an's/booke's*) folks<sup>w</sup> if you<sup>c</sup> were not knowing!" (S16:43)! Clearly we do not hesitate to ask people of knowledge in their field of endeavor! Similarly if some one does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'anic text and the *Hadeeth* parlance!

### 1. Newer meaning or application of *Hadeeth* by *Feqh*; also 'The Qur'an imparts newer perspectives/meanings over time!

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*! Without doubt, a *Hadeeth* is *hekma* (*wisdom*), hidden or apparent, known by the majority or just a few! Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most vital. That is because there could be *another* scholar who is *more capable of discovering/discerning or deriving newer ideas and applications* in the *Hadeeth* being conveyed not apparent to the conveyer! Time and again this proved to be true!

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress* of human *scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years! There are *myriads of illustrative examples* in 'The Qur'an as shall be evident later on, or from the study of 'The Qur'an to prove this case! Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/understandable* in his *current* era!

### 2. Two types of *Ayat*, *Muhkamat* (*clear, eternally unchanging*), and *Mutasha'behat* (*allegorical, and imparting newer meaning over time*)!

'The Qur'an is Allah's Speech! Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time*,

<sup>25</sup> In fact 'The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims! This is very unfortunate fact! That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic!



space or the experiences that derive from either or both combined. Thus, Allah's Speech is *eternally and forever* right and correct! Allah's Speech is *the right and the truth*! Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ (آل عمران: 7)

“He Who descended on you<sup>8</sup> The Book<sup>x</sup> of it<sup>x</sup> (are) *Aya'tton*<sup>w</sup> (Qur'anic statements) *Muhkamaton*<sup>w26</sup> (firm/eternally unchangeable)<sup>w</sup> they<sup>y</sup> (are) The Book's mother<sup>w</sup>; and others (*which are*) resemblers-she<sup>ym</sup>”! (S3:7)

## 2A) The *Muhkama'to* (firm and eternally unchanging) *Ayat*

The *Muhkama'to* are those *Ayat* that address: (a) The Singularity of Allah through the various messengers; (b) Define the *Halal* (the allowable) and the *Haram* (the disallowed) by the *Sharey'ah Law*, Islam! (c) *How to worship* Allah, according to the *Sharey'ah Law*! The *Muhkama'to* are *categorical and informative* statements! Hence, they are the *bases* (“Mother”) of The Book, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer interpretation*! The Messenger(SAWS), his companions, and the scholars of the *Sunnab*<sup>27</sup> had thoroughly elaborated on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them!

## 2B. The *Ayato the Mutashabeha'to* (allegorical/analogous, importers of newer meanings over time)!

On the other hand the *Ayato the Mutashabeha'to* are *allegorical/analogous* which *impart different meanings over time*! Although *similar* in so many aspects, yet *each* imparts a meaning or *multiple meanings over time*! They make up *most* of The Qur'an, for reasons discussed in Section 2C next.

## 2C. The *Ayato The Mutashabeha'to* make up *most* of The Qur'an!

The *Ayato The Mutashabeha'to* are more *numerous* in The Qur'an, as *Halal* (that which is allowable) is *omnipresent*, a direct favor from Allah *to and for* the humans! Allah says that He had created the human as His “*vicegerent*” in the Earth; and for that *karramaho* ([He]: *had bestowed on him His munificence, and had honored him*), and had created for him *everything* in the Earth, and had subjugated what is in the Earth and the Heavens altogether for him! In this respect, The Qur'an says:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ (الجن: 13)

“And [He] subjugated for you<sup>b</sup> what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup> together from Him”! (S45:13)

It is worthy to note here that the glorious *Ayah* says: “in the Earth,” while most, if not all, translate that as “on Earth” or “on the Earth.” In fact “*in*” is the correct one, as it is scientifically more *inclusive*, as every thing really and truly is *in* the Earth and *not* on it! Every thing is *within the physical landmass* of it, including the multiple layers of its atmosphere! We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fish are *in* the sea! To be *on* the Earth one has to go above its atmosphere! This is a *noteworthy* modern scientific *phenomenon* The Qur'an so *long ago* had established this *modern and scientific fact recently discovered*!

<sup>26</sup> See the *Lexicon* attached to this *Translation* for a detailed explanation..

<sup>27</sup> *Sunnab* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (SAWS).

## Introduction

Additionally, Allah's generosity to His vicegerent (the human being) in the Earth is stated in many *Ayat*, among them is: (S17:70), which in part says:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ (الإسراء: 70)

“And *laqad* (verily, already and affirmatively) *karramna*<sup>28</sup> (We had bestowed generosity and ennoblement on) Adam's sons”!

As to the fact that every thing in the Earth is for His *vicegerent*, The Qur'an says, in part:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ (البقرة: 29)

“He Who (*had*) created for you<sup>b</sup> what (*are*) in the Earth<sup>w</sup> together.” (S2:29)

### 2D. The *Muhkama'to Ayat*, are similar in *five* different ways:

- A. All are Allah's *Speech*.
- B. All are *Qur'an* that can be recited anytime for worship in Prayer<sup>w</sup> or other occasions.
- C. All convey *specific message* from Allah for all peoples, times and places.
- D. All are the *Basis* (Mother) of the *Book* (The *Qur'an*).
- E. All are *determinants* of what is *Halal* or *Haram*, according to the *Sharey'ah Law*.

### 2E. The *Mutashabeha'to Ayat*, are similar in *five* different ways:

- A. All are Allah's *Speech*.
- B. All are *Qur'an* that is recital anytime for worship in Prayer or other occasions.
- C. All convey *specific message* from Allah at any given time.
- D. All convey *another specific message* from Allah at some *other time*, depending on the *confirmed human scientific knowledge*, without contradiction to © above!
- E. All are *not identical* to one another, i.e. *each* is an *individual entity with special hallmark and characteristics*.

### 3. The *Mutashabeha'to Ayat* acquire *newer meaning or meanings over time*!

All *Mutashabeha'to Ayato* acquire *newer meaning or meanings over time in addition* to their previous/current meaning or meanings (see Section 30 below)! For example:

#### 3A. The *changing meanings* of certain words in The Qur'an!

﴿غُلِبَتِ الرُّومُ \* فِي أَدْنَى الْأَرْضِ﴾ (الروم: 2)

“(Had been) worsted the Romans; in *adna*<sup>29</sup> (near-by / lowest land of) the Earth<sup>w</sup>”<sup>30</sup>! (S30:2)

The above *Ayah* clearly states that the Romans were defeated in “*adna*” of the Earth! At the time, when this *Ayah* was revealed, the Arabic word “*adna*” was understood to be: “close or near-by.” However, *linguistically* the word *also* means *lowest* (with respect to *altitude*)! Through modern science, which we *now* know, the *specific place where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest land surface* (in terms of *altitude*) on the *face* of the Earth! Altitudes are measured starting with sea level to be zero! However, there are land surfaces on the surface of the Earth that are *below sea level* (e.g. in present day Holland and Jordan)! Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on “the land *close*

<sup>28</sup> The Arabic word “*karrama*” is in the *intensive* form, for *repetitive* and/or *multifarious* connotations and denotations; its etymological root is in “*at-Takreem*,” meaning *bounteous giving* and *ennobling*. Hence, it is generously *giving* good things, all things wanted by the recipient, *and* the bestowing of *nobleness* or the conferring of it on such a recipient, as nobleness does *not necessarily* include generosity! In Arabic the word *sharraf*=honored=placed nobly, or ennobled, or considered to be noble or honorable, but *not necessarily coupled* with *generous giving, per se*! So since there is *no English word corresponding* to the Arabic word “*karrama*” *per se*, as in this *Ayah*, we need to *transliterate* and parenthetically explain, as stated above!

<sup>29</sup> The word “*adna*” means: (1) near-by, (2) lower most land spot!

<sup>30</sup> The word “*الأرض*” could mean: the land or the Earth!

or *near-by*” was *correct*, because *then* the scientific altitude was *not* even known or knowable! Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*! Of course, *both* meanings (the old and the new) are *correct* and *valid*! Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and correct*, even if they assume totally *unrelated* aspects and contexts throughout the ages! The aforesaid proves the *veracity* and the *divine* nature of The Qur’an beyond any reasonable doubt. Such *characteristic applies only to The Qur’an*!

### 3B. A “*dharrah*’s” weight of good or evil shall be seen!

Another example is in *Surat az-Zelzalah*, *Surah* 99, (The Earthquake)! This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*! The two *Ayat* speak of the *tiniest* weight imaginable that of a “*dharrah*” (*baby ant/ atom/ speck of dust*):

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (الزلزلة: 7-8)

“So whoever [*he*] works a *dharrah*’ten’s<sup>w</sup> (*small ant’s/ an atom’s*)<sup>w</sup> weigh (*of*) *khayran*<sup>31</sup> (*desirable/ worthiness/ goodness*) [*he*] sees it<sup>x</sup>; and whoever [*he*] works a *dharrah*’ten’s<sup>w</sup> weight (*of*) evil [*he*] sees it<sup>x</sup>” (S99:7-8)

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant*, in Arabic “*dharrah*.” However, at the *present* time the same *identical* word “*dharrah*” designates and stands for the word “*atom*!” Clearly the *old* and the *new* meanings of the word “*dharrah*” are not same, but still the overall meanings *apply* just as well in both cases! Thus, an old translation of the word “*dharrah*” would say the weight of the “*baby ant*.” And a *current* translation would say the weight of an “*atom*.” In both cases the translations, although different yet, would be *correct and applicable*! This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur’an on *linguistic* as well as the *scientific* bases! No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen!

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*! (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur’an, as *no other book* can claim such a merit, proving that The Qur’an is *definitely* Allah’s Speech!

Devoid of any bias, any rational person would surely see that The Qur’an, in light of the above two examples, of which there are multitudes and multitudes of their similars in The Qur’an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur’an *is* the true Word of Allah! In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur’an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries!

### 4. Ultimate aim of any proper translation *should be adherence, as close as possible, to the full integrity* of the translated text!

Clearly, when *translating* The Qur’an or Allah’s Messenger (SAWS) statements to *another* language, English for example, *verbatim* translation is *not* always readily possible, as the recipient language *lacks* the appropriate corresponding terms! But since the *verbatim*, i.e. *textual* translation is *necessary* to really determine what *exactly* The Qur’an says, we must *try* to do our *utmost* by diligence, innovation, and *transliteration*! We can do the following:

#### 4A. Maintaining the *sanctity* and the *integrity* of the text!

When translating *Hadeeth* or Qur’anic texts to English, *where possible*, it is *imperative to use* the *closest* English word *corresponding* to its Arabic counterpart, without *compromising* the

<sup>31</sup> The word “خيراً” = “*khayran*,” and grammatically inflected “*khayren*” or “*kharon*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “*خير*”



*integrity* of the text (in letter or spirit)! That is *not* engaging into any *addition, deletion, or alteration* through *interpolation, or extrapolation* (personal conjectural inferences, “editorials,” commentaries or interpretations)! Also translators *must refrain* from using an *adjective* or an *adverb* for a *noun* or a *transitive* verb for an *intransitive* verb, as much as possible! In other words: words of The Qur’an or the *Hadeeth* convey a *specific meaning* or *meanings* in an *original text*. That meaning or meanings must be *conveyed* to and *imported* into the language to which the Arabic text is being translated to, either *verbatim* or in *transliteration* with parenthetical explanation!

### **A word of cautionary reminder!**

#### **5. Hurdles impeding *translation* from the aspect of the *Arabic language*:**

Before we proceed *further*, here is a word of *caution* and a *reminder*! The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance*, *brevity* and *terseness*, *homogeneity* and *rhyme* for *adornment* and *proportion* all are *hallmarks* of it! Also, *figuration* and *substitution*, *analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is! The Qur’anic diction had elevated Arabic language to *even far higher* level of excellence and elegance! So to translate from formal Arabic to any other language is extremely difficult, to say the least, but with *patience*, *diligence* and *innovation* it is not impossible!

#### **6. Qur’anic diction is *beyond replication*, in *any language*!**

**6A.** The above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur’an (S17: 88), a challenge the *masters* of Arabic language had failed to meet! Thus, any translation could *not* be a *replication* of The Qur’an! Any translation will surely lose the *exquisite givens* of the *captivating rhyme* and *elegant eloquence* of such diction in its original Arabic!

**6B.** Following is one of multiple examples of Qur’anic *brevity* and *terseness*:

“Both were, [both] eating the food” (S5:75)=(المائدة:75) ﴿كَانَا يَأْكُلَانِ الطَّعَامَ﴾

In *two words*: (﴿يَأْكُلَانِ الطَّعَامَ﴾) The Qur’an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*! The Qur’an says: “Both were [both] eating the food.” (In English “both” is *redundant*, but *required* in Arabic)! Consider the following facts:

- (a) Stating that “both were eating the food” is clean, mentionable and undeniable fact! However, (b) by inference or implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive human beings!

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*! Hence, if they did *not* eat they would (g) *perish*!

Therefore, if they were “*deities*” (a) through (g) above would *not* apply to them!

**6C.** Thus, out of this beautiful *terse* Qur’anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, may Allah be pleased with Jesus and his chaste mother. Amen.

#### **7. Allah *honored* the Arabic language by *choosing* it for His Speech!**

Arabic language is unlike other languages, in that it is *conjugationally rational*! From its verbal roots one can conjugate/infect such roots to derive/form the desired verbs,

adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc! Thus, Arabic language is rather *terse* and very *descriptive*! It is *eloquent* and *elegant*! So, Arabic language has special pre-requisites in format and construct! Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: “precedence and postponement”=“التأخير و التقديم”, as that *could* change the meaning! For example:

موأخر فيه = "...and[*you*s]see the *folka*<sup>x</sup> (*ship/ships*)<sup>x</sup> plowers in it<sup>x</sup>; (S16:14),

or فيه موأخر = "...and [*you*s] see the *folka*<sup>x</sup> (*ship/ships*)<sup>x</sup> in it<sup>x</sup> plowers"; (S12:35).

Another example is that of usage of *particles of prepositions*, such as: مع=with, or إلى=to, or ب=by! In Arabic such particles have *vital explicative* and *significant implicative* meanings!

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

*With* = the king and I are of *equal ranks*. Neither has power over the other!

*By* = I am *higher rank* than the king, e.g.: *I am his emperor!*

*To* = I am *lower rank* than the king, e.g.: *I am his subject!*

In fact, even a vowel could change the meaning! Consider: الحمل =external load and الحمل (with a *fatha* on the ح =baby in the belly!

## 8. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language!

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation! Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads cases! (See Section 9 below, for elaboration).

Despite the above facts (Sections1-7), we should try our best, by *diligence*, *patience*, and *innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely* says! Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that *is to put forth what* The Qur'an *exactly* says in the *precisest* of terms! So we *translate* and/or *transliterate* (with *parenthetical explanations*), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*! See Section 39 below, for suitable *innovation* and *originality*!

Finally, *translation* of The Qur'an is *unlike* any other translation! clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language! But it should *precisely conform to its verbatim*, i.e. *without any addition, deletion or alteration* of its diction! So that others will know what The Qur'anic text *precisely and exactly* says *explicitly* and *implicitly*!

And now back to our main topic: *the ultimate aim of translation* of The Qur'an!

### A Prelude

**Translation**= “ترجمة.” To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications*, *inferences*, *connotations* and *denotations*, etc. to the maximum extent possible! For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران: 139)

“And let not *ta'heyne*<sup>32</sup> (*you*<sup>r</sup>: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you<sup>z</sup>, while you<sup>f</sup> (*are*) the *a'alawna* (*uttermosts/upppermost-ones*), if you<sup>b</sup> were believers”.

<sup>32</sup> The word “تَهِنُوا” is rooted in “وَهْنٌ، فَوْهَنْ أَوْ ضَعْفٌ، أَوْ صَارَ بِهِ وَهْنٌ”

**Interpretation**= “تفسير” On the other hand it is to *interpret* or to *explain*, from for example: a *traditional, personal, philosophical*, or a *general* point of view, the *meaning* of a statement, which could even be in the *same* language! Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well known* “translators/scholars” as follows:

“So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes!

### 9. Interpolations are *necessary*, but to a bare *parenthetical minimum*!

Of course, translation may require *interpolations*, *but only parenthetically* by way of:

- (i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc!
- (ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential, implicative, denotative, or connotative* intimations! For instance, take the word: “*Katab*”=“*wrote*”! From the word “wrote” in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*! The writer is a “*he*,” *not a she, not they, not it*! So, in such a case the “*hidden*” pronoun must be indicated, in a square bracket and *italicized*, such as: [*he*], so that there is *no room* for *any ambiguity* as to the *identity of the pronoun*; because the *entire Qur’an* is *free* from *any mistake/ambiguity whatsoever*!
- (iii) Also, in order to maintain normal *linguistic* inferences and implications or even *stylistic patterns* or *flows*, *parenthetical expressions* are *unavoidable*. However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive* contents as such *contents* when *necessary* belong to the *footnotes*.

### 10. Extrapolations should be *marginal, and only for the footnotes*!

*Extrapolations* are *inferences/estimate* by *extending/projecting* *known information*. So, all *extrapolations* are:

- (i) *Extraneous verbiage*, except as *needed* in a *parenthetical* expression. In other words, the main text *must not be tampered with* in order to keep it *free* from such dictions, except of course as stated above.
- (ii) *Qur’anic* diction is *unique* and *Hadeeth* parlance is *matchless*, each is in a *class by itself*! Each is revered and revered for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative* text.

So for texts of The Qur’an or the *Hadeeth*, the *Hadeeth* at the *beginning* of this *Introduction* applies *absolutely*!

### 11. Clearly *transliteration* is an *imperative improvisation* to *meet Allah’s diction* in any translation!

A. *Lack of subject agent*! Of course, some times there is *no corresponding* word in English for the Arabic word to be translated! For example if one wants to say:

والوهن هو الضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا وكراهية الموت في سبيل الله! وَهْنٌ أَي صَارَ وَهْنًا أَوْ وَهْنًا أَي ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُهْدِ. لِذَلِكَ وَهْنٌ وَ وَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي.

Therefore, the word “تَهْنُوا” *linguistically* has several meanings, *relevant* to us here are: “(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah’s cause!” In English there is *no* way to express the word “تَهْنُوا” in one word *per se*! Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.



“صدق,” the *past tense* verb for “said or told the truth!” There is a word in the English Dictionary: “trued,” but it has *nothing* to do with *telling* the truth *per se*! As “trued” means: to position (something) so as to make it balanced, level, or square! A different concept! Out of “صدق” we need to say: “صادق”=the subject *noun*, for he who told/said the truth, which in turn the word “صادق” does *not* exist in English *per se*! In English to say “صادق” you have to go in a *round about way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*! However, it is an approximation that falls *short* of *fully* describing the *subject agent* “صادق,” as “صادق” is *much more than that*! As an illustration of the point, “that who or he who tells/says the truth” such an entity could be telling the truth *once*, but it is *not* his *main trait* for *all* the time! Because even the *most notorious liar* could tell/say the truth *at least once*! He is certainly *not* a “صادق” *except* at this *particular time* when he actually *happened* to be “صادق”! Of course the same applies to the verbs “أحسن,” “تصدق,” “أيقن” and their respective subject nouns! Also “صبر” and its subject *nouns* of: “صبور,” “صبار” and “مصطبر”! Similarly for words like: “خير,” “حسنى,” “تقوى” and many others! When it comes to the “اسم المفعول”=*objective noun* such nouns are very, very *rare* to come by in English! Also consider the following:

B. **Lack of the appropriate verb!** When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*! For example the verb is *transitive* and what is needed is an *intransitive* or *vice versa*! Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*! See subsection b next!

C. **The circuitous rendition!** Some time what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate verbs*! For example you want to translate:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا﴾ (البقرة: 26)

There is no word for the *intransitive verb* “يَسْتَحْيِي” in English! However, there is the word “ashamed,” which is really an “*adjective*,” or “embarrass,” “shame” or “discomfit” all are yes verbs but are *transitive verbs*, i.e. *strictly* or *precisely* speaking *less* than optimum, if not *useless* for such an application! The Qur’an is the *most precise* in expression! Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with *parenthetical brief explanation*) as a *last resort*!

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated form italicized* and *parenthetically explained* or *described* by words or phrase! Obviously, what is in the parenthesis is *not part of the main text* but the *translator’s own best rendition to convey the meaning of what was being transliterated*! This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

## 12. Clearly *textual* is neither *replicative* nor *literal* translation!

Clearly, translation through preserving the *textual* content is *neither* a *replication* nor a *literal* translation! As *replication* is *not possible* even if it were to be done in Arabic language itself! And *literal* translation could become rather *awkward* and *ludicrous*, if not completely *absurd* or *meaningless*! To illustrate *briefly* and in *passing*, take the “*literal translation*” of this short sentence:

الرجل يأكل في بيته!

The *literal* translation would be:

the man eats in house his!

The *textual* translation would be:

The man eats in his house!

Also in Arabic, the *importance* of “precedence-and-postponement”= “التقديم والتأخير” make big difference! For example:

A. هؤلاء أشدّ منهم بطشا = these (*are*) harder than them (*in*) seizing!

B. هؤلاء بطشا أشدّ منهم = these (*in*) seizing, (*are*) harder than them!

Version A emphasizes the “hardness” as it gets *precedence* in the text! Whereas Version B emphasizes the “seizing” for the same reason! So, in Arabic “التقديم والتأخير” could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*!

Therefore, translation is *conforming to the precise text*, i.e. *without any addition to, deletion from or alteration of the exact text*! The translator *should strictly adhere to the integrity of the translated text*, in letter and spirit of *The Qur'an* or *Hadeeth*!

In order to adhere to this concept of “*must-be-verbatim*” or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 13 next and innovative originality, discussed in Sections 39 to come later.

### 13. Parallelization is *paramount*, due to the *enormity* of the translated text!

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses, inflections, adjectives, adverbs, subject, objects, passive, active, intensive modes, transitive, intransitive verbs*, etc. Consider the following *illustrations*:

- (i) For example: if the text says: “*the strayers*” the translator *must stick* to: “*the strayers*,” and *not* express that by saying “*those who went astray*” or some other rendition of that! Or, if the text says: “*those who believe*,” “*those who believed*.” The translator *must stick* to the same expression and *not* say “*the believers*,” instead. The vice versa is also true. If the text says: “*the believers*,” the translator *must not* change that to “*those who believe*,” or *those who believed*.” If the text says: “*If you are believers*,” the translator *must not* tamper with that by *adding parenthetically* (“if you are (truly) believers”). Believers are *not* the same as those who *believe* or *believed*! Just like the *athlete* is different than those who just get involved in athletics! Believers are those whose *wont* is a *constant belief*!
- (ii) Originators of The Qur'an and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order! Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *aright-guided accordingly* by Allah!
- (iii) Clearly the *intensiveness* of the mode of expression *must be maintained and reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy, intensity, or frequency* of action), such intensiveness *must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator *must endeavor to reflect that intensiveness* in the main text (*parenthetically and in italics, differentiating it from the main text*) by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information!

For example: “كاذب”=“Kadheb”=Liar and “كذاب”=“Kadh-dhab” or “كذوب”= “Kadhoob”=One who is a *repetitive* liar, or one who *lies all the times*. Clearly, “Kadheb”=liar, is *not* the same as “Kadh-dhab”= “Kadhoob.” The liar might have lied *once*, intentionally or not! But the

“Kadboob” is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unknown* to the translator! When it comes to *intensiveness* of most verbs the English language is rather *lacking*! In Arabic intensiveness could impart a *different* meaning *besides the emphasis*!

(iv) Certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: "خادع" = “Kha’de’a” = *deceiver* and "مخادع" = “Mokhade’a” = *he who is involved in simultaneous deception*, that is *deceiving while being deceived*! Such meanings must be *reflected* in any translation. Thus, when the Arabic word is “Mokhade’a” and if translated as simple *deceiver* = “Kha’de’a,” such translation is not only an *under-translation* but also a *misleading* one at that! Here again the use of a verb of “*mutuality*” nature has implications that are perhaps *unknown* to the translator, but it definitely is the most correct choice and may be time will show its appropriateness, such as “*travel in the Earth*” versus “*travel on the Earth*!” Present day science proved the former is not *only more appropriate* but the *only correct* one, i.e. scientifically speaking!

#### 14. Parallelization *kept in form explained in a footnote or parenthetically*!

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent! Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated in italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted and fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest possible* meaning should be employed to explain it! Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator’s choice stated in the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more or different* perspective! For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her! For a short example, take a word like “foom,” in a certain *Ayah* in ‘The Qur’an, which means either: (1) *garlic*, or (2) *wheat*, or (3) *bread made of wheat*, or (4) *chickpeas*! The meanings are so *different*, one *cannot* be used and not the others! Nor it is advisable to *presume* one meaning over the others from the *context*! Therefore, the word itself must be *transliterated and italicized*, and *parenthetically explained*!

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic Arabic*, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression! Thus, such *phrasal-idiomatic* expressions may *not* be meaningful in English! However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*! Example of that are the rather *rife* and *recurrent* metonymies in the Arabic language found in ‘The Qur’an! For example:

A. “ابن السبيل” = “Ibn as-Sabeel” = “Son of the path” = the *traveler*, a *Qur’anic expression*.

1A. “ابن حلال” = “son of a legitimate marriage,” A2. “ابن الطريق” = “ابن الزنى” = son of the way/road, and A3. “ابن عجل” = “اللقيط” = *baby-discarded and found*! These three are **not** *Qur’anic* although *Arabic tongue* expressions! A2 = son of: *adultery* (زنى) specifically or *fornication* (سفاح) generally; and A3 by its name “عجل,” meaning *hurry-up*, as *the harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else!



## Introduction

- B. “أم القرى” = “Umm al-qura” = “Mother of the villages” = Makka Al-Mukarramah.  
C. “الحرث والنسل” = “Al-Hartha wa Nnas’l” = “The tillage and the progeny” = wife and children.  
D. “عضّ على يده” = “Adh-dh ala yadeh” = “He bit on his hand” = felt sorry.  
E. “سقط في أيديهم” = “Soqetta fee aydeyhem” = “Had been made to fall in their hands” = they regretted doing the wrong thing.  
F. “وجه الله” = “Wajho Allah” = “Allah’s Face” = Allah’s Entity, or Allah’s pleasure.  
E. “بين يديه” = “bayna yaday’he” = before him, in front of him.

In the English language there are such *English tongue / idiomatic* expressions too, for example:

**A. Cakewalk** = Some-thing *easily* accomplished.

**B: Soap-box** is a temporary platform used while making an impromptu or nonofficial public speech! And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly!

**C: Troubleshooter:** It’s a word made up of “trouble” and “shooter,” but its *meaning* is *neither*!  
1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic, political, or industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

- 1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur’an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished (improved)* or *designative (divinely specified)* form!
- (2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all are inherent* in its dictions.
- (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
- (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs are *ubiquitous* in The Qur’an. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur’anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the Arabic *tongue-expressions as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English!

### 15. The *necessity* that seems as a redundancy!

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

“They<sup>z</sup> sadden.” Better yet: “Sadden they<sup>z</sup>.”

Obviously, the first letter in the word “ي” indicates the *nature* of the *subject agent* that it is: (a) “a *masculine they*” (b) or “*he*” (in cases of a *majestic addressee*) or (c) a *both*; (d) but *not* a “*she*” and *not* (e) “a *feminine they*”! And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case “ون.” Therefore, at the beginning of the word the *potential* subject/object agent is mentioned but its *exact nature* is explicitly stated, as indicated by “ون,” and in English shown by the *superscript* “<sup>z</sup>” on the they, as they<sup>z</sup>! Or example #2:

### 15. 2A يكفرون بالآخرة

Disbelieve they<sup>z</sup> by the Hereafter<sup>w</sup>!

و هم بالآخرة كافرون

15. 2B “and they, by the Hereafter <sup>w</sup> (are) disbelievers.”

و بالآخرة هم كافرون

15. 2C “and by the Hereafter <sup>w</sup> they (are) disbelievers.”

In 15.2A the superscripted word "they<sup>z</sup>" stands for "ون" in "كافرون"

In 15. 2B The “they” *emphasizes* the fact that “they” by the Hereafter are disbelievers.

In 15. 2C The *emphasis* is that *by the Hereafter* they are disbelievers.

The question is why the *emphasis*? The answer is: for the respective *intensity* and *specificity*!

### 16. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter!

Of course, the *incorruptible* Qur'an and the *true/good* Hadeeth are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha'rey'ah Analogy*.<sup>33</sup> Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Lam*! The *incorruptible* Qur'an and the *true/good* *Sunnah* are *both* guarded against *corruption* and *loss*!

“Verily We *naẓẓalna* (*We repetitively descended*) The *Thekra*<sup>x</sup> (*Qur'an*)<sup>x</sup> and verily We (are) for it<sup>x</sup> assuredly keepers-up<sup>34</sup>”.

What applies to the safe-keeping(keeping-up) of The Qur'an *equally* applies to the *hadeeth*!

Islam means “*submission* to Allah;” hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are for* those who *voluntarily embrace* and *adhere* to Islam!

### 17. The implications of the *brevity* in the Arabic language!

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*! The *best* of Arabic statements are those that are “*terse and indicative*.” That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings! Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc.* All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions! All that The Qur'an does in a humanly *unmatchable* manner! No wonder it is the work of The Almighty, a further proof that The Qur'an is the word of Allah! Arabic language is elegantly poetic. It is extremely *precise* and *laconic*! The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'anic most lofty and most beautiful expressions! That is why the Qur'anic diction is in a *class by itself*!

<sup>33</sup> Some scholars add “*al-Ejma'a*”=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*! *Emam Ahmad* says whoever claims “*al-Ejma'a*” has *certainly lied*! *Emam Ibn Hazm* says Islam is for *both* the *Jinn* and the humans. For those who claim “*al-Ejma'a*” among human, what do they have to say about how did they gather the plurality of “*al-Ejma'a*” among the *Jinn*? Obviously, they *cannot*. This puts the case to rest! Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the *Jinn* were to agree on some thing to legitimize it which Allah illegitimizes it will not stand! Or if they were to illegitimate some thing which Allah illegitimated that will not stand too!

<sup>34</sup> The word “حافظون” is rooted in “حفظ” which is “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*)” \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

**18. Superabundance of words, each is uniquely descriptive, makes Arabic rather precise, yet elegant!**

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable, divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete, qualitatively perfect and proportionally balanced*! Thus, no human tampering with such text is *possible*, let alone *permissible*! Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*! Obviously, human knowledge and mind are *experiential* and *time oriented*, thus *inherently deficient*! So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and empirical progress, the *meanings* of *some* Qur'anic texts *change*! That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*! Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine* nature of the Qur'anic text, whose miracles are *unending*! No humanly written text is so *miraculously merited* as The Qur'an! Also, no humanly authored text *defied corruption* over the millennia as The Qur'an or the *authentic (true) Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'anic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance!

**19. Translation of the *Hadeeth* or The Qur'an is a most solemn matter any translator could ever undertake!**

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible dream* let alone reality!

**20. The Islamic vocabulary in English is unfortunately encumbered by unessential lingering appendages!**

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah(SAWS), or anything associated with both! Words, such as "*verse*," referring to a statement of The Qur'an; or "*The holy Qur'an*"; the "*Scripture*", in reference to the text of The Qur'an! Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them! However, *none* of those corresponding words is used for the same purpose as utilized for in English! The word "*holy*" is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word "*verse*," it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement from The Qur'an. Allah in *clear* and *unmistakable* terms says that The Qur'an is "*not surely a say of a poet*"; thus, it should *never* be referred to as *verse* in English! However, let us first find out what is the *dictionary* meaning of the word "*verse*"?



## 20A. Dictionary definition of the word “verse” is:

- “1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*”; (*emphasis is added*).

Therefore, it is obvious that the word “verse” does *not* apply in *any way, form or shape* to the glorious and sacred *Ayah* from The Qur'an! Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say “verse” of The Qur'an! Such English speaking Muslims *know (or should)* that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾ (يس:69)

“And not We taught him the poetry; and (*is*) not befit for him; not [he/it<sup>x</sup>] <sup>35</sup>  
(*is*) except a *thekron* (message/exhortation) and a Qur'an<sup>x</sup> manifesters.” (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلٍ شَاعِرٍ﴾ (الحاقة:41)

“And not it<sup>x</sup> (*is*) surely a say (*of*) a poet” (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*<sup>w</sup> henceforth no Muslim should *ever, ever* refer to *any* part of The Qur'an as “verse,” even remotely!

## 20B. What is the meaning of the word: “*Ayah*”?

The word “*Ayah*” (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration*, and (c) *marked wonderment*. Thus, the word “*Ayah*” could stand for:

- 1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
- 2) Signifying Allah-messenger's *sign* as a *proof (miracle)* that Allah sent him and *empowered* him with *that* “sign-as-proof” *validating* his empowerment, i.e. his *miracle*!
- 3) Designating a *statement from The Qur'an*. The Qur'an speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (البقرة: 256)

“No coercion in religion” (S2:256).

Therefore, we shall refer to the “*Ayah*<sup>w</sup>” (plural “*Ayat*<sup>w</sup>”) as meaning *miracle*! The “*Ayah*<sup>w</sup>” of The Qur'an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

## 20C. An *Ayah* of The Qur'an and a *verse* of the Bible!

Therefore, the use of the word “verse” describing an *Ayah* of The Qur'an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*! However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'an and a *verse* of the Bible.

<sup>35</sup> The pronoun “هو” in this *Ayah* potentially carries *more than one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: “هو” = “أي محمد”, *Emam* القرطبي says: “أي”, *Emam* الرازي says: “أي هو ذكر و موعظة”, Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: “*he*” or “*it*”!

**20D. Also the word “*Scripture*” is *not* appropriate for *any* designation of *any* part of The Qur’an!**

Similarly, the use of the word “*Scripture*” to mean The Qur’an or its *Ayat*<sup>w</sup> is just as *bad*, if *not worst* as the use of “*verse*” as above stated. That is because the word “*Scripture*” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the *Bible*. (Emphasis is added), also called “Holy Scriptures.” Clearly the writing of the *entire* Bible is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*! The Bible is also one of the most *unreliable* sources of good *historical, scientific or factual* information, according to Western scholars and sources! It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word “*scripture*”), by nominally *forty four* authors! In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences! Thus, The Qur’an is *not* “*Scripture*”. The Qur’an is *in a class by itself*, called The “Qur’an,” a “*Surah*<sup>w</sup>” or an “*Ayat*<sup>w</sup>” of The Qur’an.

**21. For their religious terms, Muslims should *not* copy biblical terms!**

The *rationaly-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur’an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious* terms. Their terms could be derived either from The Qur’an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur’an clearly states that the *Muslims are the “uttermosts,” because of their religion*, as such religion is *quantitatively complete, qualitatively perfect* and *proportionally balanced* i.e. after all it is *Allah-made*! Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*! Muslims have *lavisher and far more elegant supply of precisely designative* terms to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: “*holy*,” “*verse*,” and “*Scripture*” should completely *disappear* from Muslims’ *religious* terminology, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur’an or the honorable *Hadeeth*.

**22. In The Qur’an there are *fifty-five* characterizations for *naming* The Qur’an, *none* of which uses the word “*holy*”!**

The Qur’an is *described* by *fifty-five*<sup>36</sup> various characterizations for naming The Qur’an, *none* of which uses the word “*holy*”! The word “*holy*” is used to describe *places*, as stated earlier, mentioned in The Qur’an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of “*al-wadey al-Moqaddasee Towa*,” example as in (S20:12).

However, there are *five* characterizations naming The Qur’an that are most commonly know, more than the others by *most* Muslims:

- (A) The Qur’an The *Supreme*; القرآن المجيد
- (B) The Qur’an The *Magnificent*; القرآن العظيم
- (C) The Qur’an The *Munificent*; القرآن الكريم

<sup>36</sup> *Shykeh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al-Etqan Fee Oloom Al-Qur’an*, mentioned *fifty-five* names of The Qur’an, *none of which is by the word “holy”*

- (D) The Qur'an The *Judicious*; القرآن الحكيم, and  
(E) The Qur'an The *Manifester*; القرآن المبين!

Apparently, and Allah knows best, for each of the *Five Pillars* of Islam, there are *eleven* *attributive* names of The Qur'an corresponding to each Pillar. Following is an *illustrative* discussion of *five* such names.

### 22A. The Qur'an The *Supreme*!

The *characterization* of The Qur'an The Supreme as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Supreme Qur'an*," (S85:21). Clearly the word "*Supreme*" means, among other lofty meanings, distinguished, high-ranking, and of high morals. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but Allah*"; and the *second* is to say: "I bear witness that *Mohammad is His Messenger*". Once a person *sincerely* enters Islam through this ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good!"

### 22B. The Qur'an The *Great*!

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five-daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*! Maintaining the *daily five times Prayer* is (iii) the *only identifying "badge"* a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile or no accounting*! If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable accounting*! Allah says in The Qur'an that prayer prohibits *indecenty* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend to* (v) *stay decent* and *reputable*.

### 22C. The Qur'an The *Munificent*!

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for a *full year* and is in *excess of a certain minimum amount*! When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion* of the *Zakah*, the recipient is (i) *appreciative* and *thankful*. (ii) The giver feels *gratified* and



contented.(iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The act of *Zakah* (*alms*) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

### 22D. The Qur'an The *Manifester*!

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month! As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more! However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds! In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do! A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*! It is *not* just "*not eating, not drinking, and abstaining from sexual and other known fast-breaking deeds,*" it is the *intention before and practice* during the fasting that could *make* or *break* the fasting! Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam through out the human history and communities! However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

### 22E. The Qur'an The *Judicious*!

The *characterization* of The Qur'an as "*The Judicious*" is mentioned in The Qur'an The Judicious *twice*, "*The Book The Judicious*" (S10:1) and "*The Qur'an The Judicious*" (S36:2). This characterization is associated, and Allah knows best, with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/her self to *strict criteria* of various physical life activities and rituals; (v) *winning the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the "*new born*!"

### 23. Similarly, there are *thirty-seven*<sup>37</sup> characterizations *naming* Mohammad (SAWS) *none* employs the word "*holy*"!

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word "*holy*" in *any way, form or shape*!

<sup>37</sup> Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12. The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23. The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer!

In the Arabic mode, at no time anyone referred to Mohammad (SAWS) using the word “*holy*,” directly or indirectly! The *five proper* names The Qur’an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya’seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

### **24. The Arabs and their language are *honored*; they are to spearhead The Qur’an and its message through Arabic language!**

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees! Allah is: “Ever/Stout Doer for what [He] wants” (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur’an, the true word of Allah! Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*! However, they possessed a *unique, highly polished, and fantastic* Allah given language, of which they were *masters*! During the pre-Islamic era they nearly perfected a *linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere*! The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance! There are many terms for various words—e.g.: “sword,” “camel,” “dog,” “tent,” “mountain,” “valley,” “love,” “hunting,” “milk,” “rain,” “wind,” “cloud,” etc. The terms run into the *dozens* and some times into the *hundreds*! Thus, for instance, there are “60” words to mean “dog”—and *no two words are identical*! There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*! Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the “sword” and about *48 words* to describe the 24-hour (day/night) period! Thus, instead of saying (in English): “morning,” “noon,” “afternoon,” “evening,” “night,” and “midnight”, in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span! It is *not* on the basis of coining two words to make one, (such as “afternoon”). It is rather a *single* word describing a *specific* time span! The Arabic language is root-based. It has about *sixteen thousands* word roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be conjugated quite numerously! Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

- a. Adjective nomen (name), and b. Adjective being,
- c. Adjective comparative, and d. Adjective superlative,
- e. Adjective designating action as natural, not natural, permanent, not permanent,
- f. Adjective designating state as beginning, actually in progress, about to begin,
- g. Adjective intensive, and h. Adjective passive,
- i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,

- j. For all the above considering it for 1, 2, 3, or more, feminine for 1, 2, 3, or more, masculine for 1, 2, 3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*! The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets before Islam engaged in a mind busting linguistic adornment for their poetry, see Section 25 next.

## 25. Mind busting linguistic adornments

Poets *before* Islam had a “field” with their poems and how to beautify them with the overwhelming (“mind busting”) linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence! Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur’an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *capable and powerful* abilities at the zenith of competence by *immeasurable* standards!

## 26. The Qur’an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself!

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur’an descended! As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the “*unlearned*” Mohammad (saws)! Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker! The Qur’an not only *surpassed* but even *challenged* that lofty magnificence and high splendor! For lack of a better thing to say, they said it was “*forged*”! Why forged? They claimed that Mohammad (saws) had “*forged*” it. At first The Qur’an *challenged* anyone alone or assisted by others (save Allah) to produce “*ten forged*” *Surahs* like that of The Qur’an. That challenge was not answered, as anticipated. The Qur’an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ  
وَادْعُوا مَنْ اسْتِطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (هود: 13)

“Or say they<sup>z</sup>: [he] forged it<sup>x</sup>; let-say [you<sup>w</sup>]: then *oto* (let-come you<sup>z</sup>) by ten *Surahen* (*Qur’an Subdivisions*) forgeries<sup>w</sup> like it<sup>x</sup>; and let-summon you<sup>z</sup> whomever you<sup>z</sup> could of lesser than Allah, if you<sup>c</sup> were *ssa’deqeena* (always truth enforcers)”. (S11: 13)

Later on The Qur’an *challenged* anyone alone or supported by all others (save Allah) to produce one single *Surah* like that of The Qur’an! Also that was *not* answered. The Qur’an says:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ  
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (البقرة: 23)

“And if you<sup>c</sup> were in suspicion of what *naẓẓalna* (*We repetitively descended*) on Our *ab'de*<sup>38</sup> (slave), then *oto* (let-come you<sup>z</sup>) by a *Suraten*<sup>39</sup> (*division of The Qur’an*) of its<sup>x</sup> like; and let-summon

<sup>38</sup> The word “*ab'de*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>39</sup> See the *Lexicon* attached to this Translation for this proper name of a division of The Qur’an!



you<sup>z</sup> your<sup>n</sup> witnesses<sup>40</sup> of lesser than Allah, if you<sup>c</sup> were *ssa'dequeena (always-truth-enforcers)*".  
(S2: 23)

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ (الإسراء: 88)  
"Let-ay [you<sup>s</sup>]: indeed if gathered the humans and the Jinn to *ya'ato (come they<sup>z</sup>)* by like this [The] Qur'an, not *ya'atona (come they<sup>z</sup>)* by its<sup>x</sup> like, even (*if*) were some for some (*were*) *dha'heeran (backers/supporters)*"! (S17:88)

\* Notice this great *Ayat* <sup>w</sup> says: (1) “بِمِثْلٍ” “*by like*” and *not* “like!” (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle “ب” in the word “بِمِثْلٍ”! Such particle has about *twenty* different meanings and implications, among them: (a) “المجاورة” = *disregarding of*, (b) “الإستعلاء” = *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) “التبعيض” = *portioning*! All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even some thing that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*! All other English translations of The Qur'an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not *verbatim/textual*!

## 27. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively!

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts! For over 14 centuries so far, no one alone or supported by any/all others, came up with “*by-the like*” let alone the *like* of The Qur'an, *even in part* let alone in whole! Human synthesis of The Qur'an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts! Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient! Thus, Allah's open challenge stood, and shall continue to stand *forever*! It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally correct and ever renewing information therein in all fields of human knowledge*!

## 28. Each challenge is according to the corresponding knowledge and skill of the challenged people!

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena! But The Qur'an as an *eternal miracle*, only *linguistically*

<sup>40</sup> These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of The Qur'an.

expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages!* Therefore, The Qur'an will remain *eternally: unique, informative, and inimitable* in its perspectives and panoramas! Also the information in The Qur'an will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at any give time—which really depends on the individual's *general knowledge* of his/her *era, deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific(s)* from the *general* principle, the *vice versa*, or the inventing and discovering of something all together anew.

**29. The Qur'anic information is *divine, unattainable* by man *except* through Allah's *design, permission, and revelation!***

The Qur'an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most! It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next)! The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines! Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons, see my book, *The Future World Order, Vol. II*, Chapter 24 for elaboration.

**30. The Qur'an elucidates on *everything*, and ultimately explains itself by itself!**

What is great about The Qur'an is that it is "an exposition/elucidation for every-thing"! The Qur'an says:

"...and *nazzalna* (*We repetitively descended*) on you<sup>g</sup> The Book, an exposition/elucidation for every-thing..." (S16:89).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent! Knew such a fact who knows it and did not know it who does not know it! The Qur'an *specifies* what it had *generalized* previously and *vice versa*! But *ultimately* The Qur'an explains itself by itself!

In the above Ayah, The Book (i.e. The Qur'an) in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging what is *not* for one by it knowledge! The Qur'an says:

"And let-not *ta'gfo* ([*you*<sup>s</sup>] *judge by perspicacity and presumption*) what (*is*) not for you<sup>g</sup> by it<sup>x</sup> knowledge" (S17:36)

Let us illustrate! In *general* terms The Qur'an says in (S51:18):

" And by the *as'ha're* (*dawns' ere*), they *yastaghtferona* (*seek forgiveness they*<sup>r</sup>)."

In *specific* terms The Qur'an says in (S54:34):

"...*Lootten's* (*Lott's*) *aa'la* (*family/ house/ kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*)."

The lesson to be learned from the above is: (1) The Qur'an addresses *everything*; (2) The Qur'an *generalizes* and *specifies*! (3) The Qur'an *ultimately* explains itself by itself, i.e. where the *generalities* are specified and the *specificities* are generalized! (4) the *generality* is by the *as'ha're* (*dawns' ere*) *seeking forgiveness*! The *specificity* is that (*Lott's*) *aa'la* (*family/ house/ kin*) were *delivered* by a *sa'har* (*dawn's ere*)!

So one has to be *fully knowledgeable* about the *whole* Qur'an in order to understand it in *context* and find how it explains itself by itself! The greatest lesson is *never* take The Qur'an *out of context*! As such an act is not only *sinful* but the doer would be a *laughingstock*!

### 31. The Qur'an and the *Sunnah*, touch on every conceivable human endeavor and the universe, directly or indirectly!

In addition to The Qur'an, there is the *Sunnah* (Prophet's speech/actions), which complements The Qur'an by explaining some of it or some aspects of it. For example the *Sunnah* specifies or details the "generalities" in The Qur'an. Also, the *Sunnah* elaborates on some specificity in The Qur'an. Hence, The Qur'an and the *Sunnah* both completely address every conceivable human endeavor, giving rise to bases and sources of the *Sharey'ah* Laws! However, the two (i.e. The Qur'an and the *Sunnah*) inherently prompt the mind for their rational complement, the *Sharey'ah* Analogy! By *Sharey'ah* analogy we mean, *Sharey'ah* scholars through analogy, would deduce or infer and reach informed *Sharey'ah* judgment of an unknown situation based on comparisons of the similarities of a known *Sharey'ah* situation! Thus, when The Qur'an is coupled with the *Sunnah* and the *Sharey'ah* analogy the result is a quantitatively complete, qualitatively perfect and proportionally balanced code for laws of life for a divine-guidance, producing righteous and balanced living suitable for all the humans for all times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history—past, present, and future. Thus, the trio, The Qur'an, the *Sunnah*, and the *Sharey'ah* Analogy directly or indirectly expound on every conceivable human endeavor and the nature of the Universe and deal with all in the most perfect rational and scientific way! After all it is from Allah, The Almighty, The Omniscient and The Omnipotent!

### 32. The Qur'an designates and the *Sunnah* complement it!

The Qur'an is clear and unambiguous in terms of designating the pristine *Sunnah* to complement and explain The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (الحشر: 7)

"And whatever the messenger *aa'takum* (accorded you<sup>b</sup>) so let- you<sup>z</sup> take it<sup>x</sup> and whatever [he] forbade you<sup>b</sup> regarding it<sup>x</sup> so let-you<sup>z</sup> cease (doing its<sup>x</sup>)". (S59:7)

The Qur'an also says:

"And not [he] pronounces by the (tendentious) liking; not it<sup>x</sup> (is) except a revelation<sup>x</sup> being revealed". (S53:3-4)

Clearly the pronoun "[he]" in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the "it<sup>x</sup>" refers to his pronouncements! As a matter of fact, if it were not for the *Sunnah*, Muslims would not know how to pray, perform Hajj, or give Zakah, or do most, if not all, the worships to Allah! It is the *Sunnah* which designates, explains and elaborates on whatever The Qur'an states in generalities that need specificities! Also, the Messenger (SAWS) said: "You pray as you saw me praying". On Hajj (Pilgrimage) occasion, he said: "Take from me all your rituals". Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that "they go by what The Qur'an says only", i.e. they want to be oblivious of the *Sunnah*, could not be more wrong, by the verbatim of The Qur'an itself, in light of the above quoted *Ayah* (S59:7)!

### 33. The Qur'an is: either self-evidently true and correct, or ultimately bound to be true and correct by scientific means!

Believers in The Qur'an take its entire contents to be right and true on the basis of faith, when they do not know! They take it like that on the basis of empirical science when they do know. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata! Therefore, what they do not currently know is not necessarily conclusive. As time



progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur'an will prevail, as it did since its revelation! The Qur'an shall stand *absolutely perfect*! The Qur'an is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (divinely *predetermined*) stages, through empirical observations or findings, scientific hypotheses/theories, and last a *confirmation law*. At the stage of scientific *certainty*, through a *confirmation law*, The Qur'anic Marvels *shine* with greater brilliance and flying colors. This takes place through out the history of mankind, *proving for each successive generation* that The Qur'an is beyond doubt, is but the true word of Allah to *guide humanity aright* and so to ultimately *save* it.

**34. The Qur'an is: *consistent* and *error-free*! It is meant to be for *all locales*, *ages* and *peoples*! Its synthesis is *divinely* made!**

Although The Qur'an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*! Each word, phrase, sentence, or Marvel is *arranged by divine designation*! The Prophet (SAWS) once in receipt of any Qur'anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayah*). The Prophet (SAWS) had *no* say as to such *exact placements* of the various words, phrases and Marvels! Yet at the end, we have a *perfectly consistent, ageless and absolutely consistent narration*! There is no discrepancy whatsoever making a self-evident proof that *it is divine*! Also given the historical piecemeal revelation of The Qur'an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'an one is amazed to find that the *entire* contents of The Qur'an to be rather *miraculously harmonious and rationally consistent*—without any error or discrepancy whatsoever! This is a *miraculous phenomenon* by any human standard. Such a phenomenon could *not* be *coincidental*. It is *by divine design*, to be a *sign by and of it self*! No human product can even claim a likewise model! No wonder, because it is Allah's Work! The Qur'an states such a phenomenon—urging all concerned to ponder and reflect over The Qur'an:

﴿أَفَلَا يَتَذَكَّرُونَ الْفَرَانَ وَلَوْ كَانَ مِنْ عِنْدِ  
غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ (النساء: 82)

“Do then not ruminate they<sup>z</sup> The Qur'an<sup>x</sup>; and had [was<sup>x</sup>/it<sup>x</sup>] from *ende* (*springing of*) other than Allah, surely (*would have*) found they<sup>z</sup> in it<sup>x</sup> multitudinous difference.” (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would “*see*” inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*! For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and aright-guide them to the aright-path! However, the fact remains that **The Qur'an** is a book *most accurate and most perfect all-around*. Falsehood *cannot* even approach it from before or behind it, as it is the embodiment of *the Right* and *the Truth* from Allah, The Omniscient, Who is The *Hakeem* (Possessor of the ultimate wisdom) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَتْرِكُ مَنْ حَكِيمٌ حَمِيدٌ﴾ (فصلت: 42)

“Not *ya’atet* (*comes to*) it<sup>x</sup> the falsehood<sup>x</sup> from between its<sup>x</sup> both hands<sup>41</sup> and nor from its<sup>x</sup> rear; [*it’s*] a descending from *Hakeemen*<sup>42</sup> (*the infinite bekmaḥ*<sup>w43</sup> possessor), *Hameeden* (*multitudinously praised, multitudinous praiser He*)”. (S41: 42)

There are numerous *Ayat* in The Qur’an confirming that The Qur’an is the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ (هود: 17)

“Verily it<sup>x</sup> (*is*) the right from your<sup>t</sup> Lord”. (S11:17)

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur’an, His true Word. The Qur’an has its own style of expression. Since The Qur’an is *unique*, so is the Qur’anic *style*, requiring a *unique* translation, that *chooses the right word and adheres to the integrity of its verbatim text at all times!*

### 35. Most serious is the *incorrect* translation due to *improper* use of words, phrases or extrapolations!

Following are *two* examples of *incorrect* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

#### Example # 1 (incorrect word usage):

“Set forth to them  
The parable of two men:  
For one of them We provided  
Two gardens of grapevines  
And surrounded them  
With date palms:  
In between the two  
We placed *cornfields*.” (Emphasis is added). (S18:32)

- A.** The word in reference is the last word in this *Ayah*, namely the word “*cornfields*.” In fact, The Qur’an does *not* use the word “*cornfield*,” *per se*, at all! Also, the words “*tillage*” or “*cultivation*,” words used in this connection by others, are also *not* the word The Qur’an uses either! If Allah meant the words: “*tillage*,” or “*cultivation*,” or “*cornfields*” (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: “*ẓar’a*,” rooted in the Arabic word “*ẓara’a*,” a word which has *no* English equivalent *per se*! The word “*ẓar’a*,” has very *significant implications*, see **B** next!
- B.** The word “*ẓara’a*,” which The Qur’an uses means: the *green standing crop, just before harvesting*, or the *vegetation as it just sprouted*. The English language does *not* have an *exact* equivalent for the Arabic word “*ẓar’a*,” a word that is rather *precise, descriptive, connotative and denotative*! It *involves an act* of Allah Himself, which the human beings are *not* capable of doing! Human beings *till, cultivate, sow, water, and expose all that to the sun*; but Allah alone is the One Who makes the “*ẓar’a*,” i.e. after we *till a cultivable land, sow the seed in it, water it, and expose that to the sun, by leave (ordained Laws) of Allah, He will make it to germinate and sprout*, producing the “*ẓar’a*” we are discussing.

<sup>41</sup> This is an Arabic *tongue-expression* meaning: *before it, in front of it*.

<sup>42</sup> For the word “*حَكِيم*” see the *Lexicon* attached to this *Translation* for “*الحكمة*!” the derivative of “*إِحْكَم*!” Because of Allah’s *foreknowledge* about *all* things in their *pre and post existence effects all-around*, and His *perfectly* sound choice and *use* of things in their *proper place and function to produce the best desired immediate and ultimate results*, He is “*حَكِيم*” = *infinite bekmaḥ Practicer*! Also, “*حَكِيم*” = “*مُحْكَم*,” that is *Allah-perfected*, according to Qur’an commentators, as in (S44: 4)!

<sup>43</sup> The English word “*wisdom*,” *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent “*bekmaḥ*!” See the *Lexicon* attached to this *Translation*, for an exposition of the word “*bekmaḥ*!”

Therefore, the proper thing to do is *transliteration* of “zar’a” with a *parenthetical* and a *footnote* explanation:

﴿وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ (الكهف: 32)

“And We made between them both “zar’ad<sup>44</sup>”. (S18:32)

- C. To confirm the fact that Allah and He *alone*, is the One Who *makes* the “zar’a”, He stated in another *Ayah*, some thing that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ \* أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ﴾ ( الواقعة: 58-59)

“Have seen you<sup>z</sup> what ejaculate<sup>45</sup> you<sup>z</sup>; are you<sup>z</sup> creating it<sup>x</sup> or (are) We the Creators [of it<sup>x</sup>]” (S56:58-59)

- D. Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* any one else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the “zar’a”, and this same *Ayah* of the “zar’a” is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from high*, a *special kind of clouds*! Allah says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ \* أَلَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ﴾ ( الواقعة: 58-59)

“Have then seen you<sup>c</sup> the water<sup>x</sup> which<sup>x</sup> drink you<sup>z</sup>; have you<sup>z</sup> descended it<sup>x</sup> from the *muẓn*<sup>46</sup> (bearers-of-pure-water-clouds) or (are) We the *munẓeloona*<sup>47</sup> (Causers of its<sup>x</sup> descending)”. (S56:68-69)

- E. Also in another *Ayah*, in connection with the word (“zar’a”)

- (a) “zar’a,” rooted in “zara’a,” past tense;
- (b) “yeẓ-ra-a’o” the future tense;
- (c) “ta-ẓra-a’oon,” you (in the masculine plural) make the “zar’a”; and
- (d) “taẓ-ẓare-a’onaho” you (in the masculine plural) make it to be “zar’a.”
- (e) “aẓ-ẓare-a’oon,” makers of the “zar’a”.

- F. Allah inquires, surely *not to uncover unknown facts*, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases! Allah says:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ ﴿أَأَنْتُمْ تَرْزَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ ( الواقعة: 63-64)

“Have then seen you<sup>c</sup> what you<sup>z</sup> till; are you<sup>f</sup> “ta-ẓra’a’ona”<sup>48</sup> (you<sup>z</sup> cause to germinate) it<sup>x</sup> or (are) We the “za’are-aon”<sup>49</sup> (the causers of its<sup>x</sup> sprouting)”. (S56: 63)

<sup>44</sup> See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent! However, *generally* it means: *green standing crop, just before harvesting, or the vegetation after sprouting*.

<sup>45</sup> Incidentally, all the translations this translator came across use the word “emit,” instead of *ejaculate*, which The Qur’an *literally* and *correctly* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of “emit” do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word “emit” are: 1. to give or send out matter or energy; it *also* means: **2.a.** to give out as sound; utter, and **b.** to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur’anic meaning. Again, if Allah intended “emit” He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word “ejaculate” gives *precise, specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise* and *laconic* diction. This is *the truth*. And Allah says that He is *not* “*shy*” to *tell the truth*. In The Supreme Qur’an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: “And Allah discomfits not from the right!” (S33: 53).

<sup>46</sup> “Muẓn” are the clouds, or the *white clouds*, that bear *very pure water*, *not any water*!

<sup>47</sup> The word “munẓeloona” is *plural, masculine subjective noun*, meaning the *causers of the descending*! Hence “munẓeloona” has *no* English equivalent! *Descender* = *one that descends*, gives a *different* meaning!



- G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.
- H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah! Similarly, the “*zar’a*” is the *making* of Allah, and Allah *alone*.
- I. Also, the *bringing down* of the “*muḥn*,” *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah’s *creation, bringing forth or down--the semen, the “zar’a,” and the “muḥn,”* respectively. Obviously, on pondering the use of any word in The Qur’an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur’an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive, exact, denotative, connotative, designative, eloquent and elegant* all at the same time and at *all* times! Only Allah can make such *miraculous choices and their proper combinations!* That makes The Qur’an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous!*

**Example # 2 (incorrect translation of a phrase (S3:139):**

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران: 139)

- A. “So lose not heart,  
Nor fall into despair:  
For ye must gain mastery  
If ye are true in Faith.” (S3:139)
- B. “Faint not nor grieve, for ye will overcome  
them if ye are (indeed) believers.” (S3:139)
- C. “So do not become weak (against your enemies),  
nor be sad, and you will be superior (in victory),  
if you are indeed (true) believers.” (S3:139).

The above three translations, quoted from the “*best*” currently available English “translations,” are for the same *Ayah!* May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those “translations” as quoted above. However, *none* of them is satisfactory! Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur’an, famous for its *brevity, succinctness, eloquence and elegance*. The *Ayah* says:

“And let not *ta’heyno*<sup>50</sup> (you<sup>c</sup>: *weaken/ love the world and have a dislike for death in the cause of Allah*) and let not sadden you<sup>z</sup> while you<sup>f</sup> (are) the *a’alanma* (uttermosts/ uppermost-ones), if you<sup>c</sup> were believers.”

- A.1. The Glorious *Ayah* neither contains nor implies the word “so,” but it begins with “and”! Furthermore, “lose not heart”=be discouraged not. The word used in the

<sup>48</sup> Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only *figuratively*, the word “grow” can be used as a synonym for “*zar-a!*” Grow=*Nama* or *Yanmee*, or *Yanmo* for *adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc.* However, it is *not* suitable for the specific meaning intended by the Great *Ayah*.

<sup>49</sup> Meaning: *Causer of it to germinate, sprout and become crop ready for harvesting.*

<sup>50</sup> For the word “*تَهِنُوا*” see footnote 32 above.

## Introduction

*Ayah* says: “let not *tabeyno*” i.e. *commanding* them not to “*weaken, or love the world and have a dislike for death in the cause of Allah*”! So, it implies *more* than “loss of heart or a discouragement”! The Qur’anic words are very *brief* but are *packed* with meanings!

**A.2.** “Nor fall into despair” *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: “*and let not sadden*,” again *commanding* in the *present* tense! Thus, “sadden” neither carries nor implies the *strong* notion of “falling into despair”, which means *losing all hopes, or being overcome* by a sense of futility, defeat and resignation!

**A.3.** “For ye must gain mastery”, may Allah forgive the translator for such a “translation”! This “translation” is *totally out of line* and is *not what* the *Ayah* says at all! The *Ayah* *conclusively, determinatively and unambiguously* says: “while you<sup>f</sup> (*are*) the uppermost”. Really *true* Muslims are *always* the *a’alawna* (*uttermosts, uppermost-ones*) because:

- i. The *true* Muslims believe in the *singularity* of Allah;
- ii. The *true* Muslims *enjoin* by the *ma’aruf* (*rationaly acceptable and Sharey’ah sanctioned deed*) and they *forbid* the *munkar* (*rationaly objectionable or Sharey’ah prohibited act*);
- iii. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
- iv. The *true* Muslims’ *cause is for Allah* and *their opponents is for the Satan*;
- v. The *true* Muslims’ *argument is superior* than their opponents’ argument, i.e. *their religion is superior to their opponents’ religion*, as their religion is *Allah’s making*;
- vi. *Ultimately the true Muslims shall prevail*, as Allah had stated this fact to them time and again in The Qur’an, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. “*a’alawna (uttermosts, uppermost-ones)*”. Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*! This concept is mentioned in The Qur’an time and again, to *constantly* remind the Muslims of such an historical fact! Perhaps they desist from their sins and errors, repent and go back to become *good Muslims again*! Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are the *next, next best*!

**A.4.** The *Ayah* does *not* say: “if you are true in faith,” *per se*, as alleged by this translation! The *Ayah* says: “if were you<sup>c</sup> believers” plain, clear and without any further ado!

**B.1.** This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies “grieve not”. To “grieve” is to have grief, *deep mental anguish*, say from bereavement. The word “grieve” implies *more* than “sad”, meaning unhappy!

**B.2.** The *Ayah* also does *not* say “for you will overcome them”; *nor* does the *Ayah* mentions the word “indeed” at all! Clearly the *Ayah* says: “if were you<sup>c</sup> believers”, plain, clear and simple!

**C.1.** The word “so” does *not* appear in the *Ayah*. Also the phrase “against your enemies”, is *neither* in nor is implied by the *Ayah*! The *Ayah* has the word: “And” at the *very beginning* of it, which this translation *omits* altogether! Also, the *Ayah* says: “*and let not sadden you*”, in the *present* tense; and *not* in the form of “nor be sad”! One might say, “*and let not sadden*”, and “nor be sad” are more or less equivalent! Fine, for the sake of putting the argument to rest, let us grant that to

be the case. The question is: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually* lead to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether!

**C.2.** The *Ayah* does *not* say: “you will be superior (in victory),” suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state “in victory”, as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior! Also, the *Ayah* says: “if were you<sup>c</sup> believers”, plain, clear and without any further ado. This is *Qur'an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could or might, if not would, imply some thing else *not* intended!

**C.3.** Also, the *Ayah* does *not* say: “indeed (true)” as a *qualification* of the believers. The *Ayah* says: “if were you<sup>c</sup> believers”. Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur'an, that are *not* in it?

### 36. Examples of Qur'anic texts translated to mean more or less *same*, when in fact they are *profoundly different*!

**A. The Qur'an is in Arabic.** For a divine wisdom Allah (SWT)<sup>51</sup> bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur'an says that He made The Qur'an “*Arabic Qur'an*.” The relevant *Ayah* says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾ (الزخرف:3)

“Verily We made it<sup>x</sup> Qur'an Arabic, perhaps you<sup>b</sup> cerebrate you<sup>z</sup>.” (S43:3)

- i). Since the above *Ayah* states, and Allah knows best, that The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore:
  - (1) The *linguistic meaning* of The Qur'an is as the Arabs know it (including the *implication, inference, connotation and denotation*) of *each word* is the *most paramount first step to consider and understand*!
  - (2) Also, The Qur'an is primarily *pronounced, read and written in Arabic*.
  - (3) So, the *pronunciation, the reading and the writing* of The Qur'an are all *subject* to the “*rules*” (e.g. *grammar, conjugation, metamorphism, substitution*, etc) of the *Arabic language*!
  - (4) In addition to the *plethoric supply* (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*! No other word will suffice, as strictly speaking almost *no* synonym is *100 per cent* interchangeable in *The Qur'an*!
  - (5) Reading of The Qur'an (in Arabic) is a “*worship*” *in and of itself*.
  - (6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur'an is valid.
  - (7) For *every single Arabic alphabet letter* of The Qur'an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.
- ii). The above *Ayah* received *not so bad* a translation, save some, who incorrectly translated it as “*a Lecture in Arabic*”; but the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did! I believe that was their best possible.

<sup>51</sup> (SWT), meaning “The Existent” that is *before and after the existence of life in this world*! There is *no* word in English to convey such a meaning! So, my choice for “الحي” is “*The Pre-and-Post Existence Existent*” as closest to convey the message of such a great name!



**B. The Qur'an is in Arabic-tongue!** Furthermore, The Qur'an is made in Arabic tongue; i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) “Arabic-tongue”, i.e. *idiomatic* Arabic! The Qur'an says:

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ (النحل: 103)

“While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic manifester.” (S16:103)

- i). The above *Ayah* received also *not* so bad a translation, although those translations did, *to a certain extent, miss slightly*; as some did *not* say “Arabic tongue”, *per se*, and instead opted to say: it is Arabic “*speech*”! Yet, some others *dropped* the word “tongue” altogether and saw it fit to just say: “in Arabic!” This is Allah’s Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication* or *inference*) *should be contemplated*, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*!
- ii). The above *Ayah* clearly states that The Qur'an is expressed in [tongue-Arabic], an idea well elaborated-on in Section 12 above, but summarily restated:
  - (1) The *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, but in a *polished (improved)* or *designative* (divinely specified) form!
  - (2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.
  - (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
  - (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction! Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

Hence, for understanding The Qur'an (a) *firstly priority is to be given to its linguistic meaning, inferences, and implications; secondly* to its *Arabic tongue* expressions, as explained earlier.

After that comes: (b) “Arabic tongue” expression, see Section 12 above.

Next (c): “Arabic rule”, as discussed in Subsection C, to follow.

And finally: (d) *above all* according to the *Sharey'ah* requirement.

**C. The Qur'an is by Arabic-rule.** Allah says that He sent down The Qur'an (*harmonious with/ according to/ by*) “Arabic rule.”

﴿أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ (الرعد: 37)

“We descended it<sup>x</sup> (*by*) Arabic rule<sup>52</sup>. (S13:37)

By Arabic rule, it is meant, and Allah knows best, *following Arabic language rules of grammar and deptote-declention* (i.e. *word-conjugation*), the morality and wisdom of the Arabs *as polished and improved* by divine intervention! I must quickly add that *morality and wisdom* in terms of many aspects, such as:

- (1) Genealogical purity,
- (2) Chivalry and personal as well as family honors,

<sup>52</sup> See the **Lexicon** attached to this **Translation** for an elaborate exposition regarding this **vital denotative and connotative word, describing** the diction of The Qur'an The Supreme, **by Arabic rule!**

- (3) Loyalty to the sense of belonging,
- (4) Generosity towards others, especially *hospitality* to the *guest* (any stranger),
- (5) Strongly protective attitude towards the neighbor, and
- (6) Strongly protective attitude towards the *wronged* or the *unjustly treated* entity!

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, thereby they had *missed* greatly, that is to say: *under* translated what needed better translation!

#### **D. Last and *most paramount* are the *Sha'rey'ah* imperatives!**

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A, B, and C above! Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*! For example: the word "الحج" = the pilgrimage. In Arabic "الحج" = the pilgrimage, means the going to a particular place, *any* place, *any* time for *any* purpose! However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to perform *particular(prescribed) rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*! So, now the word "الحج" carries a *different* meaning than its pure *linguistic* meaning!

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) that Allah had "descended it<sup>x</sup> (*harmonious with/ according to/ by*) *Arabic rule*"!

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately*, do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic expressions are *exalted* and *eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed* but *elegant*, yet *immutable* and *unique*, i.e. *very articulative, persuasive, fluent, precise* and *highly designative*! However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful and *emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (C), the "*Arabic rule*!" To this (i.e. "*Arabic rule*"), some put it: The Qur'an is "a decisive utterance in Arabic"! Others said that it is Qur'an "*in Arabic* and is a *judgment of authority in Arabic*"! Such translations represent a monumental amiss of *under sizing* of those texts, if not out right *unintentional misrepresentation*! May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed the significant meanings and implications therein*!

- (iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or his approval of others' actions or statements), which *complements and explains* it, as discussed earlier in Section 30.

#### **37. "Qur'an Arabic, (by) Arabic tongue, and (by) Arabic rule"; Meanings and implications are revisited!**

**A.** The Qur'an says: "Verily We made it<sup>x</sup> Qur'an *Arabic*", meaning The Qur'an *uses* the *Arabic language* for its *diction, inscription* and *recitation*! That is such *diction* is *rendered in Arabic words, in the most concise and precise of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the *precise* meaning of each word!

- B.** On the other hand, “While this (*the diction of The Qur’an is*) a tongue-Arabic manifester” means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings, styles of expression* (including among other things, all the *linguistic adornments* or putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: “*For Allah’s face*”! The meaning is *neither* Allah, nor face *per se*, but the *pleasure* of Allah! See Section 14 above!
- C.** However, “We descended it <sup>x</sup> (*by*) Arabic rule” means *according to the rules of the Arabic language* and its *grammar and conjugation*, as well as the *pristine morality* associated with *Time proven* of myriads of *hallmarks* such as: purity of personal genealogy, faithful guardianship of the integrity of personal family honor (maternal and paternal all around), hospitality towards the guest, care and guardianship of the neighbor, succoring and rendering justice to the wronged, and many other moral high-grounds! To really appreciate the concept of “*Arabic rule*”, it is *imperative* to review what does “*Arabic rule*” mean? It means many *lofty and splendid* things, among them *besides the linguistics* (*not inclusively by any means*) are the following:
- (i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*!
  - (ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced* and *fair* at all times!
  - (iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity* and *illustration*:
    - (a) Strictly *defending honor*, i.e. *personal, family, neighborly, tribal, community, or country*.
    - (b) Rigorously *preserving personal genealogical purity*.
    - (c) Uncompromising *generosity and hospitality*, in their “*barren*” desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity and hospitality*!
    - (d) Faithfully *guarding personal chivalry*, and *independence*.
    - (e) Constantly *displaying personal courage*.
    - (f) Closely *adhering* to *personal allegiance* of kind!
    - (h) Strongly *observing disciplined freedom coupled with justice to all*, especially the *poor* and *defenseless*! This very element was the *impelling* force behind the *pre-Islamic* “*Helf-Al-Fadbool*,” *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

### **38. Myriads of Arabic rules get purified, polished, improved, and ordained through the garment of Islam!**

As stated earlier, Section 24 above, Allah had *karrama* (He had bestowed bounty and honor on) the *Arabs* and *their language*, and Allah does whatever He wants! This *takreem* (bestowal of bounty and honor) is *multifold*, only Allah knows its limits! However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment! Clearly, it was



divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished, further improved*, and *ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply!

### 39. The Arabic language is *unique*, as it is perfectly: **descriptive, connotative, denotative, designative, eloquent and elegant!**

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse, laconic, descriptive, connotative, denotative, designative*, yet *eloquent and elegant*! Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words! Adding to the *enormity* of the situation is when one is to translate "*Share'yah terms*," that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, the task multiplies in enormity! Therefore, there is a strong and a definite *need* for *transliteration* with: (a) *as best as possible parenthetical explanation of the transliterated word* and (b) *footnotes explanations as needed*. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word, phrase, or Ayah* in due course of time, will assume a *newer and different* meaning than its current one, *yet remaining correct all along*! This further proves the case that The Qur'an is absolutely the word of Allah! Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context* determines the *intended* meaning!

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it! Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, but in reality *each* depicts a *specific* meaning *no* other does it! There are *no synonyms* in The Qur'an!

1. غَاب = لم ير بالعين السوية لأي سبب!
2. إختفى = لم ير بالعين السوية من حيث أنه لا يعرف مكانه!
3. تَوَارَى = غَاب الى الخلف عن حياء أو خجل!
4. خنس = غَاب عن ذلة و هوان!
5. غُرِبَ = غَاب في مكان بعيد!
6. استتر = غَاب وراء حجاب خوفاً أو خجلاً!
7. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!
8. أَفْلَ = غَاب لمعانه أو غابت شهرته أو شأنه!

As can be seen each of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a picture *by itself*, any other *cannot* do in its place, if they were to be interchanged! Other languages, English included, do not possess such *precise* words! Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an imperative duty, Islam *constantly* urges us to do *all the time*: "Let-invite<sup>[you<sup>s</sup>]</sup> to your<sup>t</sup> Lord's path by the *hek-ma'te*<sup>w</sup> (*wisdom*)<sup>w</sup> and the exhortation<sup>w</sup> [the] *hasanatey*<sup>w</sup> (*good-deed*)<sup>w</sup>; and let-argue<sup>[you<sup>s</sup>]</sup> (*with*) them by which<sup>u</sup> it<sup>w</sup> (*is*) *absano* (*excellenter*)"; (S16:125). Based on the aforementioned, it is clear that *transliteration* is a *necessity*.

**40. Translating the *unique* Qur’anic diction or the *matchless Hadeeth* parlance to any other language, *the other language* must be *supplemented* by *transliteration* and *superscription* of many words, especially the *pronouns* and the *conjunctive nouns*!**

Clearly based on all the aforesaid, especially Sections 34-39 above, in order to exactly convey the highly exalted diction of The Qur’an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*! This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to encompass the *unique* language of The Qur’an or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*! Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender! So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word’s gender! For example:

**Transliteration:** The word “بعل” = “ba’al<sup>x</sup>” = (*owner/lord/master/husband*)<sup>x</sup>, or a *worshipped idol*! No *single* English word could convey the *various meanings* of “ba’al<sup>x</sup>” *per se*! So *transliteration* is a *must*!

**Superscription of pronoun and the conjunctive nouns!** For example: The *addressee* pronoun “you” in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforesaid is *different*! So you, with a superscript “<sup>s</sup>”, you<sup>s</sup> stands for the *singular, masculine addressee*; whereas you with a superscript “<sup>f</sup>”=you<sup>f</sup> stands for the *plural masculine addressees*! In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender! So *earth* is superscribed with a “w”, such as earth<sup>w</sup>, and *day* gets to be superscribed by an “x”, such as day<sup>x</sup>! Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender! Hence, sun = sun<sup>w</sup> and moon=moon<sup>x</sup>! See the short table of the *superscribed words* (*less than two [dozens]* and are *repetitive* so they will be *easily remembered and recognized*). See the *Prelude* to this *Translation*! And now a word about the Arabs in Section 41 next.

**Exception to the rule:** The suffix pronoun “ﻟﻪ” for the *singular, plural* or the *speaker’s aggrandizement* in Arabic does *not* exist in English! So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” will be used to approximate for “ﻟﻪ”!

**41. By the *dawn* of Islam, the Arabs were *miraculously transformed* to *spearhead Allah-perfected* religion for worldwide application!**

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage!

They engaged each other in endless chain of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe and another*. This way, the life of an Arab was that of a “warrior”!

They were pagans, but their minds with respect to *divine* religion were “open” to influence! In the language of present day “Western culture” is a “*tabula rasa*!”<sup>53</sup>

<sup>53</sup> A Lockeanism concept!

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations!

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most remarkable memories! They could hear a *one hundred line poem for the first time and critique it immediately thereafter, i.e. right after hearing, line by line, all from memory!* Periodically they gathered from *all parts* of their peninsula around the Ka'abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their poetry with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, Quraysh<sup>54</sup> was the most preeminent and supreme tribe among them. Quraysh was the "Guardian of the Ka'abah," the Sacred Sanctuary. It is this sanctuary that Prophet Abraham raised, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it! After Allah had *honored* Mohammad (SAWS) and chose him as His Messenger and Prophet to the *humans* and the *Jinn alike*, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected world-religion*. Thereafter, the Arabs *spearheaded the establishing of an unmatched human civilization*, the like of which there *never was nor could ever be*, as shall become *self-evident* in the following pages! The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the *religion* they were chosen to *spearhead* which, in fact, made the difference! There is no better evidence in favor of this argument than the following facts. Time and again the Muslims were the *vanguards* and *leaders* of human *civilization for centuries*,<sup>55</sup> when they *adhered to their religion faithfully!* However, when they were *less than sincere* in the *observance* of their religion, that is, when *most Muslims became lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras. However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct!* Now Islamic Civilization is on the *verge* of a great *revival!* But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the *entire globe!* As at the present there is not a country on the face of the globe where Islam is not embraced in it in masses *voluntarily!*

Islam is a religion that *defends itself against* all its enemies! The only requirement is to have those "enemies" be *exposed* to it by *any reasonable means*. Once they study it, they will *voluntarily* embrace it, provided they are *rational*, i.e. not *highly subjective or stubborn!* Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the "enemies" of Islam came, fought it, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it! That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol, Alliance for Paternalizing the Aggrieved*, is cited as a sample!<sup>56</sup>

### **42. Helf al-Fadhol, Alliance for Paternalizing the Aggrieved!**

During the *pre-Islamic* era, as aforementioned, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted *alcoholic* beverage as well as *fornication* and *adultery!* However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal! The fact is the Arabs could

<sup>54</sup> Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.

<sup>55</sup> That is over a thousand year, **more or longer** than any other people in the history of humanity!

<sup>56</sup> There are others but **Helf Al-Fadhool** is very conspicuous and well known!



*not* manage to accept each other's military defeats without *bitterness*, engendering future malice! This sense of bitterness prompted the leaders of various tribes, led by Quraysh, the guardian of the sacred sanctuary of the Ka'abah at Macca, to decide and establish what is known as "*Helf al-Fadhol*," *al-Fadbool*-Alliance! The main mission of this alliance was to *paternalize* (father) the *unfairly aggrieved* and the *defenseless*! Based on rational principles of justice, the Alliance established the rule that *people*, as *individuals* or *groups*, have "*inalienable right*" to be respected and treated in a "*fair*" way, and that these *rights* extend to *every* individual or group, *especially* those who can *not* afford them or afford them the *least*! Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid "Alliance." Without delay, the "Alliance" would then marshal and proceed to *restore* to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been! This makes it clear that this "Alliance" was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*! Since it holds human rights *inviolable*, in *theory* and in *practice alike*, the "Alliance" *ensures* the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal "paternity" for *all* the *unfairly aggrieved* peoples! No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth*, that if he were to be called for such an alliance he would have *responded positively*, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur'an to English and also of developing a *Lexicon*<sup>57</sup> for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His pleasure! May Allah make this translation most useful to and beneficial for all Muslims as well as *potential* Muslims all over the world, in fact to all of mankind.

### **Abdulaziz Fahad Al Mubarak**

Finished by Allah's munificence and aright-guidance; my praises and thanks to Him.

23/10/2002, revisited on 16/06/2004, Revised for the fourth time: 27 July 2003, and again for the fifth time on 17/06/2005, and again for the sixth time on 03/10/2005, on 26/01/2006, also on 20/02/2006, 05/07/2006, on 14/11/2006, on 14/12/2006, 28/07/2007, 28/10/2007, 12/07/09, and 12/06/2010, and last on 30/12/2010.

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<sup>55</sup> Constantly applauded and referred to by various groups for their own selective purposes!

<sup>56</sup> This *Lexicon* is necessary for *special terminology* of *unique* diction of The Qur'na and the *matchless Hadeeth* parlance.

Lexicon  
For  
Textual\* Translation  
Of  
The Qur'an The Supreme

By  
Abdulaziz F. AlMubarak

\* Textual is *neither replicative nor literal* but *conforming to the text!* See Sections 6A and 10 of the *Introduction* to this *Translation*, which is *original, to date unmatched, and closest to the text of The Qur'an, and praise is for Allab, Lord of the worlds.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name, *Ar-Rahman*, The multitudinous mercy Doer.

Clarifying Commentary  
Regarding  
The Right= “الحق” and The True= The Truth “الصَّحِيح/الصَّدَق”!

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

- (A) “*Holy*,” describing *The Qur'an* or *Mohammad* (SAWS).
- (B) “*Verse*,” to means an *Ayat*, i.e. a statement from The Qur'an.
- (C) “*The Truth*,” to mean “*The Right*,” in almost all aspects of the word “right!”

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference! However, (C) “*The Truth*” to mean “*The Right*,” almost in all aspects of the word “right,” remains to receive adequate treatment, which we shall address hereby!

To begin with, let us take the *dictionary* definition of the word “*truth*!” The *American Heritage Dictionary* gives the following definition:

- A. 1. **Truth** is: “conformity to fact or actuality. 2. A statement proven to be or accepted as true. 3. Sincerity; integrity. 4. Fidelity to an original or a standard. 5. Reality; actuality. 6. **Truth**. *Christian Science*. God.”

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (a) The **OT** bears an *Hebraic* sense of “god,” *not* with capital “G,” to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy.”

(b) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) “not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs.”

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify! The forty-four ascribed “author” of the Bible can *not* be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people! That is why Jesus *never* heard of his name as “*Jesus*” or his title as “*Christ*” or the religion “*Christianity*” *per se*! For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator!

Thus, the *central* and *most conspicuous concept* about the noun “*true*” or “*truth*” is that it means: *conformity or correspondence to reality or some set standard*!

- B. With respect to the definition of the word “*right*,” the story is *rather long*! So we shall *summarize* the *central and most conspicuous concept* regarding “*right*!” The *American Heritage Dictionary* gives the following definition:

As a **noun**: *right*, that which is: *just, morally good, legal, proper, or fitting*. When prefixed with the word “the” becoming “**The Right**” then it is one of Allah's great names!

Also, could apply to the privilege of subscribing for a particular stock or bond.

As **adjective**: *right*, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.



As an **adverb**: **right**, (1) toward or on the right! (2) In a straight line. Directly! (3) In the proper or desired manner! **4.** Exactly. **5.** Immediately. **6.** Completely. **7.** According to law, morality, or justice. **8.** Accurately. **9.** *Chiefly Southern U.S.* Considerably. **10.** Used as an intensive: *kept right on going*. **11.** Used in titles: *The Right Reverend Jane Smith*.

As a **verb**: **right**, **righted**, **righting**, **rights**. *–tr.* **1.** To put in or restore to an upright or proper position. **2.** To put in order or set right. **3.** To make reparation or amends for *intr.* To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word “**right**,” i.e. that which is *just, morally good, legal, proper, or fitting*!

The Merriam-Webster’s Unabridged Dictionary defines “**right**” as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes!

**Right** is ***absolutely constant***, i.e. unchanging and unchangeable; it is ***absolutely perfect all-around***, i.e. from all aspects, not least among them rationally, morally, and legally; it is ***absolutely acceptable by all***, i.e. except the *stubborn* who is *groundless* to begin with!

On the other hand, ***True*** or ***Truth*** is ***changeable***, as its *criteria of set standard* could ***change***, and could be “***wrong***” or ***incorrect*** or “***immoral***” Let us assume that Mr. A is a homosexual! So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is ***wrong***, and ***immoral***!

Therefore, “**right**,” and “**true**” = “**truth**,” all as *nouns*, are *not* exactly synonymous!

## Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*! So, included in this *Lexicon* are the words that are considered to be “out of the ordinary” or were transliterated in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is root-based and is rationally derivative, thus it is encyclopedic and has the largest word roots as compared to all other languages! Therefore, a word can be conjugated to derive and make a huge supply of useful words. The words of the Arabic language are unique in myriads of ways, among them:

- (1) It is highly *succinct yet flowery*,
  - (2) It is very *descriptive yet laconic*!
  - (3) It is rather *connotative and denotative*, i.e. remarkably *designative and figurative*,
  - (4) It is singularly *eloquent and elegant*!
  - (5) It has “*paradoxical*” terms, i.e. a single word carries a *specific meaning and its exact opposite*!
- The way to know which meaning applies is the *context*!
- (6) Arabic language, as the language of The Qur'an, supplies *suitable* words for the *Share'yah Law*! Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic* meaning, (2) an *Arabic tongue expression* meaning, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: “for Allah's Face,” means for the “*pleasure of Allah*,” (3) a *jurisdictional* meaning, i.e. that which is *based on or derived from* the *Share'yah Law*, e.g.: Prayer = “*الصلاة*” or prayer= “*دعاء*,” and (4) a meaning according to “*Arabic rule*,” understanding of which (i.e. “*Arabic rule*”) requires a *bit of elaboration*, an *elaboration* described in the General Reminder next!

### General Reminder

**Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*!**

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female gender* being *implicitly included*, except where *necessary* then the *feminine gender* gets addressed *explicitly*! There are *rational and moral* reasons for such a treatment of the genders! Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*! That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/daughter alive*! Obviously Islam condemns such loathsome practice in the strongest of terms.
  2. The *male* in the Arabic *culture* is *charged* with the *responsibility* of *providing for and safeguarding of* the female in *all* aspects of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences!
  3. The *female* is the bearer of the *genealogical family repute and honor*! It is the *most essential element* in the life of an Arab to keep such an element *pure and highly esteemed*!
  4. Islam imparted to the *Arabic cultural values improvements and loftiness, polish and substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*! Briefly consider the following two examples:
- A. The Qur'an says: “For them<sup>y</sup> (of rights) like what (is) on them<sup>y</sup> (of duties)! (S 2: 228). The Qur'an also says: “He, Who created you<sup>z</sup> of a single self<sup>w</sup> and He created of her, her spouse (*wife*) to quiet [he] to her!” (S 7: 189). The Qur'an contains multiple *Ayat* that elucidate the *dignity, generous hospitality, and honor* that *must be* accorded and extended to the *female* in a proper Islamic society!
  - B. Allah's Messenger, on him the prayer and peace, says:
    - a) Be gentle to the “*glass-bottles*,” in reference to the *females*!
    - b) The *best* of you is he who is *best to his family (wife)*!
    - c) The *Paradise* is under the *mothers' feet*!

5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges! For example:
  - a. The *ancient Greeks* kept the female *secluded in the home* and *used* her like a *slave* for housekeeping! They *sold* and *bought* her like a *commodity*! She never had any “right,” not even to inherit! When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to “*go out*” and manage the household affairs! For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted* and *shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society! At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication* and *adultery openly and unabashedly*! So much so that brothel houses were centers for politics, art, and literature! Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works!
  - b. With respect to the *Romans*, the female did not fare any better! Not only she was *bought* and *sold* like a *commodity*, with no “rights” of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience!
  - c. With respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria! His Laws considered the female as the *cattle* or *sheep*!
  - d. Other nations such China or India and others the female was treated just as bad if not worst! In India at some stages if her husband dies she was *cremated alive* with him!
  - e. The *Jews* considered the daughter in the rank of a *made*! And her father has the right to *sell* her! They consider the *female* a “curse” as *she is the one who caused Adam to sin* and thus be *banished from Paradise*!
  - f. The *Christians* considered the females the “*entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man*, according to Saint Tertullian (160-230)! He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.
  - g. The *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only to serve the male*!
  - h. The *English Law* until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*! And in 1931 a man sold his wife for *five hundred pounds*! The court *sentenced the husband for ten months in prison*!
  - i. In *Italy* in 1961 a man *sold his wife to another on installments*! When the buyer decided not to pay the due installment, the *seller killed the buyer*!

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women! And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies!

Clearly modern “Western Civilization” certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind!

So after this General Reminder, here are the *four main categories of dictions* found in The Qur’an:

**A. Arabic diction!**

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا  
“Verily We made it<sup>x</sup> Arabic Qur’an,” (S 43:3)

**B. Arabic tongue diction (i.e. Arabic tongue expression)!**

وهذا لسان عربي مبين  
“And this (*is an*) Arabic tongue, manifest.” (S 16:103)



C. Arabic rule diction (i.e. *linguistic Arabic rules and other rules apply to it*)!

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

“And like *tha’leka* (*be-that-afar-it, that*) We descended it <sup>x</sup> (*by*) Arabic-rule.” (S 13:37)

D. *Sharey’ah* designated diction! وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger gave you, <sup>z</sup> so you<sup>z</sup> take it;<sup>x</sup> and whatever [*be*] forbade you<sup>z</sup> off it<sup>x</sup> so you<sup>z</sup> cease (*doing it*)!” (S 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

E. I was given The *Qur’an and its like* with it<sup>x</sup>! This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others!

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as in *The Qur’an* (this translator believes) *there are no synonyms per se*, but words that *share* meanings but each depicts a *specific* angle the other does not! That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: “*the Arabic tongue expression*,” and their meanings!

However, before we proceed with the various *entries* for this *Lexicon* let us list the various “*Mugatta’at*,” i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surabs* of The Qur’an! Here they are:

- اَلَمْ = six (6) times: *Alif Lam Meem*. It occurs in six *Surabs*, (S 2:1), (S 3:1), (S 29:1), (S 30:1), (S 31:1), and (S 32:1).
- المص = one time (1): (S 7:1).
- الر = five times (5): (S 10:1), (S 11:1), (S 12: 1), (S 14:1), (S15:1).
- الر = one time (1): (S 13:1).
- كهيعص = one time (1): (S 19:1).
- طه = one time (1): (S 20:1).
- طسم = two times (2): (S 26:1) and (S 28:1).
- طس = one time (1): (S 27:1).
- يس = one time (1): (S 36:1).
- ص = one time (1): (S 38:1).
- حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
- حم عسق = one time (1): (S 42:1).
- ق = one time (1): (S 50:1).
- ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those “*Mugatta’at*,” i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are!

<i>Aam</i>	عام	he Arabic word “عام” = year, but with some difference! In English there is only one word to mean عام and سنة! In Arabic there is “عام,” “حول,” “حجة,” and “سنة” each with a <i>difference</i> ! So “عام” is in reference to a <i>year with a specific significant event in it</i> , beginning <i>any day</i> within the year; whereas “سنة” is a <i>year with reference to a beginning of a specific month and an ending by a specific month every time all the time</i> ! As to “حول” = <i>anniversary of any special event</i> ; and “حجة,” = <i>lunar-year</i> ! Although generally all are <i>loosely</i> used <i>synonymously</i> or <i>interchangeably</i> ! See الفروق اللغوية، لأبي هلال العسكري!
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<i>Abd= slave</i>	عبد	<p><b>Slavery to Allah means freedom from all others!</b></p> <p>The dictionary definition of <i>slavery</i> is a condition or a state of one being bound in <i>servitude</i> for or being the <i>property</i> of a slaveholder—i.e. the slave is an <i>object of ownership</i> by another person (his master). In other words, the total potential and real derivable benefits of the slave <i>belong to the owner of the enslaved</i>. And the slave himself receives <i>little</i>, if any, benefits from his personal endeavors! Hence, slavery is <i>morally wrong, and is detestable by the slave and most all others who do not benefit from it</i>. Hence, <i>slavery is an unacceptable and outrageous affront to human dignity</i>. But what if we were to reverse the situation, in such a way that the “slave” would receive <i>all</i> the potential and real derivable benefits of “<i>his own works</i>”? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a “<i>slave</i>” of Allah, his Creator and Owner, one is therefore <i>automatically free from bondage/ servitude of all others</i>? Would not such a state of affairs be an <i>honor and a glory in itself</i>? Thus, if “<i>slavery</i>” was to be <i>so-reversed</i> would not <i>every-one</i> love to be: (1) a “<i>slave</i>” to such an owner, meaning <i>no one could own him/her</i>; and (2) <i>one</i> endeavoring to achieve the mark of “good conduct”? In fact, in this <i>reversed</i> case, the denotation and connotation of “slavery” will change to <i>its exact opposite</i>! In Islam this <i>reversed</i> case applies one hundred percent with respect to the relationship between <i>any</i> individual and Allah. For <i>every</i> Muslim (and for that matter every creature) is in fact a <i>slave</i> of Allah since <i>every</i> creature <i>belongs to</i> (owned by) Allah, whether the creature likes it or not. This means <i>every</i> Muslim is 100% accountable to <i>none but Allah alone</i>. And that Muslims could and should receive no command from <i>any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah, The Qur'an</i>. It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'an as “<i>His slave</i>.” But most, if not all, translators of “the meanings of The Qur'an” use the word “<i>servant</i>” instead of the word “<i>slave</i>” used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. “better manners and sensibilities” to the readers of other languages! Unfortunately, those translators <i>miss the point which is at the heart of the deeper implications and intentions</i> of The Qur'an. For Allah could have used the word “servant” instead of “slave,” if that was His intention. There are many examples where The Qur'an uses the word “slave,” such as in the first marvel of <i>Surat Al-Esra</i>, (<i>Ssurah</i> 17:1). This is, for example, the reason that many Muslims' names are denoted by <i>two-words</i> as <i>first name</i>. The first of the two-words is the word “<i>Abdu</i>,” meaning, “<i>slave of</i>” while the second word is either the word Allah or any other of the various most beautiful <i>attributive names</i> of Allah, e.g. the Muslim’s first name Abdu-Allah.</p>
<i>An’ama</i>	أنعم	<p>word “أنعم” denotes <i>five distinct</i> ideas: (1) said: <i>yes</i>, (2) <i>perfected the deed</i> (being done), (3) <i>did the most desirable and delighting boon</i>, (4) <i>was bounteous in giving</i>, and (5) <i>granted</i>! There is <i>no</i> English word to express all the various ideas denoted by “أنعم”! So, the best approximation is to say: <i>granted perfectly and bounteously what is most desirable and delighting</i>.</p>
<i>Aya’ton, Aya’tan, Aya’ten, (plural: Aya’ton, Aya’tan, Aya’ten)</i> all are grammatical inflections		<p>word has <i>five distinct</i> meanings, three of which <i>share</i> with the others the common features of a <i>marvel</i>—i.e. (A) of evoking <i>great surprise</i>, (B) <i>gained admiration</i>, and (C) <i>marked wonderment</i>. (D) The fourth meaning is the fact that <i>eventually (in due course of time)</i> the <i>Ayat</i> will <i>empirically be shown to be true and correct</i>, for <i>each generation what it is appropriate</i> to it! Thus, the word “<i>Ayah</i>” could stand for:</p> <p><i>miracle</i>, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be <i>supernatural</i> in origin or an act of God, see <i>The American Heritage Dictionary</i>!</p> <p>Denoting a <i>cosmic</i> meaning—describing any Allah-made <i>natural phenomenon</i>, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc.</p>

		<p>signifying Allah-messenger's <i>sign</i> as a <i>proof</i> that Allah has <i>sent him</i> and <i>empowered him</i> with <i>that sign-as-proof</i> for his validation.</p> <p>Designating a <i>statement in The Qur'an</i>. The Qur'an speaks of Allah's <i>Criterion of prescriptions or proscriptions</i>, i.e. <i>Allah's commands and forbiddances</i>, for the human to know and act accordingly, on a <i>voluntary</i> basis.</p> <p>Designating a <i>statement in The Qur'an</i> that will prove to be absolutely true and correct in due course of time!</p> <p>Therefore, we shall refer to the “<i>Ayah</i>” (plural “<i>Ayaat</i>”) as meaning <i>marvel(s)</i>. The “<i>Ayah</i>” of The Qur'an could be a single <i>letter</i>, a <i>word</i>, a <i>phrase</i>, or a <i>whole statement</i> or more succinctly a <i>subdivision of The Qur'an</i>, as the Division of The Qur'an is the <i>Surah</i>!</p>
2) <i>Ayah</i> of the Qur'an versus <i>verse</i> of the Bible!		<p>dictionary definition of the word “<i>verse</i>” is:</p> <p>A single metrical line in a poetic composition;</p> <p>Metrical or rhymed composition as distinct from prose, poetry;</p> <p>The art or work of a poet;</p> <p>One of the numbered subdivisions of a chapter in the Bible.”</p> <p>Therefore, it is obvious that the word “<i>verse</i>” does <i>not</i> in any way, form or shape, apply to the <i>Ayah</i> of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic <i>Ayah</i> they tend to refer to it as “<i>verse</i>” of The Qur'an! Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The Qur'an:</p> <p>And We neither taught him poetry; nor it<sup>x</sup> (<i>is</i>) meet for him. Not he/it<sup>x1</sup> except a <i>Thekron</i> (Message, exhortation)"(S 36:69)</p> <p>In another <i>Ayah</i>, Allah clearly says:</p> <p>And it<sup>x</sup> (<i>is</i>) not the say of a poet"(S 69:41)</p> <p>Therefore, the use of the word “<i>verse</i>” describing an <i>Ayah</i> of The Qur'an is <i>not</i> only unfortunate but actually out right <i>inappropriate</i>, if not totally <i>wrong</i>.</p> <p>Clearly the use of the word “<i>Scripture</i>” to mean The Qur'an, is just as <i>bad</i>, if <i>not worst</i> than the use of “<i>verse</i>” as stated above. That is because the word “<i>Scripture</i>” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the <i>Bible</i>.” (Emphasis is added). Also called “<i>Holy Scriptures</i>.”] Clearly the writing of the <i>entire</i> Bible is totally <i>unauthenticated</i>, as it cannot be <i>authenticated</i>; as it is one of the most <i>unreliable</i> (source of good <i>historical</i> or <i>scientific</i> information, by emphasis of Christian scholars themselves! That is because mostly <i>unknown</i> people wrote the Bible at <i>unknown</i> times, to <i>unknown</i> audiences! Hence, The Qur'an is <i>not</i></p> <p><i>Scripture</i>.” The Qur'an is The Qur'an, <i>in class by itself</i>!</p> <p>In this respect, it is relevant to ask: why should Muslims <i>imitate</i> the language of reference to the Bible when referring to The Qur'an? Words such as “<i>holy</i>,” “<i>verse</i>,” “<i>Scripture</i>” are totally <i>inappropriate</i>, if not <i>wrong</i>, to use with respect to The Qur'an.</p>
<i>Aad</i>	عاد	is a name of an <i>ancient</i> Arab tribe of <i>prodigal stature</i> that took <i>its name from its leader's name</i> !

<sup>1</sup> The pronoun “هو” in this *Ayah* potentially carries *more* than *one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: “إي محمد ﴿إِنْ هُوَ﴾,” *Emam* القرطبي says: “إي هذا الذي يتلوهم عليهم,” *Emam* الرازي says: “إي هو ذكر و موعظة.” Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: “*he*” or “*it*”!



<i>ha</i>	أخذ	word “ <i>Akbadha</i> ”=“took” in Arabic has <i>twenty-five different meanings</i> ! Among such meanings is: <i>establishing</i> or <i>instituting</i> a covenant.
<i>aakhatha</i>	آخذ	word “آخذ” is <i>rooted</i> in the verb “أخذ” is ثلاثي-root which means <i>took</i> , the opposite of <i>gave</i> ! Said the Arabic linguist (see اللّاح) originally the word “آخذ” meant “conquered” or “conquered and eradicated,” but eventually the word was <i>settled</i> to mean “punished” by way of <i>conquering without eradication</i> ! However, in terms of the <i>infinite noun</i> for the word “مواخضة” there is <i>obvious mutuality</i> ! Also, in a <i>strict sense</i> even “آخذ” indicates this mutuality in the sense that when the <i>wronger</i> or the <i>errorist</i> despite his/her will is “ <i>held to account for his/her violation(s)</i> ,” at this stage of <i>questioning</i> where <i>answering</i> is <i>demanding</i> , there is <i>mutuality</i> ! But at the end the <i>wronger</i> or the <i>errorist</i> <i>will stand to be punished</i> , so at this point there is no <i>mutuality per se</i> , except in the sense that he/she now <i>received punishment</i> for what was <i>committed and previously enjoyed</i> ! Thus, “آخذ” is mentioned in The Qur’an with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity!
<i>aal</i>	آل	word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders! It is used to <i>ennoble</i> and <i>dignify</i> .
<i>aala</i>	آلا	word “ <i>aala</i> ” plural, the singular is “آلي و آلي و آلي” So, “ <i>aala</i> ” = “نعم” meaning: <i>all around sufficiencies, surpluses, good health and delightedly revealed Law</i> .
<i>aan</i>	عن	prepositional letter “عن” has seven meanings: رغب عن، سافرت عن “ “disregarding,” in the sense of “off, away from,” “مجاوز البلد”! For example (S9:104) says: “Have not known they <sup>z</sup> that Allah, He accepts the repentance <i>aa’n</i> (because of second person’s/persons’ prayer [He] disregards the offense of the principal offender(s), of His eba’d (worshippers/ submitters/ slaves) and [He] takes the alms <sup>w</sup> / charities”; “نفس” = “substitutive,” in the sense of “instead of,” “on behalf of,” “عن نفس” حب “ “ascendancy” (1) in the sense of “preferred,” “favored,” “الإستعلاء” “من يخل فائما يخل عن نفسه” (2) in the sense of “on,” “عن قولك” “because,” “for the reason of” “التعليل” عن مواضعه، طبقا عن طبق، عما قليل “after,” “لغة مرادفة لـ بعد” إنقلب عنهم أحسن ما عملوا “of, from, عملوا” “لغة مرادفة لـ من” “عن الهوى” “السببية” in the sense of: “by,” “لغة مرادفة لـ ب” مغني “عن أنبانكم” “adverbial, in the sense of “about, regarding,” “الظرفية” اللبيب، لـ ابن هشام
<i>adda</i>	أدى	word “ <i>youaddy</i> ” from “ <i>adda</i> ”= “أدى” means <i>personally</i> delivered or paid the full obligations; and if <i>not personally under extra ordinary circumstances</i> , then the <i>designated vicegerent</i> , i.e. <i>legal representative</i> .
<i>afdha</i>	أفضى	<i>lofty and exalted</i> language of The Qur’an describes certain conducts by using <i>figures of speech</i> , i.e. <i>metonyms</i> , such as “ <i>afdha</i> ”= “أفضى” which has <i>many</i> meanings, among them, “ <i>privately you went into open exchange of secret-conducts</i> ” by way of <i>engaging in intimate relation</i> through <i>having sexual deeds</i> !
<i>Ahadon</i>	أحد	one, any one, or Solely Unique/incomparable!
<i>Agama</i>	أقام	word “أقام” in “يقيمون” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other! But first what is the meaning of: “أقام” <i>linguistically</i> means: أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف “لدى الحاضر مسبقا” “يقيمون” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness</i> and <i>keep up</i> of <i>all the prescribed obligations</i> , as in this <i>Ayah</i> (Q2: 3). Also “أقام” has another “ <i>sharey’ah</i> ” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “And when you <sup>s</sup> were in them, then you <sup>s</sup> upped for them (the second call for) the Prayer,” (Q4: 102)! Note: <i>Prayer</i> and <i>how to be</i>

		done was established and revealed by Allah! Hence people do <i>not</i> establish Prayer they <i>only</i> maintain and perform it!
<i>ahadeeth</i>	أحاديث	word “ <i>ahadeeth</i> ”= “أحاديث” has <i>several</i> meanings: (1) dreams and their related events, (2) plural of “ <i>Hadeeth</i> ” which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the instructive examples of the people of the ancients admonition or exhortation, (4) statements by people, i.e. conversations!
<i>Ahsana</i>	أحسن	ected, or did or came with that which is beautiful!
<i>Al-Aadoon</i>	العادون	ressors.
<i>Al-Aasoon</i>	العاصون	obeyers.
<i>ar</i>	الأبرار	<i>dutiful-they and who are being expansive in their all around beautiful works</i> )! The “ <i>barrarb</i> ” on the other hand are <i>mostly</i> the angels as “ <i>Al-Barrarb</i> ” are more <i>intensive</i> than the “ <i>Al-Abrar</i> ” in the sense that “ <i>Al-Bararab</i> ” are more <i>comprehensive</i> ! See اللتاج!
<i>Al-an’am</i>	الأنعام	word “ <i>Al-an’am</i> ” “الأنعام” means those animal that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, and the goat. In Arabic: “كل ذي خلف و ظلف.” Thus, cattle, camel, sheep and goats.
<i>Al-anam</i>	الأنعام	word “ <i>Al-an’am</i> ” “الأنعام” or “ <i>neam</i> ” “نعم” means those animals that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف.”
<i>awalam</i>	أولم	Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of <i>three parts</i> (أ), (و), (لم), “أولم,” meaning: does <i>it</i> , referring to the <i>fact</i> , or <i>sound logic</i> of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an <i>interrogative</i> particle which takes <i>precedence</i> for beginning a sentence! See the <i>Lexicon</i> attached to this <i>Translation</i> for more elaboration! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7)!
<i>Al-Arsh</i>	العرش	word “العرش” in the Arabic language means: المَظْطَجَ أو السرير الذي يُجْلَسُ عليه! Thus, “العرش” is “إسريِر الملك” See اللسان! In <i>Ayah</i> 23 of <i>an-Namil</i> : “...and for her a great <i>Arsh</i> !” (Qur’an 27; 23), clearly means the “ <i>Arsh</i> ” is the “ <i>absolute Dominion-Throne</i> !” And according to الحديث المتفق عليه = The <i>Hadeeth</i> which is <i>agreed upon</i> , i.e. by both most authoritative <i>Hadeeth</i> narrators, <i>Al-Bukhary</i> and <i>Muslim</i> , The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. <i>seeing</i> ) <i>Mosa</i> ( <i>Moses</i> ) he taking with a Pillar of the Pillars of The <i>Arsh</i> ! So, I profoundly know not did he regained consciousness before me or he was recompensed by the <i>Toor</i> ( <i>Mount</i> ) swooning!” See العقيدة الطحاوية! اشرح
<i>Al-albab</i>	الآلآباب	Who are “الآلآباب”= the <i>alba’be’s</i> ( <i>hearts-intellects staff</i> )’s possessors? In (S39:19)Allah says: “Who <sup>r</sup> <i>yasta’meaona</i> ( <i>they<sup>z</sup> affirmably hear</i> ) the say then <i>yattabe’ona</i> ( <i>they<sup>z</sup> closely-follow</i> ) its <sup>x</sup> <i>absano</i> ( <i>excellenter</i> ), those ( <i>are</i> ) whom <sup>r</sup> aright-guided them Allah; and those, they ( <i>are</i> ) the <i>alba’be’s</i> ( <i>hearts-intellects staff</i> )’s possessors”. Such are the <i>characterizations</i> of the <i>alba'b's</i> possessors!
<i>Al-baghoon</i>	الباغون	aggressors.
<i>Al-balada</i> <i>Al-baldah</i>	البلد البلدة	word “ <i>Al-balada</i> ,” confused by some people for “ <i>Al-baldah</i> ,” is an Arabic word with a least <i>three</i> distinct meanings: (1) region or country; however, a <i>settlement</i> , or a <i>city</i> within a region or country is “ <i>Al-baldah</i> .”(2) The <i>present city</i> of <i>Makkah</i> , <i>itself</i> ; (3) any <i>left over marks or signs</i> on a body.
<i>r</i>		n Arabic word made up of the article “the= <i>Al</i> ” “ <i>berr</i> ,” with many righteous, <i>linguistic</i> as well as <i>Sharey’ah</i> , meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward(6) <i>Al-Berra</i> is who believed by Allah, and

		the Last Day, and the angels, and The Book (the Qur'an), and the prophets; and gave the wealth over his love of it <sup>2</sup> (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks, <sup>3</sup> and <i>aqama</i> (he <i>established and steadfastly fulfilled all the prescribed obligations of</i> ) the Prayer, and gave the <i>Zakat</i> ; and the keepers of their treaty when they undertook it; and the patients in <i>Al-Ba'asa</i> <sup>4</sup> (tribulations) and <i>Al-dbarra</i> <sup>5</sup> (adversity), and at time of <i>Al-Ba'as</i> <sup>6</sup> (intense torment); those are who were true, and those are they who are <i>Mottaqoon</i> (pious people). As- <i>Sarra</i> =joy. See القرطبي
ro		ns <i>obedience</i> ! See اللتاج!
<i>Al-Faseqoon/faseqeen/ fasiq</i>	الفاسقون	word “الفاسقون” is a masculine plural noun designating those people who <i>intentionally and determinedly rebelliously disobey Allah's command</i> ! Furthermore, the Qur'an says that “الفاسقون” are the “ <i>hypocrites</i> ” (S 9:94); or the “ <i>disbelievers</i> ,” as in (S 32:18); or the “ <i>liars</i> ,” as in (S 49:6); or the “ <i>impugners</i> ,” as in (S :49); or “ <i>those who rule by other than what Allah had sent down</i> ,” as in (S 5:47). Therefore, the closest description of “الفاسقون” is this: “ <i>rebels vis-à-vis Allah's command</i> !”
<i>Al-fosooq</i>	الفسوق	ellion vis-à-vis Allah's command!
<i>Ahad/ Ehda</i>	أحد إحدى	word “إحدى” is the <i>feminine</i> of “أحد” which is a <i>proper noun</i> for whomever it is suitable to be addressed, be it a <i>singular</i> , a <i>plural</i> , a <i>masculine</i> or a <i>feminine</i> ! See اللسان! It means: (1) a <i>unique one</i> , i.e. unlike any other, (2) a <i>lone</i> , that <i>stands apart from others</i> ! (3) Literally <i>one</i> ! However, in English “ <i>lone</i> ” is <i>singular</i> , standing alone! So, to keep the concepts of “أحد” and “lone” simultaneously <i>transliteration</i> seems to be a must! The <i>applicable</i> “أحد” will or should be <i>obvious</i> from context where it appears!
<i>Al-Hakeem hekma</i>	الحكيم الحكمة	word “الحكيم” is <i>one</i> of Allah's <i>attributive names</i> ! The words “الحكيم” or “حكيم” being <i>associated with Allah</i> are <i>not</i> as they <i>cannot</i> be the same when <i>being associated with the human being individually or collectively</i> ! That is for simple but very <i>significant hallmark distinction</i> that of <i>foreknowledge</i> which Allah <i>possesses</i> and the humans, both individually and collectively obviously <i>lack</i> ! It is obvious to anyone how “ <i>hindsight</i> ” affect peoples' judgment! Thus, to say “judicious,” “sage,” “wise,” “sane,” “prudent,” etc will <i>not</i> suffice with respect to Allah, as <i>all</i> such words have the <i>human limitation</i> of <i>lack of the foreknowledge</i> of anything and its associated experience! Therefore, such words as associated with Allah cannot be translated per se! Thus, they should be transliterated and parenthetically explained as: “The infinite <i>hekma</i> ( <i>wisdom</i> ) Possessor!” Clearly the English word “ <i>wisdom</i> ,” is <i>inextricably linked</i> to human <i>deficient</i> knowledge and <i>incomplete</i> experience, is <i>highly inadequate</i> term to describe its supposed Arabic equivalent “ <i>hekma</i> !” See below, for an exposition of the word “ <i>hekma</i> !” word “ <i>hekma</i> ” as used in the Qur'an is <i>much closer to</i> , if not, <i>the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results</i> . Obviously, there is a difference between <i>divine Hekma</i> and <i>human hekma</i> ! The former is <i>the Hekma</i> , characterized by <i>Omniscience</i> and <i>foreknowledge</i> ! The latter <i>lacks both</i> , as the human beings are <i>only</i> capable of <i>relative knowledge</i> <i>encumbered</i> by the human <i>incomplete</i> experience! Thus, Allah's <i>foreknowledge</i> relegates human <i>hekma</i> to the <i>nadir</i> (lowest point) in terms of “ <i>perfection</i> ” while Allah's <i>hekma</i> is the <i>zenith</i> (high point) of <i>perfection</i> itself and <i>beyond</i> ! Human <i>hekma</i> tends to <i>emphasize immediate results</i> , at times at the expense of <i>ultimate</i> and may be <i>better results</i> . But, the <i>hekma</i> of the

<sup>2</sup> There is another *interpretive* reading of “Him” instead “it,” the “Him” *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

<sup>3</sup> The Qur'anic expression “for the neck” means paying the needed *funds* for *freeing a slaved person*.

<sup>4</sup> The Arabic word “Ba'asa” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6)!

<sup>5</sup> The Arabic word “Al-dbarra” means *diminishment* of *possessions* and *people*, who render support.

<sup>6</sup> The Arabic word “Al-Ba'as” means: (1) intensity of war or (2) torment.



		Prophet (SAWS) <i>vis-à-vis religion</i> (i.e. <i>Hadeeth</i> ) is based on <i>divine inspiration</i> , thus it is <i>perfect all around</i> and hence <i>incomparable</i> to “human” <i>hekma</i> ! Nevertheless, as knowledge <i>increases</i> , human <i>hekma</i> <i>increasingly emulates</i> (imitates) and <i>ascends</i> towards the divine <i>hekma</i> . Thereby, the “ <i>value system</i> ” among and within all individuals and societies wisely changes and <i>ascends towards perfection</i> ! Thus, because of The <i>Omniscience’s foreknowledge</i> about all things in their <i>pre and post existence effects all-around</i> , and Allah’s <i>perfectly</i> sound choice and use of things in their <i>proper place and function to produce the best desired immediate and ultimate results</i> . Thus, Allah’s <i>Hekma</i> is <i>infinite</i> ! Hence, He is “الحكيم” = <i>The infinite Hekma Possessor</i> !
<i>Al-Hayyo</i>	الحي	word “الحي” is <i>one of the most excellent attributive names of Allah (SWT)</i> , meaning “The Existent” <i>before and after the existence of life in this world</i> ! There is <i>no</i> word in English to convey such a meaning! So, my choice for “الحي” is “ <i>The Pre-and-Post Existence Existent</i> ” as closest to convey the message of such a great name!
<i>Al-hghawoon</i>	الغاوون	ilgent-strayers.
<i>al-Jaheleyyah</i>	الجاهلية	means the <i>state of ignorance, backwardness</i> or <i>pre-Islamic eras</i> in the Arabian Peninsula.
<i>Al-Ma’arroof</i> or <i>Al-Urf</i>	المعروف أو العرف	n mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic <i>Share’yah</i> act of <i>virtuous standards</i> , i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally <i>acceptable</i> among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any <i>Share’yah</i> Law, i.e. socially acceptable conduct not in violation of <i>Share’yah</i> . In summary: <i>rationally acceptable and Share’yah sanctioned deed</i> .
<i>Al-mar’a, al-ensan, man, person</i>	المرأة\الإنسان الرجل الشخص	word “المرء” = <i>المروءة، والمروءة هي كمال الرجولة</i> . See اللسان, So “المرء” = <i>mature/perfect manliness-possessor</i> . It is not the same as (a) “الإنسان” or (b) “الرجل” or (c) “الشخص” as (a) “الإنسان” means (1) the <i>male human</i> ! And (b) “الرجل” could mean: (2) the <i>man who matured</i> or (2) he <i>who walks on two feet</i> , and (c) “الشخص” is: (1) a <i>human specter</i> , male or female, seen from afar, day or night, (2) a <i>human specific entity</i> , (3) a <i>male or a female entity</i> , (4) the <i>body of a human when standing</i> ! See الهادي، للكرمي، أو اللسان أو التاج s only the word “المرء” will convey the message of a “ <i>mature/perfect manliness-possessor</i> ”, i.e. no implication of <i>age, gait, specter</i> or other possible implications! Of course when you combine word “المرء” with another word, then it becomes Arabic <i>tongue expression</i> with a meaning <i>consistent with the context</i> !  rly, because the diction in the <i>Arabic</i> language <i>explicitly</i> addresses the <i>masculine</i> and <i>implicitly</i> includes the <i>feminine</i> , except <i>where needed</i> then the <i>feminine</i> is <i>specifically addressed</i> ! That is because the “female” is the hallmark of the family honor! So she must be preserved and held in very high esteem and well guarded better than a jewel! She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother! For every one <i>necessarily</i> there is <i>known mother</i> ! But <i>not necessarily</i> a <i>known father</i> ! That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of <i>Isa (Jesus)</i> , son of Mary, peace be on both! in English perhaps the word “one,” is an <i>acceptable approximation</i> for “المرء” as in English they say, e.g.: “ <i>one would think</i> ”! However this, acceptable English <i>approximation</i> for “المرء” <i>cannot</i> be accepted as the <i>Qur’anic</i> language is very <i>precise</i> , and <i>gender sensitive</i> !
<i>Al-Qayyuom</i>	القيوم	word “القيوم” means <i>The Constant and Multitudinous Maintainer of life and every thing in existence</i> , and that is <i>Allah (SWT)</i> ! Such a designation is <i>one of His most excellent attributive names</i> ! And to just say, as many do, “ <i>The sustainer</i> ” slights, if <i>not seriously diminishes the extant of the name</i> !
as	القصاص	ful retribution.

<b>amanah</b>	أمانة	Arabic word “أمانة” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the “أمانة” is a duty, responsibility, or a pledge!
<b>Amnon</b>	آمن	ness from fear that is expected or might happen.
<b>Angels</b>		word: “الملائكة” although in the <i>plural</i> what is meant is <i>one great</i> (Arch) Angel, that of <i>Gabriel</i> , carrier of the revelations. Some time they say: where are the “ <i>princes</i> ” or the “ <i>bosses</i> ” when they mean the <i>prince</i> or the <i>boss</i> respectively!
<b>An-Nafso/selfhood</b>	النفس	<p>locution “the self”=“النفس,” in Arabic carries a fairly <i>large</i> number of meanings, among them: <i>soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything, the spirit, the psyche, the life, any animate object!</i> So since “the self”=“النفس” denotes all the aforesaid and more, as in the <i>Ayah</i>: “O, you the people: <i>ettaqo</i> (you reverentially guard not to displease) your Lord, Who [He] created you <sup>7</sup> of a single self<sup>w</sup> and created [He] of her, her spouse (<i>wife</i>)” (S 4:1)! Here “<i>self</i>” means <i>Adam</i>, father of humanity, peace be upon him! And “the self”=“النفس,” is a <i>feminine</i> gender in Arabic, hence the expression: “created of her, her spouse (<i>wife</i>)!” Hence, “النفس” = (<i>selfhood</i>) = “الذات.” There are <i>three</i> types of “<i>selfhoods</i>!” (1) “المطمئنة؛ الراضية المرضية,” the <i>contented, the pleased and the-had been gratified</i>, (2) “الأمارة بالسوء,” iteratively audacious commander of evil; (3) “اللوامة,” the iterative blamer (<i>for wrongdoing</i>)! Every “<i>selfhood</i>” is <i>Allah-given</i> or was (4) “ملهمة فجورها و تقواها”=“inspired by Allah its <i>taqwa</i>”= “guarding against Allah’s displeasure” and its “<i>fojoo</i>”= “wickedness!” (5) Each “<i>selfhood</i>” is <i>rationality</i> and <i>physically identifiable</i> by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of <i>distinctive</i> features! Additionally each “<i>selfhood</i>” occupies <i>definite and knowable space</i> at any given time and it is <i>subject to death</i>!</p> <p>he aforementioned with respect to “<i>selfhood</i>” are <i>not</i> applicable to “الروح”= “<i>soul</i>,” per se, as the “<i>soul</i>” is “<i>of Allah’s command</i>,” i.e. the “<i>soul</i>” is a “<i>blon</i>” of Allah, and since there is <i>nothing</i> in existence which is like Allah, so <i>likewise</i> is the fact with respect to the “<i>soul</i>” But the “<i>soul</i>” is <i>power</i> which provides the “<i>selfhood</i>” its “<i>life and meanings</i>!” Thus, <i>without</i> the “<i>soul</i>” every “<i>selfhood</i>” is <i>lifeless and meaningless</i>!</p>
<b>Ar-Rahman</b>		this beautiful word, the various commentators of The Qur’an have a lot to say, the <i>sum and essence</i> of it is as follows: it is another <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say: ‘Call upon Allah or call upon <i>Ar-Rahman</i> , by whatever name you call upon Him, for Him belongs The Most Beautiful Names.” <i>Ar-Rahman</i> indicates favor or help, clemency or generosity, goodwill or mercy to all Allah’s creatures in this world. <i>Ar-Rahman</i> is <i>contrastingly</i> employed when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for. However, <i>simultaneous</i> to such exhortation is a reminder of the attributes of <i>Ar-Rahman</i> , implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition.
<b>As-Sa’aadah</b>	السعادة	he divine assistance to achieve divinely approved works! ermanent mental and physical delight in Paradise!
<b>at-Taghoot</b>	الطاغوت	a term that has a number of meanings. It may mean: the “ <i>devil</i> ,” or “ <i>rule by the devil</i> ,” the “ <i>tyrant</i> ” or the “ <i>rule by the tyrant</i> .” It also means an <i>irreligious man-made system</i> invested with <i>authority</i> to supposedly achieve various societal or scientific just ends. Such ends are <i>presumed</i> to be good for the individual, the society and the environment. These systems are expressed in terms of “ <i>laws</i> ,” which are either written or not. These <i>man-made laws</i> are to be <i>obeyed through submission</i> to them by all members of society. One of the main objectives of these man-made laws is to <i>exclude any divine guidance</i> .

<sup>7</sup> The word “self<sup>w</sup>” here is in reference to *Adam*, father of *the humans*! In (S 7:189) Allah says: “to quiet [*he*] to her!”

<i>awwah</i>	أواه	word “ <i>awwah</i> ”= “أواه” has a dozen or so meanings, but in <i>this</i> context, and Allah knows best, it meant the <i>supplicant and praiser of Allah muchly</i> .
<i>Azzazzara</i>	عَزَّرَ عَزَّرَ	word “ <i>azz</i> ”= “عَزَّرَ” blaming some one, or magnifying the respect towards some one! This word is one of those <i>paradoxical</i> words, i.e. it has a <i>meaning and its exact opposite</i> ! It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the “law” calls for, (4) succored some one, (5) exposing some one to the “lawful” jurisdictions.
		Arabic word “ <i>Ba’as</i> ” means: (1) <i>warfare</i> or (2) <i>intense torment</i> , (3) <i>intensity of fight</i> .
	البأس	Arabic word “ <i>Ba’asa</i> ” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7)!
<i>Bashshara youbashshero</i>	يُبَشِّرُ	word <i>youbashshara</i> = “يُبَشِّرُ” has <i>no</i> English equivalent <i>per say</i> ! So, we resort to <i>transliteration and parenthetical explanation</i> ! It is a present tense verb where a <i>speaker</i> is telling <i>another</i> to tell <i>pleasant tidings</i> , albeit surely <i>not</i> all of the times pleasing to <i>some</i> recipients! As some times “ <i>grievous</i> ” tiding could be the case! Clearly <i>demeritorious people</i> do <i>not</i> deserve any <i>pleasant tidings</i> , except by way of <i>sarcasm</i> ! As <i>raising their expectations</i> and suddenly <i>plunging it deep into the abyss</i> of <i>dismality</i> is very fitting for them
<i>ann</i>	بغيا	word “ <i>baghyann</i> ” has several <i>distinct</i> meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going <i>beyond bounds</i> in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one’s self some thing; (3) excessive rain; (4) Adultery.
<i>baheyara</i>	بحيرة	words: “ <i>Baheyral</i> ”= “بحيرة,” “ <i>Saibal</i> ”= “سائبة,” “ <i>Wasilab</i> ”= “وصيلة,” and “ <i>Hamm</i> ”= “حام” all describe various types of <i>camels</i> or <i>sheep</i> that are <i>let loose</i> and to pasture without restrictions after they meet certain criterion, described as follows:  The تفسیر books give various details regarding <i>variations in the exact criterion for each category</i> of camels, but generally: The “ <i>Baheyral</i> ”= “بحيرة” is the <i>she-camel</i> , daughter of “ <i>Saibal</i> !” And the “ <i>Saibal</i> ” is the <i>she-camel</i> whose ear had a <i>man-made slit</i> , after it had given <i>five</i> and in some narrations <i>ten female births</i> <i>not</i> among them a <i>male</i> , then it was <i>let loose</i> neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a <i>she-camel</i> then this <i>baby she-camel</i> will have its ear slit and <i>left alone with her mother and treated like her mother</i> , so it is the “ <i>Baheyral</i> !” When it dies its meat is considered “ <i>lawful</i> ” for the <i>men</i> but <i>not</i> for the <i>women</i> ! Hence, the <i>Qur’an</i> forbade that by this <i>Ayah</i> . The “ <i>wasilab</i> ”= “وصيلة” means the <i>she-sheep</i> who gave <i>seven or ten consecutive births</i> . When the <i>she-sheep</i> gives it seventh birth they look at the offspring, if a <i>male</i> and a <i>female</i> then the male is not slain because of her sister! Also, the women do not drink its milk! And they let her loose!  The “ <i>hamm</i> ”= “حام” is the <i>he-camel</i> who impregnates ten <i>she-camels</i> or having had <i>seven successive females</i> born as a result of his <i>impregnation</i> , as a result they let him loose!
<i>bala</i>	بلى	word “ <i>bala</i> ”= “certainly-not” is <i>absolutely not synonymous</i> to “yes”= “نعم,” as “ <i>bala</i> ”= “certainly-not” is <i>particularized</i> to negate a (A1) <i>negative-predicative</i> (i.e. <i>immediately previous negative statement</i> ); or (A2) a statement <i>possessing the strength of such a negative predicate</i> (A1)! E.g. of (A1) is: “Am I not your <sup>n</sup> Lord?” (S7:172)! E.g.: of (A2) is <i>Ayah</i> (S2:80), or <i>Ayah</i> (S6:157), or (S39:57-58) or (S6:157)! In this case the <i>preceding statement</i> is: “I am <i>not</i> your Lord the answer is “بلى”= “certainly -not,” = <i>negating</i> the “ <i>not your<sup>n</sup> Lord</i> ,” i.e. <i>negating the negative making it positive</i> and also <i>affirming</i> that He <i>is</i> their Lord! It <i>cannot</i> be “نعم”= “yes,” as “نعم” will <i>confirm</i> “ <i>not your<sup>n</sup> Lord</i> ,” <i>contrary to the fact and intention</i> ! for example: if some-one says: “has not John been here?” If the answer is “Yes”= “نعم” that means John was <i>not</i> there! But if the reply is “بلى”= that means John <i>was</i> there!  “بلى”= <i>indeed-not</i> is to <i>negate a preceding negative statement</i> or a statement <i>possessing the strength of a negative statement</i> , as stated previously, i.e. <i>Ayah</i>



		(S2:80) or <i>Ayah</i> (S6:157)! Unfortunately most translators do <i>not</i> heed such a <i>vital distinction</i> , and so give the <i>opposite</i> meaning by equating “yes” for “ <i>bala</i> ,” a <i>major and an unacceptable</i> flaw!
<b>banan</b>	بنان	word “بنان” means the <i>finger</i> or the <i>finger</i> on the basis of <i>calling the whole by its part</i> !
<b>Bashsher</b>	بَشَّرَ	Arabic word “بَشَّرَ” here again, there is <i>no single</i> English word to convey the concept of “بَشَّرَ” <i>per say</i> ! So, we resort to <i>transliteration</i> and <i>parenthetical explanation</i> ! In this case, it is a <i>command verb</i> where a <i>speaker is ordering another to tell pleasant tidings</i> , albeit surely <i>not</i> all of the times pleasing to all recipients! As some times, in “ <i>restricted verb</i> ” format a “ <i>grievous</i> ” tiding could be the case! But all are <i>always</i> from <b>Allah</b> , <i>directly</i> or <i>indirectly</i> . <i>Indirectly</i> like in the case of a wife informing her husband for the first time that she is <i>pregnant</i> ; or an awardee of a “degree” or a “contract” informing and perhaps congratulating for the first time an expecting recipient! However, clearly <i>demeritorious people</i> do <i>not</i> deserve to <i>hear</i> or <i>receive</i> any <i>pleasing tidings</i> , <i>except by way of sarcasm</i> ! As such <i>sarcasm raises their expectations</i> and suddenly <i>plunges them deep into the abyss</i> of <i>dismality</i> ! Thus, “بَشَّرَ” could be said by way of <i>sarcasm</i> , and The Qur’an uses it time and again in <i>both</i> senses!
<b>Baqeyat Salehat</b>	as- الباقيات الصالحات	“baqeyat”= “الباقيات”=plural feminine subjective noun, those that are <i>ever endurers-ever-good she-ones</i> ), such as good deeds: e.g. <i>prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names</i> and His various <i>favours</i> , etc.
<b>Believers</b>	المؤمنون	believers.
<b>Bena-an</b>		parts “Bena” and “an.” The “an” is a grammatical nunnation at the of an <i>objective noun</i> . “Bena” is an Arabic word with multiple meanings: (1) <i>structure</i> of any thing as a <i>canopy, residence, body</i> , or a <i>sentence</i> ; (2) <i>honor</i> and <i>high rank</i> , (3) <i>first time going in privacy with a bride</i> after the formal wedding.
<b>buhtan</b>	بُهْتَان	der
<b>Completed/concluded</b>	اكْمِل أتم	<p>word “كَمَل” means completed, i.e. whatever was “completed” it reached its ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization! In other word, all its components are gathered to achieve its intended purpose! And that <i>nothing</i> can be added to it to <i>improve</i> it! Like every thing in this world, religion came in stages! Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him! But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was <i>completed</i> with <i>full prescriptions and proscriptions</i> and hence <i>only</i> Islam is <i>complete</i> and thus <i>acceptable, enda</i> (by Rule of) Allah!</p> <p>word “تَمَّ” means its <i>last</i> component has <i>gathered</i> to the rest, making a <i>full whole</i>; thus, <i>concluded</i> means: whatever was “concluded,” it had gathered its last components and became a <i>full-whole</i>, or <i>reached its end</i>, or it <i>finished</i>, or it <i>terminated</i>, or it <i>drew to a close</i>!</p> <p>example to illustrate the <i>difference</i> between “<i>completed</i>” and “<i>concluded</i>” is say in a <i>Gregorian Calendar</i> a month which is 31 days is the maximum possible for any <i>Gregorian Calendar</i> month to ultimately reach! And similarly in a <i>Hejra Calendar</i> month the maximum possible for any month to ultimately reach is 30 days! Thus, 31 days month in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> are complete months! But a month which is <i>less</i> than 31 days in <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> could be “تَمَّات” once each reaches its <i>maximum</i> days expected of it, say 30, 28, or 29 days in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i>! Additionally, “complete” suggests an achievement of a purpose whereas “conclude” suggest coming to and end with or without necessarily achieving a purpose!</p>

<i>Condone</i>	صفح	to over look an offense, suggesting tacit forgiveness for it. Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punish for it.
<i>Condone</i>		to over look an offense, suggesting tacit forgiveness for it. Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punishing for it.
<i>Consent</i>	عهد	reaching agreement!
<i>dabbah</i>	دابة	the word “دابة” in Arabic means: the <i>non-human animal</i> that treads <i>slowly and quietly</i> and <i>figuratively</i> speaking it <i>also includes the human</i> ! In English the <i>first meaning and impression</i> of the word “creature” is <i>anything created</i> ! But it <i>also means living being</i> , especially an <i>animal and human being</i> ! However, in Arabic “دابة” is a singular <i>feminine</i> and <i>not a reasoner</i> in the normal human sense! So the [she-] is <i>prefixed</i> to it!
<i>dar</i>	دار	Arabic word “dar” has several meanings. Among such meanings in <i>this</i> context are: (1) <i>this world</i> and (2) <i>the hereafter</i> . In other words, this world is the “farm” for the Hereafter. Thus, what one <i>sows in this world shall harvest in the Hereafter</i> . Hence, each will know the result of his/her work!
<i>Dharra</i>	ضرء	Arabic word “Al-dharra” means <i>diminishment of possessions and people</i> , who render support.
<i>Dharra</i>		Arabic word, “Dharra” means (1) <i>diminishment of possessions and people</i> , who render support; (2) <i>adversity</i> .
<i>Dhukranan or Khuntha</i>	ذكرانا وخنثى	the words “dhukranan”=“ذكران” (in Arabic, and the Qur’an is firstly Arabic: “Verily We caused it to descend Arabic Qur’an, perhaps you cerebrate!”) is made up of <i>five</i> letters, and “نكور” is made up of <i>four</i> letters! Therefore, “نكور” has <i>more</i> meaning as its construct has <i>more</i> letters! But from this <i>Ayah</i> above, (S 26: 165), the word “ذكران” has an <i>additional</i> letter “پ” giving it <i>additional</i> meaning! The <i>additional</i> meaning could be (1) <i>good to neutral</i> , or (2) <i>bad</i> ! Next regarding the خنثى = “male-effeminate!” If you take this great <i>Ayah</i> (S 26: 165), “dhukranan” here is <i>bad</i> , as it indicates the males as being “male-effeminate” and are being <i>come unto</i> by another male! But if you take another great <i>Ayah</i> : “Or He pairs them thukranan (males) and females” (S 42: 50) it is <i>good or neutral</i> , as the “maleness” here is obviously <i>not effeminateness</i> , but <i>normal to neutral</i> ! Thus, “dhukranan” mentioned in the above great <i>Ayah</i> is obviously the type of “male” which could be “يؤتى”=“being come unto,” as a <i>female</i> , hence such “male” is “male-effeminate”=“خنثى أم مخت” i.e. <i>womanish</i> !
<i>dhuro</i>	الضر	injury
<i>dhurr</i>	ذر	the word “ذر” means passed hurriedly see إنرا لسان العرب under إنرا
<i>Dhuro</i>		meanings: harm, injury, plight!
<i>E’a’jaz</i>		the <i>miraculous inimitability</i> of The Qur’an. For example: there is the <i>scientific</i> E’a’jaz. there is the <i>informative</i> E’a’jaz. there is the <i>historic</i> E’a’jaz. there is the <i>linguistic</i> (expressive) E’a’jaz.
<i>Ejtaba/ijtaba</i>	إجتبي	being selected out in preference.
<i>Estafa/istafa</i>	إصطفى	being exclusively selected
<i>Enab</i>	العنب	the word “النخل و” is used triably throughout the Qur’an when the reference is made to the “الأعقاب” the mention of the <i>date-palm</i> is openly stated but with respect to the <i>grapevine</i> , known in Arabic as “الكرم,” <i>never ever</i> the mention of the “grapevine <i>per se</i> but the reference is made only to the <i>fruit itself</i> , i.e. the <i>grapes</i> !” In this respect, there is a <i>true Hadeeth</i> in <i>al-Bukharey</i> and <i>Muslim</i> , which <i>directs</i> the believers <i>not</i> to refer to “العنب” as “الكرم,” because surely the “الكرم” <i>is the Muslim</i> ! And in another narration: verily only that “الكرم” <i>is the heart of the believer</i> ! See <i>نزهة المتقين؛ شرح رياض الصالحين</i>
<i>enda</i>	عند	the word “عند” is <i>not</i> commonly <i>properly</i> known, expressed here as: “by rule of!” Clearly “عند” is an <i>adverb</i> of both <i>time</i> and <i>place</i> ! I am fully aware that <i>most</i> others consider the word “with” for “عند.” Perhaps “with” is acceptable but <i>not</i> in <i>this particular or a similar</i> context! According to the <i>Merriam Webster’s Unabridged</i>

		<p>Dictionary, “with” has <i>thirteen main entries</i> and under each enter there are <i>subentries</i> too! In fact <i>The American Heritage Dictionary</i> gives about <i>twenty-seven main entries</i> for the word “with.” In both dictionaries the <i>closest</i> to what is <i>relevant</i> in this Qur’anic context are entries coincidentally numbered 6, in both! Webster’s says: “6a: <i>in the judgment or estimation of</i>.” <i>The American Heritage</i> says: “6. <i>In the opinion or estimation of</i>.” However, <i>Webster</i> gives the <i>first</i> meaning as “<i>in opposition to: AGAINST</i>,” and the <i>second</i> meaning as: “a: <i>alongside of: near to</i>; b: <i>in a line or on a course paralleling the direction or movement of</i>.” <i>The American Heritage</i> says: 1. <i>In the company of; accompanying</i>; 2. <i>Next to; alongside of</i>; 3. <i>Having as a possession, an attribute, or a characteristic</i>.” This is all fine when we are talking about <i>speeches of human beings</i>. But in the case of <i>Allah</i>, Exalted He in His Majesty, considering what is <i>closest</i> in meaning to the <i>Qur’anic</i> text at hand, we <i>cannot</i> or <i>should not</i> say in His “<i>opinion</i>” or His “<i>estimation</i>,” although “His <i>Judgment</i>” is acceptable, but still (1) <i>with respect to Allah</i>, and (2) <i>in deference to Him</i>, (3) given the fact that Allah is <i>above human comparison</i>; and (4) <i>The most microscopic and the most colossal and all in between</i> are governed by Allah’s <i>rule</i>; therefore, the <i>appropriate</i> and <i>only suitable and proper say is or should be</i>: “His <i>rule</i>.” Such <i>concept</i> of “<i>rule</i>” is <i>fully corroborated</i> in the Arabic language, as one of <i>many</i> meanings of the word “عند” to mean “<i>by rule of</i>.” For example, it is stated in تاج العروس (an <i>authoritative</i> Arabic-Arabic Dictionary, with respect to the <i>various</i> meanings of “عند,” it says: <i>و تكون بمعنى الحكم: يقال هذا عندى أفضل أى فى حكمى</i>, which means, it can be in the sense of “<i>rule</i>,” it can be said: this is in my <i>rule</i> more excellent, meaning according to my <i>ruling</i> or my <i>judgment</i> (although “<i>judgment</i>” is best suited for “قضاء أو القضاء”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only <i>by His rule</i>! Thus, once again, <i>He rules</i> and His rule is the <i>Law</i>. Therefore, “عند بارئكم” is <i>best</i> translated to be: <i>by rule of your Originator</i>, and <i>not</i> “with” your Originator! The word “with” implies <i>first</i> and for most “<i>In the company of; accompanying</i>; 2. <i>Next to; or alongside of</i>; 3. <i>Having as a possession, an attribute, or a characteristic</i>” or in Arabic “معية.” If the “معية” were <i>intended</i>, Allah would have <i>stated</i> it as “مع” but He did <i>not</i>; He stated it as “عند” to mean and imply His rule, and Allah knows best. In other situations “عند” may <i>not</i> mean “<i>by rule of</i>” It could also mean: (a) His <i>knowledge</i>, (b) His <i>munificence of, or bounty of</i>, (c) and of course as stated above as adverbs of both <i>time</i> (e.g.: at, with, on, upon, etc.) and <i>place</i> (e.g.: presence, near, vicinity, quarters, etc.), (d) <i>nigh</i> (for place and time), among, (e) <i>possess, from, of</i>, (e) <i>sight of</i>, (f) <i>source</i>!</p>
essr	إصر	re, heavy, personal, and most burdensome pledge/obligation!
Ettaqoo		mand, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.
Ettaqoone		e and fear Me
Euangelion	الإنجيل	early writings of the founder of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the <i>Encyclopedia Britannica</i> , 15 <sup>th</sup> edition, vol. 14, p. 822). The Greek prefix “en” means “ <i>true</i> ” or “ <i>good</i> ” and denoting “ <i>weighty, authoritative, and official message</i> ,” and “ <i>Angelion</i> ” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “ <i>Euangelion</i> ” was changed to become the proclaimed “ <i>Gospel</i> .” The Qur’an, the true Word of Allah, refers to the Book given to Jesus as the “ <i>Enjeel</i> .” Thus, after the <i>Torah</i> was defiled post <i>Mosa’s</i> ( <i>Moses</i> ) death, through deletions, additions and other alterations, the <i>Enjeel</i> ( <i>Euangelion</i> ) through Jesus, came to rectify the situation.
e	يسمح	ardoning a mistake or a fault without demanding punishment or redress. In Arabic the word “سمح أو سامح” means: was generous and easy towards an offense; thus, did not punish for it.
on or Fadhl		Arabic word “Fadblon,” grammatically inflected for “Fadhl,” rooted in the words (a) “fadbola,” and (b) “fadbal,” or “fadbela.” “Fadbola” means: a person who became <i>munificent</i> ; or a thing that possessed a <i>trait</i> more <i>favorable</i> or <i>advantageous</i> merit over his/its comparable similar entity;





		“hummos!”
<b>Forgive</b>		pardon without harboring ill feeling concerning an offense. غفر In Arabic the word “غفر” means: covered or blanketed an offense so as not to punish for it.
<b>forgot</b>	ترك/نسي	word “تسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of <i>cast off</i> or <i>ceased to pay attention to!</i> The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does <i>not</i> forget, but He chooses to <i>ceases paying attention to some thing!</i> See اللسان!
<b>ghafeloon</b>	غافلون	word “ghafeloon”= “غافلون” is a <i>plural noun, agent, subject of a verb, is disregards, that who are heedless.</i>
<b>ghaitt</b>	الغانط	the <i>Lexicon</i> attached to this <i>Translation</i> for the meaning of the <i>figurative of speech word</i> “ghaitt”= “إغانط”
<b>ghare</b>	غير	word “غير”= “ghayr” is an article of <i>negation, exception, a dependent adjective</i> (i.e. منفى صورة من غير مادتها، نحو: الراغب! مجرورة، منصوبة، مرفوعة. الماء إذا كان حاراً غيره إذا كان بارداً! And he adds other qualifications! See اللسان! So, غير is neither “not,” nor “no,” nor “except,” but “other than!”
<b>gharoor</b>	الغرور	deceit
<b>Ghawoon/ghaween</b>	الغاوين	judges in discretion.
<b>ghayy</b>		word “الغي” means <i>indulgence in indiscretion</i> , and <i>not</i> just indiscretion, bad as that is!
<b>ghosl</b>	غسل	shower or bath of the entire body after having been <i>junuban</i> (having had ejaculation, for any reason, including dream. The “ghosl” is to be done in a <i>Share'yah</i> prescribed manner, i.e. first like a “ <i>wudhoa</i> ” for Prayer, then a full shower or bath!
<b>ghulfon</b>	غلف	word “غلف” means <i>uncircumcised, wrapped, shrouded, veiled</i> , i.e. in a cover or envelop and so we do not understand!
<b>Divine-Guidance</b>	الهدية	Best translation for “الهداية” is <b>divine-guidance</b> , as it is 100% guaranteed to hit the target <i>at all times</i> .
		word “hada” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the religion of the Jews.
<b>hado</b>	هادوا	word “hada” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the “ <i>lan</i> ” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does <i>not</i> have a word for “ <i>religion</i> ” <i>per se</i> , that is why they say: “ <i>lan</i> ,” that is they say the Mosaic Law, instead of Mosaic religion!
<b>Hameed</b>	حميد	word “Hameed”= “حميد” <i>linguistically</i> means: (1) <i>multitudinously praised</i> and (2) <i>multitudinously praiser!</i>
<b>hamm</b>	حام	“hamm”= “حام” is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose!
	اليد	word “hand” in the Arabic language is in the feminine form, and has many <i>distinct</i> meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of; (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.
<b>in</b>		ended aright.
<b>Harth</b>	الحرث	Arabic word “ <i>harth</i> ” has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.
	حرج	the word “حرج” = “اضيق الضيق” see “اللسان” e.g.: if you were to get <i>two identical sheets of papers</i> and put them <i>congruently</i> against one another the <i>space between them</i> is called “حرج,” that is there is practically nothing <i>narrower</i> than that space between the two sheets of paper! Also, “حرج” could mean “sin”!
<b>zan and</b>	الحرز	(1) with a <i>fat’ha</i> on both the ح and ز is a <i>long-lasting</i>

الحزن	الحزن	<i>sadness</i> , very close to permanent in fact permanent sadness <i>adhering to the affected person</i> ! While (2) <b>الحزن</b> with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ز, which equals a <i>temporary sadness</i> , i.e. <i>not permanent one adhering to the one suffering from it</i> ! Example of <b>الحزن</b> is that of those Prophet's Companions who had <i>utmost desire to join Tabook's Campaign with The Prophet (SAWS)</i> ! But they <i>lacked the means to carry their bodies and their food and water-supplies</i> ! So they came to The Prophet asking him for help and he said that he did not have what they were asking for! So they diverted away while their eyes overflowing with tears <i>hazanan</i> and not <i>huznon</i> , as that meant to them was a lost-opportunity which will never present itself to fight for Allah's cause! What an <i>ardent contrition</i> for them! This situation is best depicted by <i>Ayah at-Tawbah (Repentance)</i> : “And not on whom <sup>r</sup> if when <sup>o</sup> <i>ataw</i> (they <sup>z</sup> <i>approached/ came to</i> ) you <sup>s</sup> to carry them, said you <sup>s</sup> : [I] find not what (to) carry you <sup>b</sup> on it <sup>x</sup> they <sup>z</sup> diverted while their eyes overflow of tears, <i>hazanan</i> (permanently sad) that not find they <sup>z</sup> what (to) expend” (S9:92)! But take the <i>Ayah</i> of <i>Yousif</i> , with respect to his father's <b>الحزن</b> with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ز: “Said [he]: verily only, [I] complain my <i>bathtb</i> (ultimate-grief) and my sadness to Allah, and [I] know from Allah what not know you <sup>z</sup> ”! So <i>Yousif's</i> father knew from Allah that his sadness will one day be <i>relieved</i> and be <i>done-away-with</i> , when he meets <i>Yousif</i> , which ultimately did happen and his sadness was <i>relieved</i> and <i>done-away-with</i> !
Hasan or hasona	حسن، حسن	ame beautiful or was beautified!
Hasanah	حسنة	angular, feminine (the plural of which is: “حسانات”= <i>hasanat</i> ), and means: an all around beautiful desirable)!
Hass	حسّ	word “ <i>has</i> ” has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.
hawa	هوى	onal inclination, tendentious liking!
hejr	حجر	word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” that is that which is <i>under your protection</i> but by <i>law</i> you are <i>forbidden</i> to make use of them
ann	حطة	word “ <i>bittatann</i> ” is a word of <i>submission</i> to Allah and <i>repentance</i> ; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers <i>changed</i> the word, as the next <i>Ayah</i> states.
ho	هو في نزله	pronoun “هو” in “نزله” refers to the <i>Qur'an</i> ! The <i>Qur'an</i> as <i>Allah's Speech</i> is not “it” <i>per se</i> ! But to say “he” or “He” would imply, if not impose, a <i>potential serious of problem</i> of “is the <i>Qur'an</i> ‘ <i>makhlooq</i> ’= he which was created?” To avoid such potential problem I preferred to resort to the <i>lesser of the two harms</i> (not evils) and used “it” to refer to the <i>Qur'an</i> or “Allah's Speech” where appropriate throughout this <i>Translation</i> !
Huda hedayah	هدى هداية	word “هدى” or “هداية” in <i>Arabic</i> is clear to be “ <i>aright-guidance</i> ,” not just mere “ <i>guidance</i> ” in English in the <i>literal</i> sense of “ <i>ushering</i> ,” “ <i>showing</i> ,” “ <i>leading</i> ,” “ <i>piloting</i> ,” “ <i>steering</i> ” etc! But if such “ <i>guidance</i> ” is <i>directly linkable</i> to Allah, as for example: “Allah guides whom He likes,” then <i>it is automatically</i> the “ <i>aright-guidance</i> ” that is because Allah <i>always</i> guides to the <i>aright-guidance</i>

<b>Hukmon/hukm ohukman/hekm ah</b>	حكم حكما حكمة	<p>man” = “<i>hukmo</i>” or “<i>hukmon</i>” only “<i>hukmo</i>” and “<i>hukmon</i>” are grammatically inflected, each is a:</p> <p><i>subjective, singular, masculine noun meaning a decision or a ruling or a judgment rendered: according to the sound understanding of all relevant factors in any given situation effecting just judgment all around and consistent or harmonious with the Arabic “hekmaḥ,” which is the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results!</i></p> <p>Example of Arabic “<i>hukmo</i>,” is defending the <i>wronged</i>, whoever he/she/they might be against the <i>wronger</i>, whoever he/she/they might be <i>any time and anywhere!</i> This is well exemplified by the <i>pre-Islamic era</i> “<i>Helf Al-Fodbool</i>,” which <i>outweighs</i> and <i>out balances</i> the most modern U.N “human rights” in all its aspects!</p> <p>And <i>two</i> illustrations of Arabic <i>wisdom</i> are: (a) <i>personal honor</i> deriving from the <i>personal genealogy</i>, that <i>must</i> be maintained to be <i>genuinely pure and publicly acknowledged and undisputable</i>; and (b) Arabic <i>hospitality</i>, which so <i>legendary</i> that an Arab would offer his utmost to his guest to keep the guest <i>comfortable</i> and <i>fed</i> even if the host remains <i>rather uncomfortable</i> and <i>hungry</i> in the interim!</p> <p>Additionally, Allah by His <i>foreknowledge</i> knew that once the Qur’an is among the Arabs who would come to believe in it, then the <i>Qur’an</i> would <i>further refine</i> their good traits and <i>augment</i> them by its <i>divine criteria of prescription and proscription</i>, making the Arabic “<i>hokum</i>”=rule or “<i>hekmaḥ</i>”= “wisdom” even <i>sounder</i> and <i>more unmatched</i> in its justice!</p> <p>حكما عر” means according to Arabic “<i>hukmo</i>” or “<i>hekmaḥ</i>” as described above!</p>
<b>hurum</b>	حرم	word “ <i>hurum</i> ” = “حُرْم” means wearing the “ <i>ehram</i> ”=“إحرام,” that is the <i>ritual garment of consecration</i> for <i>Hajj</i> or <i>Ummrah</i> .
<b>husban</b>	حسبان	<p>word “حسبان” is very significant here, but for lack of a better word we say, in this context, <i>reckoning</i>! But “حسبان” is the plural of “حساب” = mathematics, but it is also the <i>infinitive</i> noun of the “حساب,” which is in <i>itself</i> an <i>infinitive</i> noun! In Arabic when <i>two</i> words are <i>equivalent</i> in meaning, the one with <i>more</i> letters to its construct <i>carries more meaning</i> than its synonym! In this case “حسبان” has one letter “ن” more! Also, since both “حساب” and “حسبان” are <i>infinitive</i> nouns, the “حسبان” would have <i>more meaning</i> to it! The <i>infinitive</i> noun of any word implies the <i>ultimate</i> action of the verb! And when there is <i>more word construct</i> of an <i>infinitive</i> noun that means <i>more precision and instructiveness</i>! Thus in this context, the “حسبان” indicates <i>very precise reckoning</i> and that <i>we should take heed</i> of the various potential <i>implications</i> of such a precision!</p> <p>so could mean: <i>by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge, in (S 18:40)!</i></p>
<b>Husn</b>	“حسن”	<p>atifulness all around= “الجمال” The <i>difference</i> between “الحسن” and “الجمال” is that for <i>beautifulness</i> is <i>relative</i> (i.e. <i>in the eye of the perceiver</i>) الحسن= <i>absolute beautifulness perceived by all!</i></p>
<b>Injustice</b>	الظلم والظالم والظلوم	<p>act “الظلم” = “injustice!” Unfortunately in English “injustice” is <i>not</i> verb-conjugable, so we cannot conjugate the past tense “ظلم” from it! However, the word “wrong” has <i>so many different meanings!</i> And, among the <i>myriads</i> of meanings, and <i>down the line</i> of such meanings, is “injustice!” But this word is verb-conjugable, so we can say “<i>wronged</i>” for “ظلم” and “<i>wronger</i>” for “ظالم”= “<i>injustice-doer</i>!” Clearly for “ظالم”= “<i>injustice-doer</i>” is better, as its <i>first and immediate</i> meaning is “ظالم”=“<i>فاعل الظلم</i>”= “<i>injustice-doer</i>!” And <i>كثير الظلم</i>=<i>الظلم</i> for <i>intensity</i>.</p>
<b>Indigent</b>		<p>word “فقير” versus the “مسكين,” the “فقير” is the “<i>indigent</i>” = <i>lacking self-sufficiency</i>; whereas the “مسكين” has <i>some</i> but <i>not</i> sufficient for <i>self-sufficiency</i>, as the “مساكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah 18</i> of (S 18: 79), which states: “As however, the ship, so it was for poor, they work in the sea!” So the “مساكين” <i>possess some thing but not sufficient for their self-sufficiency</i> and they are <i>actively working to improve their lot!</i></p>



		On the other hand, the “الفقراء” = the “indigents” who <i>lack self-sufficiency</i> and <i>not</i> doing much about it, <i>Ayah</i> 273 of (S2: 273) which says: “For the indigents who they ( <i>had</i> ) been straitened in Allah’s way, they can not strike in the Earth!” In another <i>Ayah</i> (S28:24) when <i>Mosa</i> ( <i>Moses</i> ) was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>kbayren</i> ( <i>provision, desirable</i> ) indigent!”
<i>ishraq</i>	الإشراق	word “الإشراق” = “الإضاءة و انبساط الشمس على الأرض,” see اللتاج! That means when the <i>sun fully shines over the Earth!</i> This is <i>not</i> to be confused with “ <i>sunrise</i> ” = “البزوغ,” i.e. when the sun <i>first appears</i> like the crescent but <i>not</i> fully out! Thus, “الإشراق” = <i>full sunshine!</i>
<i>Isron/isran</i>	إصر إصرا	word “ <i>isron</i> ” or “ <i>isran</i> ” or “ <i>isren</i> ” all mean the same, only grammatically deflected. Thus, “ <i>isron</i> ” has many meanings, among them: (1) the <i>severe and heavy burden</i> , that is <i>imposed</i> on a person which <i>he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else</i> ; (2) severe, heavy, personal, and <i>most burdensome obligation</i> ; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.
<i>istafa</i>	إصطفى	word “ <i>istafa</i> ” = “إصطفى” means He <i>affectionately selected a person or a faith</i> (i.e. on the basis of rationally observable criteria) for a <i>rather important mission</i> and that <i>such selection ceaselessly guarded by Allah</i> (SWT)!
<i>Istamta’a</i>	استمتع	continuously sought and lengthily benefited the delight of (...).
<i>istawa</i>	استوى	word “ <i>istawa</i> ” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that <i>in the case of Allah, the “how” did He “istawa” is not knowable</i> , because there is <i>nothing to compare Allah</i> with to know the “ <i>how</i> ” of His action!
<i>Jaheem</i>	الجحيم	word “الجحيم” is proper noun, but it means <i>intensely blazing fire!</i> See الراغب!
<i>jahleen</i>	الجاهلين	7) The word “ <i>jabeleen</i> ” is <i>masculine, plural subjective noun</i> meaning <i>they that do</i> what they should <i>not</i> regardless of whether they <i>believe</i> or <i>not believe</i> the correctness of their doing!
<i>jabeleen</i>	جاهلين	word “ <i>jabeleen</i> ” is <i>masculine, plural subjective noun</i> meaning <i>they that do</i> what they should <i>not</i> regardless of whether they <i>believe</i> or <i>not believe</i> the correctness of their doing! See الراغب!
<i>Jahil</i>	جاهل	er, ignorant.
	جهاد	word “ <i>Jehad</i> ” = “جهاد,” has several meanings, among them: (1) earnestly exerting one’s utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause, (2) stood fast to <i>submit</i> him/her self to Allah’s <i>criteria of prescription and proscriptions</i> i.e. according to the Sharey’ah ; (3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.
<i>junah</i>	جناح	word “جناح,” with a “ <i>fatha</i> ” on the “ج,” <i>literally</i> means “ <i>wing</i> ” or the “ <i>hand, from the tip of the fingers to the shoulder joint!</i> ” Since the “ <i>wing</i> ” or the “ <i>hand</i> ” are on <i>one side!</i> But “جناح,” with a “ <i>dhammah</i> ” on the “ج,” is taken as if there is an <i>inclination</i> for sin or is the sin itself, or a “تضييق” = <i>constraint!</i> So, no “جناح” = <i>no sin</i> , in most case!
<i>Junoban</i> or <i>Janabah</i>	جنباً جنابة	word “ <i>junban</i> ” = “جنباً” means having had <i>ejaculation by sexual intercourse</i> or <i>other means</i> , such as in a dream! When one is “ <i>junban</i> ” = “جنباً,” it said he has “ <i>janabah</i> ” “جنابة” or he is in the “ <i>great incidence</i> ,” as <i>opposed</i> to the “ <i>lesser incidence</i> ” when one breaks his “ <i>wodbo’a</i> ” = <i>cleansing for prayer performance</i> .
<i>khadha</i>	خاض	Arabic tongue expression: “خاض في الحديث” = “ <i>waded in the topic</i> ,” means <i>plunged</i> into discussing the topic <i>without knowledge</i> or <i>recklessly!</i> Thus, those who rejected and derided Allah’s <i>Ayat</i> were <i>wading</i> in the topic
<i>kadheem</i>	كظيم	word كظيم means “ <i>unrelentingly suppressing</i> ” one’s grief! But the word is an <i>intensified noun</i> = “ <i>suppressor</i> ,” “كظيم” not “كأظم”
<i>kalalah</i>	كلالة	Arabic word “ <i>kalalah</i> ” = “كلالة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his <i>heirs</i> are “ <i>kalalah</i> ” = “كلالة,” (2) any deceased person who has no living

		biological parents, nor children, his <i>left property</i> is “ <i>kalalah</i> ”= “ <i>كِلَالَة</i> ” The “ <i>kalalah</i> ”= “ <i>كِلَالَة</i> ” is by “ <i>heir</i> ” or “ <i>heirs</i> ” or the <i>left</i> (after death) <i>property</i> . (3) Also, “ <i>kalalah</i> ”= “ <i>كِلَالَة</i> ” is a noun for <i>other than father and son</i> of the heirs.
<i>kalla</i>	كلا	word “ <i>kalla</i> ”= “ <i>كلا</i> ” has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes! See <i>المعنى لـ ابن هشام</i> !
<i>Karhan/korhan</i>	كرهاكرها	words “ <i>كرها</i> ” with a <i>fat’ha</i> on the “ <i>ك</i> ” is the <i>dislike</i> which is <i>imposed</i> on one <i>by others</i> ; whereas “ <i>كرها</i> ” with a <i>dhammah</i> on the “ <i>ك</i> ” is that <i>discomfiture</i> which one <i>imposes on own-self</i> , such taking of a <i>bitter</i> medicine for one’s own health!
<i>kareem</i>	كريم	<p>Arabic word “<i>karramna</i>” is made up of <i>two</i> words: “<i>karram</i>” and the pronoun “<i>na</i>,” referring to Allah. The word “<i>Karram</i>,” is in the <i>intensive</i> form, for <i>repetitive</i> for <i>multifarious</i> connotations and denotations, and is <i>rooted</i> in its etymological roots of “<i>karoma</i>” or “<i>karema</i>.” “<i>Karoma</i>” means <i>became</i> “<i>kareem</i>”= the <i>agent</i> or the <i>subject</i> of a verbal sentence (meaning <i>plentiful giver</i>). “<i>Kareem</i>” also means <i>he who is generously giving</i> good things, all things, <i>including</i> the bestowing of <i>nobleness</i> or the conferring of it. When the article “<i>The</i>” is affixed immediately <i>before</i> the word “<i>Kareem</i>”=“<i>The Kareem</i>” then it means <i>one of the all around most beautiful attributive names</i> of Allah! Thus, generosity <i>includes</i> honor (honorableness) <i>as a corollary</i>. But nobleness does <i>not necessarily</i> include generosity as part of it! The word “<i>honored</i>” is discussed in the next paragraph.</p> <p>Arabic, <i>Sbarraf</i>=honored=placed nobly, or considered to be noble or honorable, but <i>not necessarily coupled</i> with <i>giving</i> or <i>generous giving</i>, <i>per se</i>! Thus, if <i>Sbarraf</i>=honored was intended by Allah, He would have certainly <i>used it</i>.</p> <p>Therefore, since there is <i>no</i> English word <i>corresponding</i> to the Arabic word “<i>karrama</i>” in the <i>Ayah</i> of S17:70, and some how having <i>omitted</i> the words “<i>and</i>” plus “<i>Laqad</i>,” those transistors hastily and for <i>lack</i> of <i>better proper</i> English word, they used the word “<i>honored</i>,” which is definitely <i>not only insufficient</i> but <i>deficient</i> to convey the <i>linguistic</i> meanings, implications, connotations and denotations of the word “<i>karram</i>,” especially in its <i>intensive</i> form. [See Section 26A and more so Section 27 for the <i>central</i> and <i>imperative</i> role of the <i>Arabic language</i> in <i>The Qur’an</i>]. Thus, that <i>substantially truncates</i> the texts, and <i>transposes</i> its parts, and changes its <i>textual</i> meaning! In the above <i>Ayah</i>, Allah says: <i>laqad karramna</i> (<i>verily already and affirmatively</i> We had <i>bestowed</i> Our generosity and granted <i>emplacement</i> in a noble status for prestige), i.e. given <i>abundance</i> to sate all needs <i>plus ennobled</i> to prestigious status. Thus, the <i>concepts</i> of “<i>and</i>,” “<i>already</i>,” “<i>affirmed</i>,” “<i>generosity</i>,” all are <i>lost</i>, if we were to settle for the above quoted <i>translations</i> in this footnote for this <i>generous Ayah</i>. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher <i>Ayah</i>, <i>closer</i> to its text, and hopefully (in the sight of Allah) <i>more completely and perfectly, en-sha-Allah</i>, Amen.</p>
<i>Khaba’eth</i>	خبائث	word “ <i>خبائث</i> ” is the plural feminine for “ <i>خبثية</i> ,” meaning: (1) <i>she-adulterous</i> or <i>she-fornicator</i> , (2) the <i>colocynth</i> plant which produces <i>bitter fruit</i> or the <i>dodder</i> plant, which is produces <i>likewise fruits</i> ! (3) All the bad things.
<i>khafa</i>	خاف	Some Arabic linguists said that: “ <i>الخوف</i> ”= “ <i>العلم</i> ” Thus, in this <i>Ayah</i> : “ <i>خاف</i> ” means “ <i>علم</i> !” I believe that this “ <i>علم أو خوف</i> ” is really the <i>certainty</i> of the <i>presumed consequences</i> of not following Allah’s prescriptions and proscriptions with respect to the bequeather! See <i>تاج العروس</i> .
<i>khalaq</i>	خلق	and portion
<i>ah</i>		word “ <i>khalifab</i> ” has at least two, if not more, meanings: (1) vicegerent; (2) the one that <i>replaced</i> another who was <i>before</i> him. For example: Allah made <i>each generation</i> to <i>follow</i> another.
<i>aton</i>	خشية	word “ <i>خشية</i> ” or word “ <i>تخشى</i> ” = “ <i>reverential-fear</i> ” and “ <i>reverentially- fear</i> ,” respectively, as there is <i>no</i> single English word, to the best of my knowledge, to say “ <i>تخشى</i> ” or “ <i>إخشية</i> ” Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence!
<i>Khatayakum</i>	خطايكم	word (a) “ <i>khatayakum</i> ” is <i>not</i> synonymous with (b) “ <i>khatay’atekum</i> ” as some

<i>Khataon</i>	خطا	translators tend to make the mistake! The former (a) is the result of <i>unintended</i> error or fault in the course of normally “ <i>permissible</i> ” action; whereas (b) is the result of <i>intended</i> action in course of <i>not permissible</i> action <i>in the first place</i> ! Thus, “ <i>khatayakum</i> ” is <i>plural masculine</i> , based on the singular word “ <i>khataon</i> ”= “خطا”=error
<i>khatey’atekum</i> <b>Khatey’ah</b>	خطيئاتكم م خطيئة	word “ <i>khatey’atekum</i> ” is <i>plural masculine</i> , based on the word “ <i>khatey’ah</i> ”= “خطيئة”= Violation
<i>khayren</i>	خير	word “خير” = “ <i>khayron</i> ,” and grammatically inflected “ <i>khayren</i> ” or “ <i>kharan</i> ” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “ <b>بخير</b> ”
<i>on</i>		word “ <i>khayren</i> ” is really “ <i>khayr</i> ” suffixed by the “ <i>en</i> ” at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word “ <i>khayr</i> ” has four <i>distinct</i> and <i>unrelated</i> meanings: (1) opposite of evil, e.g.: <i>useful</i> and <i>favorable</i> or <i>good things</i> or <i>happenings</i> ; (2) worthiness and goodness, (3) <i>better</i> , the adjective <i>comparative</i> of good, (4) <i>money</i> , (5) a person who <i>possesses lots of money</i> or who is <i>better</i> than some other person in <i>one way or other ways</i> !
<i>khollah</i>	خلة	word “خلة” is “ <i>ultimate-faithful-friendship</i> !” <i>English</i> as well as <i>Arabic-English</i> dictionaries almost <i>all</i> do <i>not</i> have an entry for “خلة”! They come closest to it in the opinion of the authors of such a few dictionaries by saying “ <i>intimate-friendship</i> !” Clearly <i>intimate</i> , although gives the sense of “ <i>closeness and sincerity</i> ” it also carries with it the <i>unacceptable</i> open expression of “ <i>sexual relation</i> ,” hence making such entry as <i>useless and invalid</i> in terms of “خلة” as stated in The Qur’an. That is why I chose to express “خلة” as “ <i>ultimate-faithful-friendship</i> !”
<i>La-alla</i>		Arabic words “ <i>la-alla</i> ”= <i>craving currently unavailable deed, perhaps abridges it, abridged by perhaps</i> ; “ <i>asa</i> ,”= <i>abridged by may</i> , and “ <i>layta</i> ,”= <i>craving longingly</i> ! There is no proper English equivalent for any of the words, but only approximating them by abridging each, as aforementioned! The words are frequently used in The Qur’an. <i>Linguistically</i> , all are words or particles of <i>hope, craving, and uncertainty</i> . However, <i>explainers of The Qur’an</i> say both are particles of <i>certainty, if the action is from Allah</i> , realization of which is <i>always sure and definite</i> . The words are frequently used in The Qur’an.
<i>lamastom</i>	لامستم	word “ <i>lamastum</i> ” has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.
<i>Laqad</i>	لقد	<p>ady affirmatively bestowed our generosity to:</p> <p>all English translations of the Noble Qur’an this author came across, translators of this <i>Ayah</i> invariably translated it around these two versions: “Verily We have honored the children of Adams.” Or, “We have indeed honored the sons of Adams.” Such translations are <i>insufficient</i> if not <i>deficient</i>, as they are <i>omissive</i> of “<i>and</i>” plus <i>very important</i> word <i>in the text</i> that carries <i>two</i> meanings. The word is “<i>Laqad</i>”! The words “<i>verily</i>” and “<i>in deed</i>,” are <i>not</i> good equivalents for “<i>laqad</i>.” That is because “<i>verily</i>” means <i>in truth</i>; in fact; or with confidence; assuredly. And “<i>indeed</i>” means: without a doubt, certainly.</p> <p>ever, “<i>Laqad</i>” is made up of <i>two</i> functional words: “<i>La</i>” and “<i>qad</i>.” “<i>La</i>”=the article of <i>affirmation</i> of action; and “<i>qad</i>” the article of <i>termination</i> of action, corresponding to <i>already</i> in English. It (i.e. “<i>qad</i>”) also could mean: <i>may, might, at times, or some times</i> (meanings not applicable in this case)! In addition to that <i>omission</i> of “<i>laqad</i>,” they <i>unintentionally</i> <i>substantially truncate</i> the <i>Ayah</i>, as we shall show below. Consequently, they <i>inadvertently alter</i> its meaning! In part, <i>unjustifiably</i> they <i>dismiss</i> the <i>antecedent and primary portion</i> of the <i>Ayah</i>; and in another they <i>transpose</i> and <i>maintain</i> the <i>secondary portion</i> of the <i>Ayah</i>. In other words, by <i>omitting</i> or <i>transposing</i>, <i>inadvertently under-translate</i> the <i>Ayah</i>! Thus “<i>laqad</i>” means: verily, already affirmatively...</p> <p>Arabic word “<i>karramna</i>” is made up of <i>two</i> words: “<i>karram</i>” and the pronoun “<i>na</i>,” referring to Allah. The word “<i>Karram</i>,” is in the <i>intensive</i> tense (case), for <i>repetitive</i> or <i>multifarious</i> actions, and is <i>rooted</i> in its etymological roots of “<i>karoma</i>” or</p>

		<p>“<i>karema</i>.” “<i>Karoma</i>” means <i>became “kareem”</i>= the <i>agent</i> or the <i>subject</i> of a verbal sentence (meaning <i>plentiful giver</i>). “<i>Kareem</i>” also means <i>that who is generous and bounteous, copiously and openhandedly giving anything and everything, including the bestowing of nobleness or the conferring of honorableness</i>. When the article “<i>The</i>” is affixed immediately <i>before</i> the word “<i>Kareem</i>”=“<i>The Kareem</i>”=one of the <i>all-beautiful attributive names</i> of Allah, Who is All-Giving <i>abundantly and beyond bounds</i>. Thus, generosity <i>includes</i> honor (honorableness) <i>as a corollary</i>. But nobleness or honorableness does <i>not necessarily</i> include generosity as part of it! The word “honored” is discussed in the next paragraph.</p> <p>Arabic, <i>Sharraf</i>=honored=placed or considered to be noble or honorable, but <i>not necessarily coupled with giving or gift giving, per se, especially generous giving!</i> Thus, if <i>Sharraf</i>=honored was intended by Allah, He would have certainly <i>used it</i>.</p> <p>Therefore, since there is <i>no</i> English word <i>corresponding</i> to the Arabic word “<i>karrama</i>” in this <i>Ayah</i>, and some how having <i>omitted</i> the words “<i>and</i>” plus “<i>Laqad</i>,” those transistors hastily and for lack of <i>better or proper</i> English word, they used the word “honored,” which is definitely <i>not only insufficient but deficient</i> to convey the <i>linguistic</i> meanings, implications, connotations and denotations of the word “<i>karram</i>,” especially in its <i>intensive</i> form. In fact, that <i>substantially truncates</i> the texts, and <i>transposes</i> its parts and change <i>textual</i> meaning! In the above <i>Ayah</i>, Allah says: <i>laqad karramna</i> (We have <i>already affirmatively bestowed</i> Our generosity...), i.e. given <i>abundance</i> to sate all needs and granted <i>emplacement</i> in a noble ranking for prestige. Thus, the <i>concepts</i> of “<i>and</i>,” “<i>already</i>,” “<i>affirmed</i>,” “<i>generosity</i>,” all are <i>lost</i>, if we were to settle for the above quoted <i>translations in this footnote</i> for this <i>generous Ayah</i>. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble <i>Ayah</i>, <i>completely</i> and hopefully (in the sight of Allah) <i>perfectly, en-sha-Allah, Amen</i>.</p>
<i>lawla</i>	لولا	<p>article “<i>lawla</i>” has <i>four distinct</i> meanings: (1) if followed by a <i>noun</i>, for a subject of a nominal sentence, it means a <i>negation</i> of action due to others; = <i>had it not been for</i>; (2) if followed by a <i>verb</i> of the <i>present tense or its probability</i>, then it means (a) (طلب تحضيض) demand for prodding and urging for the action of the verb itself, = <i>will you not, why do not you</i>; or (b) (طلب عر) meaning polite and submissive request for the action in reference= <i>you should</i>; (3) If followed by a <i>past tense</i>, then it is for reprimand and remorse= <i>why did not you, why have not you</i>; (4) for inquisitiveness, as in: “لولا أخرتني إلى أجل قريب.” = هلا See محيط المحيط والبصائر والتاج المعلم by بطرس البستاني</p>
<i>lebas</i>	لباس	<p>word “لباس” <i>linguistically</i> has <i>myriads</i> of meanings, any of them (if not all) could apply here, especially <i>figuratively</i> speaking! Meanings such as: (1) spouse, (2) inner-clothing (i.e. the <i>under-wear</i> that <i>comes in direct contact with a bare-skin</i>), (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, <i>vis-à-vis</i> heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! See البصائر and اللسان! Also <i>figuratively</i>, it means (A) the <i>wife and husband</i> as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are <i>comfort</i> and <i>tranquility</i> for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status!</p>
<i>Ma = when<sup>o</sup></i>	ما	<p>particle “ما,” which <i>most</i>, if not <i>all</i>, translators either <i>ignore (intentionally or not)</i> or <i>misinterpret</i> as “<i>off</i>” This particle according to the linguists and the majority of Qur’an commentators say that it is <i>extra</i> but meant to <i>intensify</i> the action it modifies! This author is among those who do <i>not</i> believe that there is a <i>single letter in The Qur’an that is extra per se</i>! But surely this “ما” and</p>



		some times “من” are for intensification! Some time it is referred to as “ما” = <i>المصدرية</i> = infinitive/ indefinite article ما to infinitely intensify what it modifies! Or some time as a*This “ما” = اسم إستفهام لغير المميز = i.e. an <i>inquisitive-noun</i> for non-distinctive entity! That is for non-human/ non-Jinn! See footnote for (S21:28) for elaboration!
<i>madbooran</i>	مدحورا	word “ <i>madbooran</i> ”= “مدحورا” is a masculine, singular, objective noun, no English equivalent for it!
<i>mafrodhan</i>	مفروضا	word “ <i>mafrodhan</i> ”= “مفروضا” is masculine, objective noun for which there is no English equivalent!
<i>magbdhoobe</i>	المغضوب	word “المغضوب” is an objective noun and postfixed = “مفعول و مضاف اليه” So there no English equivalent for it, hence it’s transliterated as indicated above!
<i>makra</i>	المكر	word “مكروا” from “المكر” which means <i>distracting (turning away) others from their original focus to another end, for good-end or bad-end, by means of excellent skill and profound discernment!</i> If such distraction is for good end then it is Allah’s “مكر” as Allah is <i>always</i> worthy of doing none but good! But if for a “bad end or ulterior motive” then it is a bad “مكر” which could be worthy of the human! See <i>الراغب</i> for the definition of “المكر”!
<i>manna</i>	من	h leveraged His <i>ne’amah</i> (all around sufficiency, surplus, good health and delight)!
<i>masjoor</i>	المسجور	word “المسجور” has several meanings, including the paradoxical one! As “المسجور” means: the filled/ the emptied / the kindled!
<i>mathmooman</i>	مذموما	word “ <i>mathmooman</i> ”= “مذموما” is a masculine, singular, objective noun, no English equivalent for it!
	متاع	Arabic word “متاع”= “ <i>mata’a</i> ” comes from the root word “متّع” = “ <i>matta’a</i> ” with many meanings, among them: (1) <i>resources of transitory worldly delight</i> (2) “ <i>Matta’a Allabo</i> ” that is Allah prolonged the life of some one for a very long time; “the rain <i>matta’a</i> ” the plants, i.e. made them to grow taller. (3) “ <i>matta’abo Allah</i> ” that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) “ <i>Matta’a</i> ” his divorced wife, means gave her <i>met’ah</i> , i.e. the <i>Sharey’ah</i> prescribed provisions for the divorced wife after divorce. (5) The Qur’an the following <i>Ayah</i> describes the “ <i>mata’a</i> ” of this world as: “Beautified for people love (of) the lust from the women, and the offspring, and of the talents ( <i>units of weight each equal to 1,200 ounces</i> ) heaped of the gold and the silver, and the horses branded, and the cattle and the “ <i>barth</i> ” ( <i>tilled, sowed and fruit producing land</i> ); that is a “ <i>mata’a</i> ” of the life of the world; and with Allah (is) all-beautiful return.” (Qur’an 3:14)! See <i>Lexicon</i> attached to this <i>Translation</i> for an elaboration on this “ <i>Matta’a</i> ” means: (1) “ <i>Matta’a Allabo</i> ” means Allah prolonged the life of some one for a very long time; “the rain <i>Matta’a</i> ” the plants, i.e. made them to grow tall. (2) “ <i>Matta’abo Allah</i> ” means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. “ <i>Matta’a</i> ” his divorced wife, means gave her <i>met’ah</i> , i.e. the <i>Sharey’ah</i> prescribed provisions after divorce. Therefore, “ <i>mata’a</i> ” means: taking temporary advantage of the worldly pleasures. The word “متاع”= “ <i>mata’an</i> ” is rooted in the word “متّع” = “ <i>matta’a</i> ” with many meanings, among them: <i>resources of transitory worldly delight!</i> The word “متاع” = “ <i>mata’an</i> ” has many meanings, among them: <i>furnishings, chattel, things for utility!</i>
<i>mawqothah</i>	موقوذة	<i>qothah</i> (she-beaten-violently-to-death).
<i>Meskeen/masakeen</i>	مسكين/ مساكين	word “ <i>meskeen</i> ” its plural is “ <i>masakeen</i> ,” = the possessor of some but not sufficient means to satisfy his needs and goes seeking to satisfy that! According to the <i>Ayah</i> of (Q16:60): “As (to) the ship, so it was for (possessors of some but insufficient self-sufficiency, so they seek) people working in the sea!” So the “ <i>meskeen</i> ” does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up! See the “الفقر” = the destitute poor!
<i>Meygat, mawageet.</i>	ميقات/ مواقيت	word “ <i>meygat</i> ”= “ميقات” has several meanings: (1) designated time(s) and place(s), (2) a time span, (3) fixed phases of time (such as for the moon), (4) being on-time, (5) a place where pilgrims consecrate for their

		pilgrimage, (6) place of pilgrimage!
<b>moqennen</b>	موقنين	of complete certainty.
<i>mozahzehebe</i>	مَزَحَرِه	word “ <i>mozahzehe</i> ” is <i>deflected subject</i> of the past tense root word “ <i>zahzaha</i> ”= “زَحَحَ,” which means moved the object back and forth or from side to side, usually gently, intending to <i>budge</i> or <i>displace</i> it. Thus, “ <i>zahzaha</i> ”= “زَحَحَ,” means <i>displaced</i> or <i>moved away</i> from an original place.
<i>mubashshereen</i>	مبشرين	word “ <i>mubashshereen</i> ” is <i>masculine, plural, subjective noun</i> , meaning <i>proclaimers of good tiding</i> , with <i>no English equivalent</i> !
<i>mugaraboona</i>	مقربون	word “المقربون” is <i>masculine, plural, objective noun</i> , <i>no English equivalent</i> for it, so translated as “ <i>the ones-made-near</i> !”
<i>mugtasedah</i>	مقتصدة	word “ <i>mugtasedah</i> ” meaning <i>moderate</i> , i.e. <i>not engaged in exceeding the bounds</i> by saying <i>improper</i> say regarding Jesus, or Mohammad upon both the peace! Or they who said the proper say regarding Jesus and Mohammad upon both the peace! Or may be the <i>hypocrites</i> but <i>not jesters</i> or <i>scoffers</i> ! See القرطبي!
<i>muhdharan</i>	محضرا	word “ <i>muhdharan</i> ”= “محضرا” is <i>passive objective noun</i> rooted in the past tense verb of “حضر,” meaning: was <i>present</i> at a <i>time and place already known previously</i> to the one present! Such as the student in a classroom! In this case “ <i>muhdharan</i> ”= “محضرا” means: <i>that which was made present</i> !
<b>Muhkamat</b>	محكمات	<i>Muhkamat</i> are those that <i>address the Halal</i> (the allowed) and the <i>Haram</i> (the disallowed) by the <i>Sharey’ah Law</i> , Islam; and also cover the <i>Singularity</i> of Allah and <i>how to worship Him</i> , according to the <i>Sharey’ah Law</i> . The <i>Muhkamat</i> are the <i>Basis</i> (“Mother”) of the <i>Book</i> , <i>firmly constructed</i> and are <i>lasting</i> , and <i>forever not subject to any change</i> or <i>newer interpretation</i> !
<i>muhseneen</i>	محسنين	there is <i>no English word</i> for “المحسنين,” i.e. <i>renderers-of-all-around-beautiful-works</i> !
<b>Muhtadoon/muhtadeen/muhtadey</b>	مهتدون مهتدين مهتد	word “مهتدون” is plural of “مهتدي,” for which there is <i>no exact English equivalent per se</i> ! There is English equivalent for “الهادي” = “ <i>the aright-guider</i> ,” which is <i>different</i> from “المهتدي,” which is “ <i>he who found and accepted the aright-guidance</i> !” So, the “ <i>muhtadee</i> ” and its plural is “ <i>muhtadoon</i> ” or “ <i>muhtadeen</i> ,” <i>grammatical inflections</i> !
<b>munkar</b>	منكر	word “منكر” has several meanings: (1) any act which sound minds find it <i>objectionable</i> or <i>indecisive as to its objectionability</i> , and so the <i>Sharey’ah</i> decides upon it! (2) That which is not known. (3) That person who is <i>canny</i> (shrewd). (4) That <i>Hadeeth</i> which is narrated by a <i>single narrator</i> whose authority is <i>not sufficient</i> to bear him as necessary and sufficient! (5) That act which prohibited by the <i>Sharey’ah</i> ! Thus, “منكر” is “ <i>an act which is objectionable by instinct, reason or Sharey’ah prohibition</i> !” In summary: <i>rationaly objectionable or Sharey’ah prohibited act</i> .
<i>munkhanegah</i>	مُنْخَنَاقَة	<i>khanegah</i> (she-strangled-to-death).
<i>mutaraddeyah</i>	متردية	<i>raddeyah</i> (she-died-by-falling-from-height).
<b>Mutashabehat</b>	متشابهات	<i>Mutashabehat</i> <i>allegorical</i> , and <i>impart different meanings over time</i> ; although <i>similar</i> in so many aspects, but <i>each imparts a meaning</i> or <i>multiple meanings</i> over time!
<b>ly/beguiling</b>		ns they think they are <i>beguiling</i> but in fact they are <i>being beguiled simultaneously</i>
	نبأ	the Arabic word “naba’a”=“نبأ,” plural <i>anba’a</i> there is <i>no English equivalent</i> ! As it is (1) a <i>singular noun</i> ; and (2) it means: “ <i>significant-and-availing-news</i> ,” not just any news! Its avail is <i>its useful knowledge</i> ! And (3) to denote such a <i>singularity</i> as well as the <i>significance</i> and <i>avail</i> , and for <i>lack of a better word</i> , I chose to <i>transliterate</i> and explain by saying: “ <i>piece-of-significant-and-availing-news</i> ,” as the word “news” <i>per se</i> is a <i>plural noun</i> and is <i>very inadequate</i> to convey the نبأ Clearly the word “ <i>tiding</i> ”=“خبر” is <i>unfit</i> , as it <i>primarily</i> denotes simple “ <i>information</i> ,” and “نبأ” denotes and <i>connotes more momentous information</i> ! See الراغب!
		word “ <i>nasara</i> ,” plural <i>masculine</i> , is equivalent to the word “ <i>Nazarenes</i> ” (i.e. <i>believers in the message of Jesus of Nazareth</i> ). (Matthew 2:23) of the <i>New Testament (NT)</i> speaks of <i>Nazarene</i> , and also other “ <i>Gospels</i> ” speak of <i>Nazarenes</i> , which are <i>different</i> from <i>Nazirite</i> . Present day Christians <i>may or may not</i> be “ <i>nasara</i> ,” as <i>most</i> of them do believe in “ <i>The Trinity</i> .”

		The Qur'an clearly says about "The Trinitarians:" " <i>certainly disbelieved those who say that Allah is the Third of Three...</i> " (S 5:73). The " <i>nasara</i> ,"=Nazarens, who are <i>not</i> equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."
		Arabic word " <i>nasl</i> " means: (1) the <i>son</i> or <i>daughter</i> ; (2) the offsprings; (3) <i>birth</i> or <i>place of birth</i> . However, the Arabic <i>proverbial</i> phrase: "the <i>barth</i> and the <i>nasl</i> " is a <i>metonymy</i> (figure of speech) for women and children. Thus in the above <i>Ayah</i> , and Allah knows best, the retreaters hasten to destroy the women and the children!
<i>nattehab</i>	نطيحة	<i>hab</i> ( <i>she-killed-by-the-goring-of-the-born</i> ).
<i>ather</i>	بل	her
<i>Ne'amah/boon</i>	نعمة	word "نعمة," has no exact English equivalent <i>per se</i> , but the <i>next best approximation</i> for it is "boon," as "نعمة" means: (1) a <i>feminine gender noun</i> denoting the <i>few</i> and the <i>multitudes</i> , (2) <i>salvation</i> ; (3) <i>good condition all around</i> ; and (4) <i>the aright-guidance to Islam</i> ! best example of (1) and (3) above is: "And if you ( <i>were to</i> ) count Allah's <i>ne'amah</i> (boon) not [ <i>you</i> ] statistically-reckon it!" Clearly statistically-reckon means <i>account for every thing from all aspects</i> ! And best example of (2) and (4) above is: the salvation of Israel's sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah's emphasis that religion by Allah's Rule is Islam, as well elucidated by two significant t: "Verily, the religion enda ( <i>by rule of</i> ) Allah ( <i>is</i> ) the Islam!" (3:19). Also, the Qur'an says: "So, never you die except while you ( <i>are</i> ) Muslims." (S 2: 132)." See <b>الراغب و اللسان و، البصائر و القرطبي</b> !
<i>nusabbeho</i>	نسبح	word " <i>nusabbeho</i> ," means: <i>we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around</i> !
<i>nussarrefo</i>	نصرف	egate
		word "of" here <i>implies remarkable significance, connoting</i> , and Allah knows best, that <i>all</i> the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a <i>fraction</i> of a <i>much larger whole</i> in this world and the Hereafter, in the treasure of Allah. Thus, it is <i>important</i> to note here the phrase "of so and so." If a person is a " <i>wrong-doer</i> " or " <i>of wrong-doers</i> " the two have <i>significant differences</i> . The " <i>wrong-doer</i> " could have done the wrong doing once or so; but " <i>of wrong-doers</i> " signifies <i>frequent and continual wrongdoing by the wrong doer</i> !
<i>Ojaj</i>	اجاج	word "اجاج" means <i>salty, and bitter-hot</i> ! For definition of "اجاج" see <b>الراغب</b> !
<i>okola</i>	اكل	word " <i>okola</i> " = "اكل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit! In this great <i>Ayah</i> , and Allah knows best, the first three apply!
<i>boo</i>	اشربو	Arabic expression " <i>ashreboo</i> ," constructed in the passive, and translated into " <i>were made to drink</i> " means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.
Pardon		<i>Pardon</i> more <i>strongly</i> implies release from the liability for or penalty entailed by an offense. to release (a person) from punishment; exempt from penalty. In Arabic the word عفا has several meanings: (1) erased effaced the imprints or the traces of; (2) the most " <i>halal</i> " (allowed by Islamic <i>Shareey'ah</i> ) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.
Forgiveness		to excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To <i>forgive</i> is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned. use: السماح To <i>excuse</i> is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:

Condone		was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense. as to <i>overlook</i> an offense, usually a serious one; the word often suggests <i>tacit forgiveness</i> . In Arabic the word <b>صفح</b> means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.
		ngly implies release from liability for or penalty entailed by an offense. In Arabic the word: “عفا” means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.
<b>Prayer</b>	الصلاة	er in Islam has <i>two specific and distinct</i> meanings: (a) <i>Linguistic</i> and (b) <i>jurisdictional Shar’ee</i> , based on the <i>Sharey’ah Lam</i> ). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a <i>prescribed and specific</i> form. See the <i>Lexicon</i> attached to this <i>Translation</i> !
	مسكين	word “فقير” versus the “مسكين,” the “فقير” is the “ <i>indigent</i> ” = <i>lacking self-sufficiency</i> ; whereas the “مسكين” has <i>some but not sufficient</i> for <i>self-sufficiency</i> , as the “مساكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (Q 18: 79), which states: “As however, the ship, so it <sup>w</sup> was for poor, they work in the sea!” So the “مساكين” <i>possess some thing but not sufficient for their self-sufficiency and they are actively working to improve their lot</i> ! the other hand, the “الفقراء” = the “ <i>indigents</i> ” who <i>lack self-sufficiency and not</i> doing much about it, <i>Ayah</i> 273 of (Q2: 273) which says: “For the indigents who they ( <i>bad</i> ) been straitened in Allah’s way, they can not strike in the Earth!” In another <i>Ayah</i> (S28:24) when <i>Mosa</i> ( <i>Moses</i> ) was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>khayren</i> ( <i>provision, desirable</i> ) indigent!”
<b>qadha</b>	قضى	word “قضى” has <i>more than a dozen</i> meanings, if the subject participle connected to it is Allah, then it means either “ <i>decrees/ decreed-/ decreeing,</i> ” or “ <i>reveals/ revealed/ revealing,</i> ” If the <i>subject participle</i> is a <i>human</i> , then it means: “ <i>judges/ ends/ concludes-/ completes/ finishes/ attains,</i> ” (or the verbal inflections of these verbs)! However, followed by a <i>prepositional particle</i> then its meaning derives from that! For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” = revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf! In this great <i>Ayah</i> , the meaning is: killed him!
<b>Qahir</b>	قاهر	essor of power, Subduer, Conqueror.
		ns the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka’abah in Makkah
<b>qestt</b>	القسط	Arabic word “القسط” is <i>not</i> just “ <i>justice</i> ” = “العدل.” Thus, “القسط” is <i>absolute justice</i> , post <i>immediate</i> removal of injustice. The word “ <i>aqsatl</i> ” = “أقسط” is based on the root word “ <i>qasata</i> ” = “قَسِطَ” meaning: (1) was <i>absolutely just</i> , i.e. <i>by the balance, not a hair of difference</i> ! (2) Justice <i>per se</i> , could be rendered by <i>mutual consent</i> between the disputing parties, if one party gives <i>up</i> or <i>in</i> for the <i>sake of agreement</i> . But in terms of (1) the “ <i>balance</i> ” is the judge; every party receives its absolute dues, leaving no room for any compromise!
<b>Qurrata Ayn</b>	قرة عين	<i>Qur’anic</i> statement “قرة عين” is considered to be a <i>rather lofty and elegant and it is Arabic tongue expression</i> , meaning the eyes’ tears have “ <i>cooled,</i> ” and <i>ceased to flow</i> and <i>became quiet and still</i> , rejoicing for what it saw! In other word: the one with such eyes became rather happy!
<b>Ra’afah Rahmah</b>	رافة رحمة	word “رؤوف” of “الرافة” which is more <i>intensive</i> than “الرحمة,” as “الرحمة” = “ <i>mercy,</i> ” which is kindness imparting delight to its recipient! While “الرافة” is <i>in addition</i> to “الرحمة” it involves <i>protecting against any possible undesirable happening to the recipient</i> ! Hence, “الرافة” is a <i>protective-mercy</i> ! See <b>النتاج</b> !
<b>ra’eana</b>	راعنا	<i>Ayah</i> 104 of <i>Al-Bagara</i> footnote to which the Muslims were instructed <i>not</i> use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and



		thoughtless, as the Jews used to address Mohammad (SAWS).
<i>ra'ena</i>	راعنا	word “ <i>ra'ena</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by <i>twisting</i> their tongue <i>almost imperceptive way</i> to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “ <i>undburna</i> ,” see footnote 104 next.
		word “ <i>ra'ind</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning: is: consider us, by way of being kind and considerate. The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue slightly to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word and instead to substitute it with the word “ <i>undburna</i> ,” see footnote 55 next.
<b>Radda</b>	يردون	word “ <i>يردون</i> ” is rooted in “ <i>رد</i> ” meaning <i>forthwith return</i> ; example the greeting must be “ <i>forthwith returned</i> ,” The Qur'an says: “ <i>And when (had) been greeted you by a greeting, then you greet by better than it or you forthwith return it</i> .” (S 4:86).
<i>rafatho</i>	الرفث	word “ <i>رفث</i> ” means: (1) <i>sexual intercourse, talk about it</i> , (2) <i>vulgarity leading to it</i> , (3) <i>filth</i> .
<i>ragheba</i>	رغب	Arabic word “ <i>يرغب</i> ” assumes <i>different</i> meaning, depending on how it is prefixed by various prepositional articles! For example: “ <i>يرغب</i> ” not prefixed by any article= <i>desire, like</i> ! However, “ <i>يرغب عن</i> ”= <i>desire off, averts</i> , or “ <i>يرغب في</i> ”= <i>likes</i> , or “ <i>يرغب إلى</i> ”= <i>asked and beseeched</i> , or “ <i>يرغب ب</i> ”= <i>prefers</i> !
<i>Ar-Rahman/ Ar-Rabeem</i>	الرحمن	is a <i>unique</i> and an <i>exclusive proper</i> name of Allah! It is also <i>one</i> of the most beautiful other <i>attributive</i> names of Allah. Various Qur'an-commentators have a <i>lot</i> to say about this <i>proper</i> name, the <i>sum</i> and <i>essence</i> of it <i>all</i> is as follows: as a <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “ <i>Say [you g]: you<sup>f</sup> invoke Allah or you<sup>f</sup> invoke Ar-Rahman, whom* indeed you<sup>f</sup> invoke so for Him (are) the names the busna (most-all-around-beautiful)</i> !” <i>Ar-Rahman</i> indicates <i>favor</i> and <i>help</i> , <i>clemency</i> and <i>generosity</i> , <i>goodwill</i> and <i>mercy</i> to <i>all</i> Allah's creatures (including even the <i>atheists</i> ) <i>in this world</i> . As a <i>proper</i> name <i>Ar-Rahman</i> is <i>not</i> translatable <i>per se</i> ! However it is used when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for! Moreover, <i>associated</i> with and <i>simultaneous</i> to such exhortation is a reminder that <i>Ar-Rahman</i> implies <i>hope</i> , <i>help</i> , <i>favor</i> , and <i>goodwill</i> <i>mercy</i> towards the one or ones being exhorted by such admonition! For a <i>contrast</i> see the next footnote regarding <i>Ar-Rabeem</i> ! the other hand “ <i>Ar-Rabeem</i> ”=“ <i>الرحيم</i> ” is <i>one</i> of Allah's the <i>busna (most-all-around-beautiful)</i> <i>attributive</i> names! Without the definitive article, “ <i>Ar-</i> ” = <i>The</i> , the word “ <i>Rabeem</i> ” means “ <i>multitudinous mercy doer</i> !” So, as such <i>anyone</i> who is a <i>multitudinous mercy doer</i> can share such a characterization! So “ <i>Rabeem</i> ” is an <i>attributive</i> trait which can be said of <i>any one</i> who so deserve it!
<i>Ar-Rabmah-/ Ar-Rabeem</i>	الرحيم الرحمة	word “ <i>أرحام</i> ” rooted in “ <i>رحم</i> ,” from “ <i>الرحمة</i> ” which is “ <i>forgiveness, sympathy, and mercy</i> ” and rooted in <i>all</i> that is the “ <i>رحم</i> ” = “ <i>womb</i> !” Thus, <i>one's</i> <i>relatives</i> from the <i>mother's</i> side are “ <i>أرحام</i> ,” as <i>they related through the same womb</i> ! See <i>البصائر</i> ! However, stated in “ <i>اللسان</i> ” the “ <i>relatives</i> ” from the <i>father's</i> side “ <i>أقارب</i> ,” are also “ <i>أرحام</i> ,” I believe because <i>all</i> are rooted in “ <i>الرحمة</i> ,” hence <i>all</i> are “ <i>أرحام</i> !”
<i>rajeem</i>	رجيم	<i>m (he who is ever multitudinously stoned/ cursed</i>
<i>raqeem's</i>	رقيم	word “ <i>arraqeem</i> ”=“ <i>الرقيم</i> ” has several meanings, among them: (1) the <i>village</i> of the “ <i>people of the cave</i> ,” their <i>mountain</i> , their <i>dog</i> , or their <i>valley</i> , (2) a <i>lead tablet</i> wherein inscribed their names, faith, and <i>why they secluded themselves</i> , (3) <i>coded inscription</i> .
<i>rasekboona</i>	الراسخون	word “ <i>rasekboona</i> ” is a <i>subjective, masculine, plural noun</i> for which there is <i>no</i> English equivalent, meaning: <i>they that are firmly established ones</i> !
<b>Rasheed</b>	رشيد	<i>purely discerner and adherer to the right</i>
<b>ation</b>		<i>pledged covenant</i> ميثاق

<b>Raybon/Shakko n</b>	ريب شك	Arabic word “ريب”=Suspicion and “إشك”=Doubt both <i>share</i> some <i>common</i> ground but are <i>not</i> <i>synonymous</i> . Most, if not <i>all</i> translators, save this translator, use “شك” when they should be using “ريب” instead! If “شك” were to be the correct one, the Noble Qur’an would have used it! Perhaps, being not Arabs or <i>not</i> having <i>sufficient linguistic distinction</i> between the two meanings, that are rather <i>different</i> , is the problem! Doubt is a state of <i>indecision</i> between two or more situations <i>with no fear or malign intent</i> associated with such a doubt. Suspicion on the other hand is <i>doubt with preponderance</i> of “ <i>some thing wrong</i> ” inducing <i>fear, malign intent and so caution</i> and may be even <i>aversion</i> in the <i>mind</i> or <i>attitude</i> of the suspecting person; all that is on the <i>flimsiest of evidence</i> or in fact <i>without any proof whatsoever</i> ! So, “ريب” and “شك” <i>share some aspects but each is distinct</i> ! In fact there is a <i>suspicious doubt</i> or <i>doubtful suspicions</i> !
<i>rebbeyoun</i>	ربيون	word “ <i>rebbeyoun</i> ”= “ربيون” according to at-Tabari and others, “ <i>rebbeyoun</i> ”= “ربيون” means <i>many multitudes</i> ; and Ibn Abbas, at-Tabari narrates, <i>multitudes, or men of knowledge</i> ! Whereas others, again at-Tabari narrates: “ <i>rebbeyoun</i> ”= “ربيون” means <i>followers</i> versus “زبانيون” meaning the <i>chiefs</i> !
		word with many meanings, such as: <i>varieties of calamities, any abomination, and impurity</i> . Also it means and “ <i>idol</i> ” or the “ <i>sin</i> ” or the <i>ultimate consequence of a sin</i> which is its <i>punishment</i> !
<b>Retreatnats</b>	عاكفون	word “ <i>retreatants</i> ”= “عاكفون” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.
<b>Righteous deed</b>	عمد	good deed by <i>Sharey’ah</i> standard!
<b>Ru’ab</b>	رُعب	den and strong fear that fills the heart
<b>ar-Rooh</b>		as stated in “اللسان” for the word “ <i>ar-Rooh</i> ” and “ <i>ar-Rawb</i> ” two <i>distinct</i> meanings: (1) <i>mercy</i> and (2) <i>Isa, son of Mary (Jesus)</i> ! However, “ <i>ar-Rooh</i> ” ( <i>the Rooh</i> ) there are at least <i>ten</i> distinct meanings: (1) <i>mercy</i> , (2) <i>soul</i> , (3) <i>the Qur’an</i> , (4) <i>the revelation</i> (Qur’an or any other message), (5) <i>the Command</i> , (6) <i>the individual entity</i> , (7) <i>the rejoicing</i> (8) <i>creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest</i> ! <i>Jesus, by command of Allah: “be” and he became</i> !
<b>el-Qudis</b>		angle of revelation, Gabriel, peace be upon him.
<b>rushdan</b>	رشد	word “ <i>رشد</i> ” means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence</i> to what is right, (4) <i>cognizance</i> of the consequences of any given situation and <i>avoidance</i> of the undesirable results! Thus, “ <i>رشد</i> ” in summary: <i>discernment of maturity which always concatenate strict adherence to what is right</i> .
<b>Sa’aa</b>	سعى	word “ <i>سعى</i> ” has <i>several</i> meanings, <i>depending on the context</i> : (1) “ <i>بمعنى عدا دون</i> ” i.e. <i>strode</i> = walking with long steps, especially in a hasty or vigorous way; (2) “ <i>بمعنى مشى أو مضى</i> ” i.e. <i>treaded</i> = walk on, over, or along; (3) “ <i>عمل باجتهاد</i> ” = <i>endeavored</i> , i.e. <i>he made conscientious or concerted effort toward an end</i> ; (4) “ <i>بمعنى قصد</i> ” <i>intentionally treaded</i> ! Thus from “ <i>a</i> ” we infer <i>agility</i> and <i>vigor</i> of <i>gait</i> ! When “ <i>سعى</i> ” in the sense of “ <i>striding</i> ” it is made transitive by “ <i>إلى</i> ” and when it is in the sense of “ <i>work</i> ” then it is made transitive by “ <i>الام</i> ”! See <i>اللسان</i> , and <i>الصابر</i> !
<b>sabar</b>	صبر	there is <i>no</i> English word for the verb “ <i>صبر</i> ” and its conjugates! So, the closest is to say: “ <i>held-on-patiently</i> ”!
<b>sabaro</b>	صبروا	“ <i>كانوا صبر أو كانوا صابرين</i> ” In fact the <i>entire</i> Qur’an does <i>not</i> have such expression as: “ <i>إكانوا صبر أو كانوا صابرين</i> ” (b) To use the verb “ <i>sabaro</i> ”= “ <i>صبروا</i> ” means they <i>practiced</i> the <i>patience</i> <i>at that time</i> , i.e. the time they were described to be doing it! <i>Additionally</i> to use expression (a) <i>possibly</i> gives the impression of the fact <i>that the practice of patience</i> is an <i>ongoing characteristic</i> of them, which <i>may</i> or <i>may not</i> be the case! Therefore “ <i>were patient</i> ” is surely an <i>incorrect</i> expression for (b) the Arabic <i>past tense verb</i> : “ <i>sabaro</i> ”=“ <i>صبروا</i> ”! Hence, the need for “ <i>sabaro</i> ” with the parenthetical explanation, as so stated above in this Ayah, is necessary!
<b>7</b>	الصابين	word “ <i>sabeen</i> ” refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is <i>Aṣ-Zaboora</i> , The Psalms of the <i>Sabians</i> . They were not

		Jews, nor <i>Nazarens</i> , nor Christians.
<i>sadaqa</i>	صدق	English there is <i>no</i> verb for the word “true” in the sense of <i>telling the truth</i> ! Yes, we can say “trued” but this means some <i>thing entirely different</i> than telling the truth, as it means to <i>make it balanced, level, or square</i> ! This fact becomes more significant with the respect to “sadeq”=“صادق” =he who tells the truth, not once but constantly, i.e. he is <i>ever-practicer</i> of the truth!
<i>saeed</i>	سعيد	unate one!
<i>saibah</i>	سائبة	“saibah”= “سائبة” rooted in “ساب,” meaning: “let go, not attended!” Thus, it is a <i>she-camel</i> , mother of the “ <i>baheyrah</i> .” It was the pagan Arabs’ custom when a <i>she-camel</i> give <i>ten births</i> , all of which were <i>female offsprings</i> , such a <i>she-camel</i> is <i>let loose</i> , neither its milk used nor that it be used to carry anything! When it dies, then the males and females can eat its meat!
<i>Sakeynah</i>	سكينة	ness from fear that is actually happening, i.e. in progress.
<i>Sameeon</i>	سميع	word a has more than a single meaning, such as: (a) <i>The Acute-Hearer</i> , (b) <i>The Enabler of others to hear</i> , (c) Favorable responder to prayer! See البصائر الفيروزي بادي
<i>Saqwwahunna:</i>		word “ <i>sawwahunna</i> ” is made up of two parts, the word “ <i>sawwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sawwa</i> ” means: made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> .
<i>saraf</i>	صرف	word “ <i>saraf</i> ”=“صرف” has <i>many</i> meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.
		delight, pleasure, gladness, enjoyment.
<i>sawwahunna</i>	سواهن	word “ <i>sawwahunna</i> ” is made up of <i>two parts</i> , the word “ <i>sawwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sawwa</i> ” has <i>many</i> meanings: (1) made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> . (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “ <i>hunna</i> ”= them, a <i>feminine plural</i>
<i>Sayye’ah Khateyah</i>	سيئة, خطيئة	n act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An <i>error</i> or a <i>misdeed</i> for some thing <i>not</i> allowed to begin with, such lying or cheating. On the other hand “ <i>khateyah</i> ” is a <i>mistake</i> , for doing some thing <i>not</i> to done among permissible things, hurting some one as one is waking!
<i>Seddeqah/Seddeeq</i>	صديق / صديقة	word “ <i>seddiqah</i> ”= “صديقة” is the feminine of “ <i>seddiq</i> ”= “صديق,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “صديق,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
<i>seddiqah</i>	صديقه	word “ <i>seddiqah</i> ”= “صديقة” is the feminine of “ <i>seddiq</i> ”= “صديق,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “صديق,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
<i>Seen</i>	س	extra letter “س” (i.e. this “س” is <i>not a basic part</i> of a verb itself) when <i>affixed</i> to a verb! So when <i>affixed</i> to a verb it describes <i>one of five</i> possibilities as follows: (1) to mean <i>imminent action</i> (2) <i>seek</i> , as for example “يستغفر، يستغفر، يستغفر” = “seek forgiveness, seek explanation, seek help” respectively; (3) <i>deem</i> , as for example “يستضعف، يستضعف، يستضعف”= “deem weakling, deem little, deem big” respectively; (4) <i>affirmably</i> , as for example “يستعبد، يستعبد، يستعبد”= <i>affirmably</i> self-exalting, <i>affirmably</i> jests, <i>affirm</i> enslaving respectively! (5) The س versus ث= for <i>delayed action</i> ! See القواميس و كتب اللغة
<i>shagao</i>	شقا	y who became misfortunate!
<i>shaqeyyon</i>	شقي	: who is misfortunate!
<i>ta Allah</i>		Arabic phrase “ <i>Sibghata Allah</i> ,” is made up of two words: (1) “ <i>Sibghata</i> ” literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.

<b>soedo</b>	سُعدُوا	s who were made fortunate!
<b>Sons</b>	بني	word “بني” is the plural for “ابن” which means “son,” <i>not child per se</i> , as <i>child</i> could mean <i>male</i> or <i>female</i> ! However, it is <i>rather common</i> for The Qur’an to address the <i>male</i> gender but means a <i>definite inclusion</i> of the <i>female</i> gender for the intention of the message! For example: O, you <i>be-believers</i> ! Some time, <i>specifically</i> addressing <i>each</i> individually, as: O, <i>be-believers</i> and <i>she-believers</i> ! Hence, to be contextually correct we should say: “O, <i>sons</i> of Israel,” not “ <i>children</i> of Israel!” But clearly, although the statements address the <i>male</i> gender of Israel’s offspring, in the <i>persons</i> of his <i>sons</i> , the <i>female</i> gender is included <i>vis-à-vis</i> the message conveyed!
<b>Soo</b>	سوء	kedness/foulness
<b>sooa</b>	سوء	<i>evil-deed</i> , which is <i>ugly</i> , or <i>abominable</i> , or <i>foul</i> , or <i>unseemly</i> , or <i>unsightly</i> .
<b>subhan</b>	سبحان	<i>perceive Allah as excelling in all good qualities and Transcends He above all shortcomings</i>
<b>subhanaka</b>	سبحانك	word “subhanaka”= “سبحانك” has <i>no</i> English equivalent! Wherever this word, or its associates (such as “سبحان” or “سبحانه”) occur all are <i>associated with the divine uniqueness</i> of Allah, <i>doing stupendous work that Allah and Allah alone can do</i> , thus <i>deserving the utmost solemn consecration of His divine stupendous uniqueness</i> ! Thus, we probably can render “subhanaka”= “سبحانك” concept by saying: ( <i>What a marvel! For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah</i> )!
<b>Sunna/sunan</b>	سنة / سنن	word “sunna”= “سنن” plural for “سنة” means <i>dispensation (commands believed to be divinely appointed)</i> , or an <i>example</i> , law or ordinance..
<b>Sunnah</b>	سنة	ah means way/method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were <i>sanctioned</i> by the Prophet (saws)
<b>Surah</b>	سور	word “Suraton” is grammatically inflected “Surah”= “سورة” which is a <i>singular, feminine and proper noun</i> , the plural of which is “Suwar”= “سور” The word (“Surah”) has at <i>least two</i> distinct <i>implications</i> : (1) a <i>division</i> of The Qur’an ( <i>resembling</i> but a <i>lot more superior</i> than a chapter of a book)! Like The Qur’an, it contains <i>rules</i> and <i>infinite wisdoms</i> for various aspect of the human life; (2) A noble and high ranking status of a bigger surround, consisting of at least three <i>Ayat</i> . In summary, <i>Surah</i> is: <i>division of the Qur’an</i> !
<b>ta’oolo</b>	تعولوا	word “ta’oolo”= “تعولوا” based on the root word “ala”= “عال” which means: (1) <i>transgressed</i> or (2) <i>shouldered the support and the provision</i> for family, in this case <i>too large a family, beyond the personal means</i> ! In other words, and Allah knows best, if one were to wed more than one, than the fear of “ <i>transgression</i> ” on his part (for not being able to be just with each wife) or his fear to have <i>too large a family</i> for him to be able to support justly
<b>Tabaraka</b>	تبارك	word “tabaraka”= “تبارك” “تفاعل” <i>على وزن تفاعل</i> , which is different than “إبارك”= “he blessed.” Thus, “tabaraka”= “تبارك” “تفاعل” <i>على وزن تفاعل</i> , means “ثبوت الخير في شيء” as says الراغب! So, “تبارك” = <i>the good is firmly established in the entity in reference</i> , in this case “ <i>in your Lord’s name</i> ,” as if to say: <i>the good loves the association to the Lord’s name and the Lords’ name vouchsafes to confer His favor over the good by accepting such association</i> ! In summary, the word means: <i>while He uniquely blesses, He is constantly hallowed</i> !
<b>Take</b>	إِتَّخَذَ	word “إِتَّخَذَ” from “إِتَّخَاذٌ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذُ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking <i>and making some thing</i> of what was taken! Thus, it is <i>not</i> just the mere <i>taking</i> !
<b>takhsha</b>	تخشى	khasbyah, entry!
<b>haleka</b>	ذلك	word “ذلك” has <i>three</i> distinct meanings: first <i>demonstrative pronoun</i> ; second <i>possessive particle</i> ; third <i>conjunctive pronoun</i> ! Of our concern here is the <i>first</i> i.e. as <i>demonstrative pronoun</i> ! As such it’s made up of <i>three</i> distinct <i>components</i> : (1) the particle “ذَا” = the <i>demonstrative pronoun</i> for <i>near, singular, masculine, animate or inanimate</i> ; (2) the “لَا” = for the “ <i>afar idea</i> ,” and (3) the “كَ” for the <i>addressee’s pronoun</i> . There is no English



		equivalent <i>per se</i> for “ذلك” I believe it is best rendered “ <b>he</b> -that-afar-it!” So, “ <b>he</b> -that” for “ذا,” “afar,” for “ل,” “it” for “ك,” which is: “ <i>the fact</i> ” or “ <i>the reality</i> !” In this particular case, we want to point out the reason for the “ <b>he</b> -that-afar-it,” referring to the <i>book</i> , because, <i>and Allah knows best</i> , (A) The Qur’an was <i>still descending</i> (i.e. its <i>entirety</i> was <i>not yet completed</i> ) from the <i>loftiest</i> and <i>highest</i> source, Allah, SWT; and (B) that its <i>status</i> in Earth is <i>loftiest and most high</i> ! Hence <i>no untruth could touch it from any source, angle or side</i> as In the Arabic Grammar there are <i>three distinct</i> demonstrative pronouns: (1) for the <i>immediate or very near</i> (masculine/feminine, singular, double or plural), (1a) in the <i>subjective</i> or (1b) the <i>objective</i> senses; (2) for the <i>middle</i> (masculine/feminine, singular, double or plural) (2a) in the <i>subjective</i> or (2b) the <i>objective</i> senses, and (3) for the “far-that” (masculine/feminine, singular, double or plural) (3a) in the <i>subjective</i> or (3b) the <i>objective</i> senses! Clearly the demonstrative pronouns in <i>English</i> are <i>not as descriptive</i> as their Arabic demonstrative pronouns!
<b>bal’</b>	تقبل	Arabic word used in The Qur’an is “ <i>taqabbal</i> ,” not “ <i>eqbal</i> ”=accept. Thus, “ <i>taqabbal</i> ” means accept with <i>clemency or merciful patience</i> , as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be <i>fully worthy</i> of Allah’s acceptance; or the work itself is somewhat <i>deficient, not perfect and complete</i> ! So, Allah is besought to accept it <i>as is</i> , with the already known <i>shortcomings</i> it may have therein! So Allah accepts it <i>by His clemency</i> ! Thus, تقبل = <i>clemently accepts</i> !
<b>Taqwa</b>	تقوى	s, the word “ <i>taqwa</i> ” evolved and became <i>more significant religious</i> term, meaning: (1) <i>adherence to Allah’s Criteria of prescription and proscription in order to obtain His pleasure</i> . (2) It is <i>guarding and protecting</i> against any <i>undesirable</i> outcome. There is no English equivalent for “ <i>taqwa</i> .” However, <i>piety</i> is perhaps the closest. But <i>piety</i> is a noun, i.e. <i>cannot</i> be conjugated. But “ <i>taqwa</i> ” is rooted in the Arabic verb “ <i>waga</i> ,” which grammatically can be conjugated in various forms to fit the need; thus, “ <i>taqwa</i> ” is more <i>designative and advantageous</i> to use.
<b>Tataqoon</b>	تتقون	word “ <i>tataqoon</i> ,” <i>you, in the future tense, plural, masculine</i> , of “ <i>taqwa</i> ,” based on the Arabic word “ <i>waga</i> ,” <i>linguistically</i> meaning: <i>took all the precautions to secure and protect</i> (any thing) <i>from any harm</i> . Hence, “ <i>tattaqoon</i> ” means: <i>you are to endeavor to guard against Allah’s displeasure by adhering to His Criteria of prescription and proscription and to obtain His pleasure</i> instead.
<b>Tatmaenno</b>	تطمئن	word “ <i>تطمئن</i> ” for “ <b>طمأنينة</b> ,” is the <i>feminine, present tense, rooted</i> in the word “ <b>طمأن</b> ”= the past tense, meaning: <i>assured the heart with respect to the personal belief</i> . “ <b>طمأنينة</b> ,” is not synonymous with the words: “ <b>سكينة</b> ” or “ <b>أمن</b> ,” check both respectively in this <i>Lexicon</i> .
<i>tayammamo</i>	التيمم	trike a clean soil with the palms of the two hands and wiped the face and hands
<b>Tayammum</b>	التيمم	to lack of water making <i>ablution</i> for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.
<b>Tayyebat</b>	طيبات	<i>eties of good goods</i> The word “ <i>tayyebat</i> ,” is <i>plural, feminine, subjective noun</i> , meaning all things that are “ <i>benefiting and are legitimates</i> !” Clearly there is <i>no</i> English equivalent for it! Remarkably all the “ <i>tayyebat</i> ” to be eaten are “ <i>feminine</i> ” in gender in Arabic! For example: (الأنعام), (النعم), (الأرزاق), (الماكولات), and even the (المشروبات), which could be included in the (ماكولات), as most of the constituents of the (ماكولات) are (مشروبات)! So no wonder they are “ <i>tayyebat</i> ” and <i>not</i> “ <i>tayyebey</i> !”
<b>thalekum</b>	ذلكم	re is <i>no</i> English word to mean “ <b>ذلكم</b> ” noun indicative to mean <i>furthest</i> and <i>high ranking</i> ! This “ <i>thalekum</i> ”= “ <b>ذلكم</b> ” is made up of <i>three</i> distinct components: (1) the particle “ <b>ذا</b> ” = the <i>demonstrative pronoun</i> for the <i>singular, masculine</i> , for the <i>animate or the inanimate</i> ; (2) the “ <b>ل، لام البعد</b> ” = for the “ <i>afar idea</i> ,” and (3) the “ <b>كم، ضمير المخاطب</b> ” for the <i>addressees’ pronoun</i> , for <i>two or more</i> , or for <i>magnanimity</i> ! There is no English equivalent for “ <b>ذلكم</b> ” The best rendition for a in English, I believe, is: <i>thalekum</i> ( <i>he-afar-collective-you</i> )! See إكتب النحو و الصرف
<b>The believers</b>	المؤمنون /	e believers” see the entry of “ <i>they/them who believed</i> ” for full elucidations!

	المؤمنين	
<i>thekron</i>	ذكر [الأعراف]	word “الذكر” has so many meanings, scholars, such as <i>al-fayrozabadi</i> , mentions about <i>twenty</i> different meanings: (1) mentioning by the <i>tongue</i> , (2) silently but heartily <i>remembering</i> Allah, (3) His <i>exhortations</i> , (4) <i>Torah</i> , (5) <i>The Qur’an</i> , (6) <i>The Preserved Tablet</i> , (7) <i>message of the Prophet</i> , (8) an <i>exhortation or exposition</i> (by the Prophet or others), (9) <i>tidings</i> , (10) <i>The Messenger</i> , (11) <i>honor</i> , (12) <i>repentance</i> , (13) the <i>five Islamic Prayers</i> , (15) <i>al-Asr Prayer</i> , (16) <i>apology for imperfection</i> , (17) <i>intercession</i> , (18) the <i>Singularity</i> of Allah, (19) <i>remembering</i> His favors, (20) <i>obedience</i> .
They/them-who believed	الذين آمنوا	phrases “they/them who believed” and “the believers” are mentioned in The Qur’an multiple number of times, the first (“they/them who believed”) 259 times as compared to the “he-believers” (of all <i>grammatical</i> inflections (منصوب مرفوع أو مجرور أو منصوب) of 179 times! Of this 179 times, the “he-believers” also (of all <i>grammatical</i> inflections, (مرفوع أو منصوب أو مجرور) of 144, as well as the “she-believer” of 6 مرفوع and 22 مجرور! In other word the total comparison is 259 and 179! But the concept I believe is that the “they/them who believed” are “recent” believers, the <i>belief</i> in them has <i>not yet</i> taken strong hold on them, i.e. not yet become <i>firmly established</i> as to be a “ <i>hallmark</i> ” of them like in the case of “the he/ she believers!” Thus, the implication may be, and Allah knows best, is that <i>contrary to common sense</i> , the “they-them who believed,” are so “recent believer” they are <i>not</i> subject to revert back to “disbelief” and even if any does revert back to disbelief, then “they are not “they/them who believed!” So, although they are in <i>more need</i> to <i>fortify</i> their “fresh” belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is <i>too short to non-existent</i> , or even under the worst of circumstances, if any should revert to disbelief, then they are <i>not</i> the addressees of the “they/them who believed!” So, in summary: The “they/them who believed” are “recent” believers, thus, the “belief” is not yet firmly established in their hearts and mind as in the case of ‘the believers!’ So, contrary to common sense, the “they/them who believed” are <i>not</i> likely to “change” their mind and revert back to “disbelief” but even if they should be subject to such a change and it does occur then they are not the addressees of “they/them who believed!”
Telka	تلك	word “telka” = “تلك” is a <i>demonstrative noun</i> , made up of <i>three</i> components (1) “تي” as a <i>demonstrative noun</i> , for the <i>feminine, singular</i> , (2) “لام البعد” for the <i>afar distance</i> , and (3) the “كاف المخاطب” = “ك” = “it,” for addressee. And <i>most importantly</i> its usage is <i>intended for the inanimate objects</i> or “جمع التكسير” = “broken plural.” The word “telka” = “تلك” means: <i>she-afar-that-it</i> , or <i>plural feminine those</i> , or a <i>singular of a plurality</i> , such as <i>Ummah</i> = community, <i>it</i> !” So, for this “تلك” there is <i>no</i> English equivalent <i>per se</i> ! Thus, we have to <i>transliterate and parenthetically explain</i> , as stated above! See كتب النحو و الصرف! So telka ( <i>she-afar-that-it, those</i> “).
sus “with” versus “by”		re are <i>significant</i> differences between “to their devil,” “with their devils,” and “by their devils.” In Arabic they say: “I was alone to the king,” the speaker is <i>lesser in rank</i> with respect to the king. “I was with the king,” the speaker is of <i>equal status</i> to the king. “I was alone by the king,” the speaker is <i>superior</i> to the king; the speaker is an <i>Emperor</i> with respect to one of his kings! In essence: “to” indicates <i>subordination</i> to the devils; “with” indicates <i>equality</i> with the devil; “by” indicates <i>superiority</i> over the devils.
toaddo	تؤدوا	word “toaddo” = It is to be noted that the word “أداء” means <i>personal</i> payment, i.e. the payer must pay the payment to the payee <i>in person</i> or in certain circumstances the <i>payee’s legal representative</i> ! This is in <i>contrast</i> to “waffa” = “وفى” <i>paid the full obligations in any way</i> !
Touch me	يمسني	word “يمسني” from “مس” which <i>literally</i> means “touched,” However, “يمسني” is the present tense for “المساس,” <i>metonymically</i> (i.e. figuratively speaking) meaning the <i>lawful “sexual intercourse”</i> between wedded spouses.

<i>Ummah,</i>	أمة	The Arabic word <i>Ummah</i> has <b>many</b> meanings: (1) Mother; (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an <i>Ummah</i> ; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a <i>whole nation</i> ! In The Qur'an, <i>Ebrabeem</i> ( <i>Abraham</i> ) is described as " <i>Ummah</i> ;" (11) a generation; (12) people; (13) community; (14) main section of the road.
<i>Ummey/ummyoun</i>	أمي الأميون	He who is unlettered! And <b>ummeyoun</b> is a plural for those who are unlettered. In the Jewish sense the Gentile.
		Arabic word " <i>ʿUmrah</i> " means made " <i>Umrah</i> ," which is referred to as the " <i>lesser pilgrimage</i> " i.e. visiting of The Sacred House in Makkah <i>outside</i> the normal <i>Haji</i> (Pilgrimage) ceremonies.
<i>undburna</i>	انظرونا	word <i>undburna</i> ( <i>pay attention to us, give us respite</i> ), " <i>undburna</i> " is made up of two words: " <i>nadhara</i> " and " <i>na</i> ." The word " <i>nadhara</i> " has many meanings, among them: <i>looked at</i> and <i>was considerate towards</i> some one with in the intention of being <i>kind</i> or <i>reprieving</i> or both; (2) considered and appreciated the enormity of some thing. The " <i>na</i> " is the pronoun of the speakers in the subjective collective sense of " <i>us</i> ." Thus, " <i>undburna</i> ," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) " <i>listen and pay attention to us</i> ;" (2) (the addressors are pleading the addressee as if saying) " <i>give us respite</i> (i.e. the speakers)."
<i>Village</i>	قرية	the word "قرية" commonly speaking and Arabic dictionaries refer to the word "قرية" = " <i>village</i> !" However, "in the Qur'an it means a developed <i>urban</i> community, a metropolis. At times the word "قرية" = " <i>village</i> " is used <i>figuratively</i> to denote <i>its people</i> !
<i>Wa'seon</i>	واسع	word " <i>wa'seon</i> " is <i>singular, masculine, subjective noun</i> with multiple meanings: (1) <i>Surrounder</i> of other things and <i>subsuming</i> them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article " <i>the</i> " is prefixed to it, with a capital "T" and the word " <i>was'eon</i> " also with a capital "W," to make " <i>The Was'eo</i> " then it becomes <i>one</i> of Allah's most beautiful <i>attributive</i> names, meaning " <i>Furnisher of provision and mercy to everything</i> !"
<i>waffa</i>	وفى	وَفَّى، أو وَهَن. فَوَّهَنَ أَي ضَعُفَ، أو صَارَ بِهِ وَهْنًا. Means paid the full obligations in any way.
<i>wahana</i>	وهن	وَهْنٌ، أو وَهِنٌ. فَوَّهَنَ أَي ضَعُفَ، أو صَارَ بِهِ وَهْنًا. word "تَهْنَأُوا" is rooted in "وَهْنًا" و الوهن هو الضعف وعدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله و هُنَّ أي صار و هُنَا أو واهِنًا أي ضعيف لا يقوى على بذل الجهد. لذلك وَهْنٌ وَ هُنَّ كل واحدة توصل المعنى ذاته. أنظر الهادي
		Therefore, the word "تَهْنَأُوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "تَهْنَأُوا" in one word per se! Hence, "تَهْنَأُوا" is best rendered, in my opinion as indicated above.
<i>Wakeel</i>	وكيل	There is no proper conventionally acceptable English word for "وكيل," meaning: (1) Allah, when preceded by the article " <i>The</i> ," i.e. <i>The Custodian</i> ; (2) the custodian, the one that <i>has or takes or is given charge of some thing to care-take of</i> . The solicitor is a <i>legal representative, who really practices Law</i> , and generally stays within its confines, on behalf of some one; (3) the <i>deputy</i> (political representative) of some one who takes <i>full responsibility</i> on behalf of the one who deputizes; (4) the <i>keeper of the affairs of some one</i> else. Thus, perhaps " <i>custodian</i> ," is the best to really depict what the real sense of a " <i>Wakeel</i> " is or should be!
<i>wasilah</i>	وصيلة	" <i>wasilah</i> " = "وصيلة" means the <i>she-sheep who gave seven or ten consecutive births</i> . When the she-sheep gives its seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister! Also,

		the women do not drink its milk! And they let her loose!
		n Arabic word that has two <i>distinct</i> meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its <i>intense</i> heat.
hed	بنس	tense meaning wretched.
Yadhunnoon	يظنون	n Arabic word made up of two parts, <i>yadhun</i> =verb and <i>noon</i> =pronoun for the plural they or them. The verb <i>yadhunn</i> is the present tense of <i>dhanna</i> . The noun is <i>dhann</i> . Thus, <i>dhann</i> has <i>many</i> meanings, including <i>contradictory</i> ones! Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) <i>is absolutely certain</i> ! Thus, in this <i>Ayah</i> , it is used in the 8 <sup>th</sup> sense listed. Some <i>dhann</i> is <i>highly disgraced</i> in The Noble Qur'an: "O ye who believed shun some <i>dhann</i> (suspicion), verily some <i>dhann</i> is sin." (S 49:12).
yaghulla		word "يغل" the present tense of the word "غل"="ghalla," which has <i>many meanings</i> : (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn
Yaghullo, Ghalla	غل, يغل	word "يغل" the present tense of the word "غل"="ghalla," which has <i>many meanings</i> : (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.
yajhaloon	يجهلون	Arabic word "يجهلون" is the <i>present tense</i> for the <i>past tense</i> of "جهل." The English language does <i>not</i> have a <i>verb</i> for "ignorance" (an <i>adjective</i> )! So, we resort to say: "in a state of ignorance," or "you act as if you are ignorant fools" instead!
Yakhtasso	يختص	word (a) "yakhtasso"="يختص" is <i>different</i> from (b) "يخص," (a) is based on "اختص" and (b) is based on "خص." Both (a) and (b) mean <i>particularized</i> , <i>not</i> chose or selected, as many tend to say! As a general rule in the Arabic language: the more <i>letters</i> in the basic construction of a word the <i>more meaning that imparts to it</i> ." The Noble Qur'an <i>has</i> the (a) construction and does <i>not</i> have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) "yakhtasso"="يختص" <i>per se</i> ; and the best that could be achieved is the (b) construction. Hence, we have a need for <i>transliterating</i> (a), above.
yalmezona	يلمز	who: privately slander, or find fault with (with others) in subtle ways, or blink the eye to malign others!
yarshodoon	يرشدون	word "رشد" means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition</i> of good and bad, right and wrong, (3) <i>constant adherence</i> to what is right, (4) <i>cognizance</i> of the consequences of any given situation and <i>avoidance</i> of the undesirable results! Thus, "رشد" in summary: <i>discernment at maturity and strict adherence to what is right</i> .
yasdefoon	يصدفون	y shunt their selves, as shunt is a <i>transitive verb</i> .
Yataqoon		y, in the future tense, plural, masculine, see above.
yestajeebo	يستجيب	e Arabic word "yastajeebo"="يستجيب" means <i>positively respond</i> , i.e. <i>not only respond but actualized</i> what is requested or complied with what was requested!
youdhaberoona	يظاهرون	word "youdhaberoona"="يظاهرون" has <i>several meanings</i> ! However, in <i>this</i> context it is associated with "الظهار," which was the <i>pre-Islamic</i> Arab way of divorcing their wives, by a person saying to his wife: "you are upon me like my mother's back!" That is because the "back" is considered as the place of "riding!" When a man is having <i>sexual relation with his wife</i> , it is as if he is "riding over her!" Thus, the "back" is a lofty <i>metonymy</i> ( <i>indirect declaration of intent</i> ) with respect to "having sexual intercourse!" Hence, once a person



		expresses “الظَّهَار” to his wife, then that means it is a <i>full divorce</i> ! When <i>Islam was established</i> “الظَّهَار” was <i>prohibited</i> ! See اللسان!
<i>youmetokum</i>	يَمِيتُكُمْ	word “يَمِيتُكُمْ” is made up of <i>two parts</i> , the <i>present tense</i> (a) “يَمِيتُ” and (b) the pronoun “كُمْ” Part (a) is based on the <i>transitive verb</i> “أَمَاتَ” “أَمَاتَ” i.e. <i>requiring a direct object</i> . The closest English for “أَمَاتَ” is “ <i>deaden</i> .” And “ <i>deaden</i> ” comes in (1) <i>transitive sense</i> , means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. <i>not</i> what we needed for our purpose! And (2) “ <i>deaden</i> ” in the <i>intransitive sense</i> means: <i>to become dead</i> or to lose vigor, brilliance, or <i>liveliness</i> , so <i>one sense</i> (lose <i>liveliness</i> ) what is exactly <i>needed</i> for our purpose, <i>but it is in the transitive sense</i> Therefore, the only way, it seems, is to <i>transliterate</i> “يَمِيتُكُمْ” is to say: <i>causes natural death</i> , or make you die, i.e. Allah does. Other expressions, such as: “ <i>kill you</i> ,” or “ <i>deal you death</i> ,” etc. <i>all these are not good enough</i> for this purpose of “يَمِيتُكُمْ”
<i>emona</i>	يَقِيمُ	word “أَقَامَ” in “يَقِيمُونَ” has <i>several meanings</i> , but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other! But first what is the meaning of : “أَقَامَ” “يَقِيمُونَ” <i>linguistically</i> means: أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا “يَقِيمُونَ” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness</i> and <i>keep up</i> of <i>all the prescribed obligations</i> , as in this <i>Ayah</i> (S2: 3). Also “أَقَامَ” has another “ <i>sharey’ah</i> ” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “And when you <sup>s</sup> were in them, then you <sup>s</sup> upped for them (the second call for) the Prayer,” (S4: 102)! Note: <i>Prayer and how to be done was established and reveled</i> by Allah! Hence people do <i>not establish</i> Prayer they <i>only maintain and perform</i> it!
<i>noon</i>	يَقْتُونُ	word is made up of two parts: (1) “ <i>Youqen</i> ” and (2) the pronoun “ <i>noon</i> .” “ <i>Youqen</i> ” is singular, masculine present tense, for having absolute certainty. The pronoun “ <i>noon</i> ” is for they.
<i>youthkeeno</i>	يُثَخِّنُ وَ أَثْخَنُ	word “يُثَخِّنُ” the present tense of “أَثْخَنَ” which means became thick, heavy, dense, or firm. And the word “أَثْخَنَ” <i>linguistically</i> means <i>prevailed</i> and <i>subdued</i> . And “أَثْخَنَ” also means <i>exaggerated in wounding the enemy</i> . And “أَثْخَنَهُ” means <i>weakened him</i> . And “أَثْخَنَ فِي الْأَرْضِ” means <i>got a hold of it, prevailed and became the master over its territory</i> ! And in <i>Hadeeth Aaeysba</i> : “لَمْ أَنْشَبْهَا حَتَّى أَثْخَنْتَ عَلَيْهَا أَيَّ بَالَتْ فِي جَوَابِهَا وَأَفْجَمْتُهَا.” means <i>I exaggerated in my response to her until I confounded her</i> ! Thus, literally means <i>got a hold of it, prevailed and became the master over its territory</i> ! <i>At-Tabary</i> , a noted <i>Emam</i> in the <i>Tafseer</i> of The Qur’an say for “أَثْخَنَ” means <i>prevail or gain mastery</i> . Thus, this <i>Ayah</i> does <i>not</i> say “يُثَخِّنُ فِي الْقَتْلِ” but says “يُثَخِّنُ فِي الْأَرْضِ” That is <i>got a hold of it, prevailed and became the master over its territory</i> Therefore, and Allah knows best “يُثَخِّنُ فِي الْأَرْضِ” Must be taken for its linguistic implication and not necessarily to mean “يُثَخِّنُ فِي الْقَتْلِ” However, <i>many of the books of Tafseer</i> say that “يُثَخِّنُ” means <i>exaggerate in the killing</i> of the polytheists! Thus, “أَثْخَنَ” could mean <i>take hold of, prevail and continue to have mastery over the territory</i> .
<i>youzakkey</i>	يُزَكِّي	word “زَكَّى” in “يُزَكِّيهِمْ” means <i>had all the impurities removed from (exculpated) him as well as swelled</i> ! See الراغب!
<i>Zakah</i>	زَكَاةٌ	definition of <i>az-Zakah</i> is: <i>definitively blessed augmentation</i> prescribed as a <i>specific percentage</i> of <i>particular personal wealth</i> of a <i>specific time frame</i> ! The <i>az-Zakah</i> is to “ <i>cleans</i> ” the wealth it is <i>paid on its behalf</i> ! Thus, once such “ <i>wealth</i> ” is “ <i>cleansed</i> ” by giving out the <i>az-Zakah</i> then <i>az-Zakah</i> will <i>blessedly augment</i> =“ <i>swell</i> ” such wealth! As the <i>az-Zakah</i> is “ <i>Allah’s possession</i> ”= “أَمَالُ اللَّهِ” In this respect Allah says: “And you give them from Allah’s wealth which He gave you!” (S 24:33)! Whereas the charity is from the <i>personal wealth</i> = “أَمْوَالُكُمْ” There are many <i>Ayat</i> in this respect, among them, Allah says: “ <i>Verily you will be assuredly essayed in your riches and your selves</i> !” (S 3: 186)! s, the word, “ <i>swell</i> ” is in the sense of <i>to cause to increase in volume, size, number, degree, or intensity</i> ! Obviously the <i>rather small</i> “ <i>Zakah</i> ” <i>portion</i> of any

		possession <i>belongs to Allah</i> and <i>not</i> the possessor of that possession <i>entrusted</i> with such a portion! So, the possessor <i>must expend</i> that small “ <i>Zakab</i> ” portion as soon as possible in the ways of the “ <i>Zakab</i> ” as <i>prescribed</i> in The Qur’an, (S 2:177), as not do that will <i>inevitably impart disastrous consequences on the possessions</i> themselves! But such expenditure will <i>bless</i> the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must! For example with respect to monetary wealth, only 2.5% of such wealth which remained with the possessor for one <i>whole year as surplus to all his needs</i> ! Thus, when this 2.5% is properly expended as they should be, such expenditure will not only “purge” the entire possession, but will simultaneously <i>swell</i> (augment, raise) the <i>lot or status</i> of the possessor!
Zar-a’,”	زرع	rooted in the word “ <i>zara-a’</i> ,” Past tense; “ <i>yez-ra-a’o</i> ” the future tense (for him); “ <i>ta-zra-a’oon</i> ,” future tense (for you make) the “ <i>zar-a</i> ” “ <i>ta-z-zare-a’onabo</i> ” future tense (for you make it) “ <i>zar-a’</i> .” “ <i>a-z-zare-a’oon</i> ,” nouns, (for makers of the) “ <i>zar-a’</i> .” Therefore “ <i>zar’a</i> ” means: <i>green standing crop, just before harvesting, or the vegetation after sprouting.</i>

بسم الله الرحمن الرحيم

### An Epilogue

Since post Summer of 2002 until today, Monday 27<sup>th</sup> of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: “The Textual Translation of The Qur’an The Supreme”! As to the *critiquing*, the result is *absolute zero*! As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking! And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions*, *many innovations* and *technical refinements*! I do not claim that this product is perfect by any stretch of imagination! But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, Revision 4.9 with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing!

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,

**Abdulaziz Fahad AlMubarak**

Al-Khobar, Saudi Arabia

31/01/2008

Monday 27/07/2009

## سورة الفاتحة\* سورة الفاتحة

### Pre-Reading The Qur'an Very Important General Reminder!

Any reader of The Qur'an *right at the outset must bear in mind:*

1. That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *needed* then the *feminine* gets addressed *explicitly*! All that for *rational* and *moral* reasons! (See the *Lexicon* attached to this *Translation for elaboration*)! The Qur'an employs the Arabic language as the vehicle of expression; therefore *rules* of *conjugation* and *grammar* of the Arabic language apply!
2. All *actions* and *attributes* of Allah in The Qur'an are *absolutely unique* to Him, and are *absolutely unlike* anything humanly *imaginable* or *knowable*! That is because in existence there is *nothing, absolutely nothing* like Allah! Allah says in The Qur'an:

“Not as His like (*is*) a thing” (S42:11)

Hence, Allah, His actions or attributes all are *not* comparable to anything humanly imaginable or knowable! So when you read: “His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc” you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *human--known*, knowable or imaginable actions or attributes! To *illustrate* let us take just a few examples with respect to *knowledge*:

#### Allah versus the humans

- A. Allah possesses *absolute* and *full* knowledge *all* human knowledge is *partial* and *relative*!
  - B. Allah *possesses* foreknowledge *all* humans *lack any* foreknowledge!
  - C. Allah's knowledge is *laddonnee* (i.e. *of Himself and irrespective of time and/or experience*)! *all* human knowledge is *acquired*, through *experience and time*!
  - D. Allah does *not* forget! *All* humans are *subject* to forgetting!
3. Last and not least, the entire Qur'an is a *single-entity-continuum*, i.e. The Qur'an is *self-explanatory*, provided one is *fully* knowledgeable about its *entire* contents! That is why *no part* of The Qur'an can or should be taken *out-of-context*. The Qur'an directs all who do *not know* to *ask those who know*!

**Note of interest:** The first letter starting The Qur'an is “ب” in “بسم الله الرحمن الرحيم” = By Allah's name *Ar-Rahman\*\* Ar-Rabeem* (*The Multitudinous Mercy Giver*); and the last letter ending The Qur'an is the letter “س” in the last word in The Qur'an “الناس” = “The peoples”! So combining the “ب” and the “س” we have the word “بس” meaning *enough*! That is the contents of The Qur'an are *enough* for all peoples *for this world and the hereafter*!

The Translator

\* See next page for explanation!

\*\* The word *Ar-Rahman* is a *unique* and an *exclusive proper* name of Allah! See footnote 1 next.



آياتها 7 Ayah	سورة الفاتحة Surato Al-Fa'teha'te The Opener-she <sup>y*</sup> Surato	الترتيب 1 The Order
<div> <div>1. By Allah's name <i>Ar-Rahman</i><sup>1</sup> <i>Ar-Rabeem</i><sup>2</sup> (<i>The multitudinous mercy Giver</i>).</div> <div>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</div> </div>		
<div> <div>2. The Praise (<i>is</i>) for Allah, the worlds' Lord.</div> <div>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</div> </div>		
<div> <div>3. <i>Ar-Rahman, Ar-Rabeem</i> (<i>The multitudinous mercy Doer</i>).</div> <div>الرَّحْمَنِ الرَّحِيمِ</div> </div>		
<div> <div>4. Owner/King<sup>3</sup> (<i>of</i>) The <i>Deen's</i><sup>4</sup> (<i>requital's</i>) Day.</div> <div>مَلِكِ يَوْمِ الدِّينِ</div> </div>		
<div> <div>5. <i>Eyyaka</i><sup>5</sup> (<i>exclusively You</i><sup>6</sup>) [<i>we</i>] worship and <i>eyyaka nasta'aeno</i> (<i>exclusively from You</i><sup>6</sup>) [<i>we</i>] seek assistance).</div> <div>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ</div> </div>		
<div> <div>6. <i>Ehdena</i> (<i>let-divinely-guide us</i> [<i>You</i><sup>6</sup>]) The <i>Sseratta</i><sup>6</sup> (<i>a single and a specific path</i>) The Straight.</div> <div>اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ</div> </div>		
<div> <div>7. <i>Seratta</i> whom<sup>7</sup> <i>an'ama</i><sup>7</sup> (<i>had graced bounteously and ennoblingly the most desirable and delighting boons</i>) You<sup>8</sup> on them, other than<sup>8</sup> the <i>maghdhoobe</i><sup>9</sup> (<i>reprobates, people who caused Allah's ire</i>) on them and nor the strayers.</div> <div>صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ</div> </div>		

\* The "الفاتحة" = "The Opener-she y!" The superscripted suffix-she y" stands for the Arabic letter "ت" = the feminizing-denotative letter! So, the word "Opener" is feminized in order to reflect the Arabic feminine gender of the word, as it is the "Mother" of The Book (The Qur'an)! Thus, the "Mother" is always a feminine gender! So "الفاتحة" depicts the Beginning, the Introduction, succinctly represents The Qur'an as a whole! It bears multitudes of meanings by Qur'an Commentators!

1 *Ar-Rahman*. This is a unique and an exclusive proper name of Allah! It is also one of the most beautiful other attributive names of Allah. Various Qur'an-commentators have a lot to say about this proper name, the sum and essence of it all is as follows: as a proper name of Allah. The *Ayah* (S17:110) says: "Let-say [you s]: let-invoke you z Allah or let-invoke you z *Ar-Rahman*, Whom indeed invoke you z so for Him (are) the names the *busna* (most-all-around-beautiful)!" *Ar-Rahman* indicates favor and help, clemency and generosity, goodwill and mercy to all Allah's creatures (including even the atheists) in this world. As a proper name *Ar-Rahman* is not translatable per se! However it is used when exhortation by admonition or reprimand are called for! Moreover, associated with and simultaneous to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition! For a contrast see the next footnote 68 for *Ar-Rabeem*!

2 On the other hand "*Ar-Rabeem*" = "الرحيم" is one of Allah's names the *busna* (most-all-around-beautiful), i.e. His attributes! Without the definitive article, "Ar-" = The, "Rabeem" means "multitudinous mercy giver!" So, as such anyone who is a multitudinous mercy giver can share such a characterization! See the *Lexicon* attached to this Translation for more!

3 "Owner" versus "King": *Emam ar-Razi*, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafseer* (explanation) of The Qur'an, discussed these two words at length. He gives strong arguments for both sides. However, ultimately he seems to incline to the opinion of *Al-Kasa'ey*, Leader of Qur'an Recitation school of thought in Kufa (in present day Iraq). This opinion says that "Owner" is more advantageous, as it leads to bounteous generosity and far reaching mercy. That is because the owner is always protective of his ownership. An owner of a slave will feed him, clothe him, house him, visit and treat him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the strong ones of his soldiers and not the weak! The owner is more merciful to the sinners by way of kindness and understanding. And finally, he says, *Al-Fateha*, has five names of Allah: Allah, The Lord, *Ar-Rahman*, *Ar-Rabeem*, and The Owner. The reasons for that are as if Allah says: first I had created you, thus I am *Elah* (Deity); then I had brought you up through phases and favors, thus I am your Lord; then you had disobeyed Me and sinned; but I had protected you and concealed your sins; because I am *Ar-Rahman* (The Owner); then you had repented, and I forgave you; because I am *Ar-Rahemm*. However, there must be rewards and punishments for you on the Day of Judgment where I am The Sole Owner of everything, as no one owns anything except through My Mercy; and so, I am The Owner and King then-day!

4. The word "Deen," means Day of requital/ reckoning, or Judgment's Day, where each is accorded their dues, good or bad!

5 The word "إِيَّاكَ" = "إداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun! But when combined with "نَعْبُدُ" as it must, consistent with the text of the *Ayah*, then the result is "استلوب حصر" = "restrictive mode," becoming an Arabic tongue expression meaning: restricting the worship exclusively for You, s, i.e. for Allah SWT! Remember: "إِنِّكُمْ وَأَنَا وَإِيَّاكُمْ"

6 The word "*Seratt*," is a Qur'anic term. It has no etymological root in Arabic. But in *Sharey'ah* terminology, and specifically when identified by, e.g.: the determinative article (التعريف) (The) it is a bridge that separates two opposite "worlds," the "good" and the "bad" or Hell and Paradise. It is a particular and extremely fine and sharp Path, connecting Paradise and Hell in the Hereafter. It is described in this *Marvelous Ayah*, as "Straight." And every single person must cross over it before accessing Paradise. Those who cannot make it will fall in Hell, may Allah protect us from that fate. But generally, i.e. linguistically it means: a street, a road, or a way.

7 The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أنعم" So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

8 The word "غير" = "ghayre" is an article of (1) negation, (2) exception, (3) a dependent adjective, and (4) more! So, it is neither "not," nor "no," nor "except," but "other than," see *Lexicon* attached to this Translation for elaboration and explanation!

9 The word "المغضوب" is an objective noun and past fixed = "مفعول و مضاف اليه" So there is no English equivalent for it per se! Hence it's transliterated and parenthetically explained, as indicated above! Some Qur'an scholars say: "المغضوب عليهم" are the hypocrites and الضالين are "the strayers"! Others say: "المغضوب عليهم" are the polytheists الضالين are "the strayers"!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Alif-Lam-Meem*.<sup>1</sup>

2. *Tha'leka*<sup>2</sup> (*afar-that-it*)<sup>x</sup> (*is*) The Book<sup>x</sup> no suspicion<sup>3</sup> ^in it<sup>x^</sup>, [*it*<sup>x</sup>] (*is*) a divine-guidance<sup>x4</sup> for the *muttaqeena*<sup>x5</sup> (*reverential guarders against Allah's displeasure*)<sup>x</sup>.

3. Who<sup>r</sup> believe they<sup>z</sup> by the invisible, and *youqeymona*<sup>6</sup> (*they<sup>z</sup> uphold/sustain the prescribed obligations of*) the Prayer<sup>w</sup> and of what We provided them expend they.<sup>z</sup>

4. And who<sup>r</sup> believe they<sup>z</sup> by what (*had been*) descended to you<sup>g</sup> and what (*had been*) descended of before you<sup>g</sup> and by the Hereafter<sup>w</sup> they (*are*) *youqenoona*<sup>7</sup> (*they<sup>r</sup> believe with certitude*).

5. Those (*are*) on a divine-guidance from their Lord; and those, they (*are*) the thrivers.

الْم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

هُدًى لِّلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا

أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this!

<sup>2</sup> The word “ذَٰلِكَ” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun! Of our concern here is the first i.e. as a demonstrative pronoun! As such it's made up of three distinct components: (1) the particle “ذَا” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “لَا” = for the “afar,” and (3) the “كَ” for the addressee's pronoun. There is no English equivalent *per se* for “ذَٰلِكَ” I believe it is best rendered as “afar-that-it”! So, “be-that” for “ذَا,” “afar,” for “لَا,” “it” for “كَ” which is: “the fact” or “the reality!” In this particular case, we want to point out the reason for the “be-that-afar-it,” referring to the book, because, and Allah knows best, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high! Hence no untruth could touch it in any way, form, or shape! There is more about “ذَٰلِكَ” in the *Lexicon* attached to this Translation! Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts! See *كتب النحو و الصرف*!

<sup>3</sup> The word: “رَيْبَ” = Suspicion and the word “شَكَّ” = Doubt, both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شَكَّ” when they should have used “رَيْبَ” in this particular aspect! I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem! Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship! Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected! In other words such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever! Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected! But since the facts do not support such a claim it would be void and null! So, “رَيْبَ” and “شَكَّ” although share some aspects each is distinct from the other! And The Qur'an from its inception till the end of Time and beyond there is “no suspicion in it,” as no one would ever be able to prove anything against it! It is the word of Allah, how could it be other than being with “no suspicion in it”!

<sup>4</sup> The word “هُدًى” or “هُدَايَةً” in Arabic is clear to be “aright-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “ushering,” “showing,” “leading,” “piloting,” “steering” etc!

<sup>5</sup> See the *Lexicon* attached to this Translation for this special word and its significance!

<sup>6</sup> The word “يُقِيمُونَ” is rooted in “أَقَامَ” = upheld! linguistically “أَقَامَ” means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.”

So, “يُقِيمُونَ” means they: (1) Uphold the prescribed obligations the Prayer! (2) Called or upped to perform the Prayer itself.

Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah! Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>!

<sup>7</sup> That is they are absolutely certain!



6. Verily who<sup>r</sup> unbelieved they<sup>z</sup> equal on them whether you<sup>g</sup> warned them or not warned them [you<sup>s</sup>], not believe they.<sup>z</sup> **إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾**
7. Sealed<sup>8</sup> Allah on their hearts, and on their hearing, and on their *abssa're* (*insights/ discernments*) (*is*) an overlay<sup>w</sup> and for them (*is*) a great torment. **خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾**
8. And of the mankind who<sup>p</sup> says [*he*]: we believed by Allah and by The Day [The] Last while not they (*are*) surely believers. **وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾**
9. Mutually beguile<sup>9</sup> they<sup>z</sup> Allah and whom<sup>r</sup> they<sup>z</sup> believed; and not beguile they<sup>z</sup> except their selves<sup>w</sup> while not perceive they<sup>z</sup>. **يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾**
10. In their hearts (*is*) an illness;<sup>10</sup> so augmented them Allah an illness; and for them (*is*) a painful torment by what were they<sup>z</sup> lying. **فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾**
11. And if (*had been*) said for them: let-not corrupt you<sup>z</sup> in the land<sup>w</sup>/Earth<sup>w</sup> said they<sup>z</sup>: verily only we (*are*) reformers. **وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾**
12. Indeed; verily they, they (*are*) the corrupters, [and,] but not perceive they<sup>z</sup>. **أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾**
13. And if (*had been*) said for them: let-believe you<sup>z</sup> as believed the mankind, said they<sup>z</sup>: do we believe like believed the mooncalves; indeed; verily they, they (*are*) the mooncalves; [and,] but not know they<sup>z</sup>. **وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾**
14. And if met/encountered they<sup>z</sup> whom<sup>r</sup> believed they<sup>z</sup> said they<sup>z</sup>: we believed; and if they<sup>z</sup> secluded (*cloistered they<sup>s</sup>*) to<sup>11</sup> their Satans, said they<sup>z</sup>: verily we (*are*) with you<sup>b</sup> verily only we (*are*) *mustab'zeoona* (*we are affirmable-jesters/ affirmably-jesting*). **وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾**
15. Allah *yastab'zeo* (*affirmably-jests* [*He*]) by them and protracts them in their excessiveness addle they<sup>z</sup>. **اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾**
16. Those (*are*) who<sup>r</sup> they<sup>z</sup> purchased<sup>12</sup> the misguidance-she<sup>v</sup> by the divine-guidance <sup>x</sup>; so neither profited-she<sup>v</sup> their **أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ**

<sup>8</sup> That is closed *hermetically* and *determined irrevocably* or *consummated/ concluded*

<sup>9</sup> The word “يُخَادِعُ”= beguile. *Linguistically* it has *several* meanings, among them (1) engaging in mutual deception/ cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و اللسان* for the meanings! Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome human traits. So when He “beguiles them,” means He *withholds* his boon-giving to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also “يُخَادِعُ” like “يُعَاقِبُ” as “يُعَاقِبُ النَّصَّ” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

<sup>10</sup> The word “illness,” a disease of body or mind! That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

<sup>11</sup> See the *Lexicon* attached to this *Translation* for discussion of the *significant* differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates *subordination* to the devils, i.e. their devils teach them; “with” indicates *equality/ collegiality* with the devil; “by” indicates *superiority* as emperor *versus* king.

<sup>12</sup> The Arabic words: (a) “اشْتَرَى” and (b) “بَشَرَى” occur time and again in The Qur’an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشْتَرَى” means *purchased* and (b) “بَشَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

trade<sup>w</sup> and nor were they<sup>z</sup> *muhtadeena*<sup>13</sup> (they who found and accepted the divine-guidance<sup>x</sup>).

بِالْهُدَىٰ فَمَا رَیَحْتَ تَجَرَّتُهُمْ وَمَا  
كَانُوا مُهْتَدِينَ ﴿١٣﴾

17. Their parable<sup>x</sup>/example<sup>x</sup> (*is*) as a parable<sup>x</sup>/example<sup>x</sup> (of) whom<sup>x</sup> *istawqada*<sup>14</sup> ([he] affirmably kindled) a fire<sup>w</sup> then *lamma* (when/whence) lighted-she<sup>y</sup> what (*is*) around him, went<sup>15</sup> Allah by their illumination and left them [He] in darknesse<sup>w</sup> not sight/discern they<sup>z</sup>.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا  
أُضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ  
وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٤﴾

18. *Sommon* (deaf people), *bokmon* (born dumb-mute people), *omyon* (blind people)<sup>16</sup> so they return not.

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٥﴾

19. Or as *ssayyeben*<sup>x</sup> (gliding-rain-laden-cloud)<sup>x17</sup> of the sky<sup>w</sup> in it<sup>x</sup> darknesse<sup>w18</sup> and a thunder and a lightning; they<sup>z</sup> make/emplace their fingers in their ears from the thunderbolts<sup>w</sup> *badhara* (in caution of) the death<sup>x</sup>; and Allah (*is*) Surrounding by the unbelievers.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ  
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِي  
أُذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ  
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٦﴾

20. Almost the lightning<sup>x</sup> snatches (off/away) their *abssa'ra* (insights/discernments), everywhen it<sup>x</sup> lightened for them they<sup>z</sup> walked in it<sup>x</sup>; and if [*it*<sup>x</sup>] darkened over them they<sup>z</sup> upped; and had Allah willed [He] surely (*would have*) gone<sup>19</sup> by their hearing, and their *abssa're* (= *abssa'ra*); verily, Allah over every thing (*is*) Omnipotent.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا  
أُضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ  
قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ  
وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ﴿١٧﴾

21. O you the mankind: let-worship you<sup>z</sup> your<sup>n</sup> Lord, Who created you<sup>b</sup> [He] and whom<sup>t</sup> of before you<sup>b</sup>; *la'alla*<sup>20</sup> (craving currently unavailable deed that/perhaps) you<sup>b</sup> *tattaqoon*<sup>21</sup> (you<sup>x</sup> reverentially guard not to displease Allah).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي  
خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ  
تَتَّقُونَ ﴿١٨﴾

22. Who [He] made for you<sup>b</sup> the Earth<sup>w</sup> a bed<sup>22</sup> and the sky<sup>w</sup> a *be'na'an*<sup>x23</sup> (a build-in-progress)<sup>x</sup> and [He] descended from

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ

<sup>13</sup> See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*”

<sup>14</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!

<sup>15</sup> Notice this great *Ayah* says: “went Allah = *ذَهَبَ اللَّهُ*” i.e. *intransitively*, and not “*أَذْهَبَ اللَّهُ*” = “*caused to be gone!*”

<sup>16</sup> The words “*صُمٌّ, بُكْمٌ, عُمَى*” all are *plural nouns* while their closest *English* corresponding equivalents all are *adjectives* and so in *English* *no* plural for any except to associate the respective word with a *plural noun* “*people!*”

<sup>17</sup> The word “*صَيْبٌ*” has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud! See *البصائر!*

<sup>18</sup> Darknesse could be a *multiplicity of darkness*, *darkness in each dimension or direction*; or a *compound degrees of darknesse*.

<sup>19</sup> The word “*ذَهَبَ*” i.e. *intransitively* not “*أَذْهَبَ*,” translated as (*would have*) gone, as “*gone*” stands for *many* meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die!* See *The American Heritage Dictionary!*

<sup>20</sup> The Arabic word used here is specifically “*la-alla-kum*,” made up of two words, “*la-alla*” and “*kum*.” “*La-alla*” = *craving currently unavailable deed, perhaps abridges it!* Another Arabic word “*asa*,” = *may!* The two words are frequently used in The *Qur'an*. Linguistically, both words are particles of *hope*, *craving*, and *uncertainty*. However, explainers of The *Qur'an* say both are particles of *certainty*, if the action is from Allah, realization of which is *always sure and definite*. The second part of the word is “*kum*” = the pronoun for “*you.b*.” Thus, here “*la-alla-kum*” = *certainly*. Thus, if you<sup>f</sup> were to worship your<sup>n</sup> Lord you<sup>f</sup> will be (*certainly*) *righteous*.

<sup>21</sup> The word “*تَتَّقُونَ*” = “*tataqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, “*tattaqoon*” means: “*you<sup>f</sup> reverentially guard against Allah's displeasure*” by adhering to Allah's Criteria of *prescription and proscription*. There is *no* English equivalent for “*taqwa*,” i.e. *reverential guarding against Allah's displeasure!* The English word “*piety*” surely falls short of “*taqwa*!” See the *Lexicon* attached to this Translation for both “*tattaqoon*” and “*taqwa*!”

<sup>22</sup> The Arabic word “*فِرَاشًا*” literally means (1) “*mattress*,” or (2) “*carpet*,” or (3) *figuratively* the word “*فِرَاشًا*” is used to also mean (3) “*wife*” or (4) the *entire earth* as it spreads and extends as a *bed*. See *اللسان!*

<sup>23</sup> The word “*بِنَاءًا*” = “*benaa'an*” is made up of two parts “*bena*” and “*an*.” The “*an*” is a grammatical *nunna* at the end of an *objective noun*; and “*be'na*” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “*And the Heaven w We built it w by ay'den (divine Might), and verily We surely (are) expanding/expanders!*” (S51:47). Also it could mean: (2) *first time going in privacy with a bride* after the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life!*



the sky<sup>w</sup> a water<sup>x</sup>; then *akbraja* ([He] produced/ emerged) by it<sup>x</sup> of<sup>24</sup> the *thamara'te<sup>w</sup>* (trees/ plant-crops/ fruits) <sup>w</sup> a *rez'qan<sup>x</sup>* (provision/ victuals for sustenance)<sup>x</sup> for you<sup>b</sup>; so let-not make<sup>25</sup> you<sup>z</sup> for Allah compeers while you<sup>f</sup> know.

بِنَاءٍ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ  
مِنَ الشَّجَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ  
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. And *en*(if) you<sup>c</sup> were in suspicion of what *naẓẓalna* (repetitively descended We) on Our *abde<sup>26</sup>* (slave), then *oto*(let-come you<sup>r</sup>) by a *Sura'ten<sup>27</sup>* (division of The Qur'an) <sup>w</sup> of its<sup>x</sup> like; and let-summon you<sup>z</sup> your<sup>n</sup> witnesses/ testifiers<sup>28</sup> of lesser than/- without Allah, *en* (if) were you<sup>c</sup> *ssa'deqeena* (always-truth-enforcers).

وَأَنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ  
عِبَادِنَا فَآتُوا بِسُورَةٍ مِثْلِهِ  
وَأَدْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. Then *en*(if) you<sup>z</sup> did not and (*shall*) never do you<sup>z</sup> then *ettago* (let reverentially self-protect you<sup>z</sup> from) The Fire<sup>w</sup> which<sup>u</sup> its<sup>w</sup> fuel<sup>29</sup> (are): the mankind and the rocks<sup>w</sup> (it had been) prepared-she<sup>y</sup> for the unbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا  
النَّارَ الَّتِي وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And *bashsher<sup>30</sup>* (let-tell [you<sup>s</sup>] pleasant tidings) whom<sup>f</sup> they<sup>z</sup> believed <sup>x</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup>; verily for them <sup>x</sup> (are) gardens <sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; every-when *ruzeqo* (they<sup>z</sup> had been provided/ rationed) from it<sup>w</sup> of<sup>31</sup> a *thamaraten<sup>w</sup>* (trees/ plants crops/ fruits) <sup>w</sup> a *rez'qan<sup>x</sup>* (provision/ victuals for sustenance)<sup>x</sup> said they<sup>z</sup>: this (is) which<sup>x</sup> *ruzeqna* (we were provided) of earlier; and *oto<sup>32</sup>* (they<sup>z</sup> had been given/ churned out) by it<sup>x</sup> a similar; and for them<sup>x</sup> in it<sup>w33</sup> (are) spouses <sup>w</sup> (wives) *mutabharaton* (she-they had been purged) and they (are) in it<sup>w</sup> immortals.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى  
مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا  
مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا  
الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ  
مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ  
وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily Allah not (feels)-discomfit<sup>34</sup> to strike [He] a parable<sup>x</sup>- /example<sup>x</sup> certain,<sup>35</sup> a mosquito<sup>w</sup> and what (is) atop/ above<sup>36</sup>

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

24 The word “of” here implies remarkable significance, connoting, and Allah knows best, that all the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a fraction of a much larger whole be it in this world or the Hereafter, in the treasure of Allah.

25 The word “جعل” has at least nine distinct linguistic meanings and a tenth “religious” meaning! Thus Linguistically: (1) appointed or designated, (2) some thing was not and now is, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On religious basis, (10) it means: and continue the status as it currently stands or improves it, as in (S2:128).

26 The word “ab'de” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an eye-opener elaboration! It's an absolute honor to be Allah's “ab'de”-as that means, among other meanings, that one is FREE and could not be owned by any other!

27 See the Lexicon attached to this Translation for this proper name of a division of The Qur'an!

28 These are the idols whom they worshipped and claimed to bring them closer to Allah; or the ones who bear witness by seeing or hearing of some thing, especially the linguistic orators and rhetoricians who render judgment as to the best poem or speech. They were challenged to call on all their helpers, except Allah, of all the idols and the linguistic orators and rhetoricians to come to their assistance to produce the like of The Qur'an.

29 The word “الوقود، بفتح الواو” is firewood, but also it could mean any fuel! See اللسان!

30 See the Lexicon attached to this Translation for bashshara/youbashshero/mubashsheron= يُبَشِّرُ، يُبَشِّرُ، يُبَشِّرُ

31 This prepositional word, “of,” is to indicate portioning, i.e. some thing is a part of a larger whole.

32 The word “أَتُوا” perhaps lends itself to two distinct meanings: (1) as translated above, and (2) to mean “churned out,” rooted in “إِثَاءَ,” i.e. like churning of trees yielding their fruits or the buttermilk when shaken it churns out butter! Clearly Paradise's trees once picked its fruits are immediately replenished by an identical twin of whatever was picked, i.e. replacing whatever was picked, so the tree-fruit remains as if not picked!

33 This “it<sup>w</sup>” refers to the gardens that have eternally good abode, good supply of good food, good water, and pleasure of matrimony with spouses.

34 The word “يستحي” is an intransitive verb, and the closest English equivalent to it is “discomfit,” a transitive verb! So to circumvent that I parenthetically prefixed “discomfit,” the noun, with “feel” in its intransitive sense!

35 See the Lexicon attached to this Translation regarding, the indefinite/ infinitive article= “إِذَا الْمَصْدَرِيَّةُ”

36 The particle “مَا” and the words “فَمَا فَوْقَهَا” in this Ayah all deserve a pause for pondering! First the particle “مَا”= “مَا الْمَصْدَرِيَّةُ”= the infinitive particle for greatest intensity, i.e. intensifying the mosquito and what is beyond it! Second “and what (is) above it!” Clearly the “فَمَا” in “فَمَا” is coupling or conjunctive particle meaning and whatever that which could be above it<sup>w</sup>, i.e. positively or negatively, i.e. to say: larger or smaller than it<sup>w</sup>! See إعراب القرآن، لمحمود صافي! Lately it has been reported in the scientific community that there is a microscopic “thing” atop of the mosquito!

it<sup>w</sup>; so as-to whom<sup>r</sup> they<sup>z</sup> believed<sup>x</sup> so they<sup>z</sup> know verily it<sup>x</sup> (is) the right<sup>x</sup> from their Lord; and as-to whom<sup>r</sup> they<sup>z</sup> unbelieved<sup>x</sup> then they<sup>z</sup> say: what wanted Allah by this a parable<sup>x</sup>/example<sup>x</sup>; [He] misleads by it<sup>x</sup> multitude and [He] divinely-guides by it<sup>x</sup> multitude; and not [He] misleads by it<sup>x</sup> except the *fa'seeqeena*<sup>x37</sup> (*rebels vis-à-vis Allah's command*)<sup>x</sup>.

مَا بَعُوضَةٌ فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾

27. Who<sup>r</sup> breach they<sup>z</sup> Allah's covenant<sup>x</sup> from after His *meetha'qe*<sup>x</sup> (*ratified-covenant*)<sup>x</sup> and sever they<sup>z</sup> what Allah commanded by it<sup>x</sup> to/that ([it] be) joined; and they<sup>z</sup> corrupt in the land<sup>w</sup>/Earth<sup>w</sup> those they (are) the losers.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

28. How you<sup>z</sup> unbelieve by Allah while you<sup>c</sup> were dead and then [He] quickened you<sup>b</sup>; afterwards<sup>38</sup> [He] deadens<sup>39</sup> you<sup>b</sup>; afterwards [He] quickens you<sup>b</sup>, afterwards to Him (to be) returned you<sup>z</sup>.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾

29. He Who created for you<sup>b</sup> what (is/are) in the Earth<sup>w</sup> together; afterwards *istawa*<sup>40</sup> ([He] set Himself) to the Heaven<sup>w</sup> and *sanwa*<sup>41</sup> ([He] set/evened/proportioned)<sup>w</sup> them<sup>y</sup> seven Heavens<sup>w</sup> and He (is) by every thing Omniscient.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾

30. And *edh* (*when*) said your<sup>t</sup> Lord for the angels: verily I am making in the Earth<sup>w</sup> a vicegerent<sup>x42</sup>; said they<sup>z</sup>: do [You<sup>s</sup>] make in it<sup>w</sup> whom<sup>p</sup> [he] corrupts in it<sup>w</sup> and [he] sheds bloods; while we *nusabbebo*<sup>43</sup> ([we] single You<sup>s</sup> as excelling in all good qualities/ that You<sup>s</sup> transcends all shortcomings/ and that You<sup>s</sup> are unique all around) by Your<sup>t</sup> Praise and [we] sanctify for You<sup>g</sup>! Said [He]: verily<sup>44</sup> I [I] know what not you<sup>z</sup> know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾

31. And [He] taught Adam the names<sup>s</sup>, all (of) it<sup>w</sup>; afterwards [He] showed them on/over<sup>45</sup> the angles then said [He]: *anbe'oney* (*let-inform Me you<sup>r</sup> by piece-of-significant-and-availing-news*) by names (of) these *en* (if) you<sup>c</sup> were *ssa'deqeena* (*always-truth-enforcers*).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هٰٓؤُلَآءِ إِنْ كُنْتُمْ صٰٓدِقِينَ ﴿٧١﴾

<sup>37</sup> See the *Lexicon* attached to this Translation for the word *fa'seeqoon* and its grammatical inflections!

<sup>38</sup> The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. taking effect at a latter time!

<sup>39</sup> The word “أَمَاتَ,” in “يُمَيِّتُكُمْ” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>40</sup> The word “اسْتَوَى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that in the case of Allah, the “*bon*” did He “اسْتَوَى” is not knowable, because there is nothing to compare Allahto/with to know the “*bon*” of His action! He is unlike any thing known or knowable!

<sup>41</sup> The word “*sanwabunna*” is made up of two parts, the word “*sanwa*” and the pronoun “*hunna*.” The word “*sanwa*” has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “*hunna*”= them,<sup>y</sup> a feminine plural.

<sup>42</sup> The word “*خليفة*” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another! The word “*خليفة*” is a masculine and the “*ة*” in “*خليفة*” is for intensification as in *علامة*. See تفسير البضاوي و روح المعاني لـ الألويسي

<sup>43</sup> The word “*nusabbebo*,” means: we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around!

<sup>44</sup> This word “verily” here is introduced to intensify “إِنِّي,” which is in fact “إِنْ” and “إِنِّي”

<sup>45</sup> Note that “على” = “on/over,” is adverb of time/place, i.e. circumstantial, state or condition! See المعني

32. Said they <sup>z</sup>: *subhana*<sup>46</sup> (hallowedly and marvelously we deem You<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>g</sup> no knowledge for us except what You<sup>g</sup> taught us; verily You<sup>g</sup>, You<sup>s</sup> (are) The Omniscient, The Hakeemo<sup>47</sup> (infinite bekma<sup>48</sup> Possessor).
33. Said [He]: O, Adam, *anbe'hum* (let-informed them [you<sup>r</sup>] by piece-of-significant-and-availing-news) by their names; then *lamma* (when/whence) *anba'abum* (he had informed them by piece-of-significant-and-availing-news) by their names, said [He]: have [I] not said [for] you<sup>b</sup> that I know the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; and [I] know what you<sup>z</sup> disclose and what you<sup>c</sup> were concealing.
34. And *edh* (when) We said for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Eblisa (Satan) *aba*<sup>49</sup> ([he] categorically refused) and *istakbara*<sup>50</sup> ([he] affirmed his prideful haughtiness) and [he] was of the unbelievers<sup>51</sup>.
35. And We said: O, Adam let-reside [you<sup>r</sup>], you<sup>s</sup> and your<sup>t</sup> spouse the Paradise<sup>w</sup>; and let-eat [you<sup>r</sup>] both from it<sup>w</sup> opulently whence [you<sup>r</sup>] both willed; and let-not [you<sup>r</sup>] both near this<sup>w52</sup> the tree<sup>w</sup>; then, [you<sup>r</sup>] both (would) be of<sup>53</sup> the *dha'lemeena*<sup>54</sup> (injustice-doers).
36. Then (caused) them both (to) slip the Satan *a'n* (off) it<sup>w</sup>; so [he] exited them both from what both were in it<sup>w</sup>; and We said: *ebbetto*<sup>55</sup> (let-you<sup>r</sup> alight/touch-down/dwel-basely/-emigrate/immigrate), some (of) you<sup>b</sup> for some foe<sup>56</sup>; and for you<sup>b</sup> in the Earth<sup>w</sup>/land<sup>w</sup> (is) a *mustagarron*<sup>57</sup> (permanent-abode/ultimate realization) and a *mata'aon*<sup>58</sup> (resource of transitory worldly delights) to a while.
37. So *talaqqa*<sup>59</sup> (received/took bestowal) Adam from his Lord words<sup>w</sup>; so [He] relented on him; verily He, He (is) The *Tanwbo* (iterative Acceptor of penitence) *Ar-Rahee'mo* (The iterative mercy Giver).

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

قَالَ يَتَدَامُ أَنْبَغُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

<sup>46</sup> The word “*subhanaka*”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>47</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>48</sup> See the *Lexicon* attached to this Translation for “*bekmah*!”

<sup>49</sup> The words *aba*= “أبى”= “إمتنع إمتناعاً لا رجوع فيه” means categorically (absolutely, without exception) refused a definitive refusal with the intention of never to yield! So, it is not just simply refused!

<sup>50</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>51</sup> The word “الكافرين” = “the unbelievers?” here could also mean “the ingrates!”

<sup>52</sup> The singular pronoun for a tree is feminine that is why its demonstrative case as here is a “this<sup>w</sup>”!

<sup>53</sup> It is important to note here the phrase “of so and so,” if a person is a “wronger” or “of wrongers” the two have significant differences. The “wronger” could have done the wrong/wrongdoing once or so; but “of wrongers” signifies frequent and continual wrongdoing by the wronger!

<sup>54</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>55</sup> The word “اهبطوا”= “هبط” meaning alight/touch-down/dwelt basely/dwelt in evil! See اللسان! Additionally it also could mean: emigrate/immigrate, as in *Ayah* (S2:61): “اهبطوا مصرًا”= *ebbetto Misran*=Egypt/any-town!

<sup>56</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان and الهادي!

<sup>57</sup> Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

<sup>58</sup> The word “متاع”= “mata’a” is rooted in the word “متع”= “matta’a” with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

<sup>59</sup> That is, and Allah is knower, by inculcation, inspiration or instruction!



38. Said We: *ebbetto* (let-you<sup>z</sup> touch-down/ dwell-basely/ emigrate-/immigrate) from it<sup>w</sup> together; then when<sup>60</sup> *ya'teyann* (assuredly comes to) you<sup>b</sup> from Me a divine-guidance, so whoever [he] followed My divine-guidance then neither a fear (is) on them, and nor they sadden. ﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَلَمَّا بَايَنَّاكُمْ مِّنِي هُدًى فَمَنِ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
39. And who<sup>t</sup> unbelieved they<sup>z</sup> and denied they<sup>z</sup> by Our *Aya'te<sup>w</sup>* (messages/signs/proofs) those (are) The Fire's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals. ﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾
40. O, Israel's sons<sup>61</sup> let-remember you<sup>z</sup> My boon<sup>w62</sup> which<sup>u</sup> *an'amto<sup>63</sup>* (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you<sup>b</sup>; and let-fulfill<sup>64</sup> you<sup>z</sup> by My covenant<sup>x</sup> I fulfill by your<sup>n</sup> covenant<sup>x</sup>; and *eyyaya<sup>65</sup>* (indeed exclusively Me) so let-you<sup>z</sup> dread [Me]<sup>66</sup>. ﴿يَبْنَیٰٓ اِسْرَٔیْلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَیْكُمْ وَاَوْفُوا بِعَهْدِيْ اَوْفٍ بِعَهْدِكُمْ وَاِیْنِیْ فَاَرْهَبُوْنَ﴾
41. And let-believe you<sup>z</sup> by what I descended (i.e. of *Qura'n<sup>x</sup>*) *mussa'ddeqan<sup>67</sup>* (accepter as credible) for what (is) with you<sup>b</sup>; and let-not be you<sup>z</sup> first unbeliever/rejecter<sup>68</sup> by him/it<sup>x</sup>; and let-not purchase you<sup>z</sup> by My *Aya'te<sup>w</sup>* (messages/signs-/proofs) a little price; and *eyyaya<sup>69</sup>* (indeed exclusively Me) so *ettago'ne* (let you<sup>z</sup> reverentially guard against My displeasure)<sup>70</sup>. ﴿وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍ بِهٖ وَلَا تَشْتَرُوْا بِآيٰتِنِیْ ثَمٰنًا قَلِيْلًا وَاِیْنِیْ فَاَنْتَقُوْنَ﴾
42. And let-not confound<sup>71</sup> you<sup>z</sup> the right<sup>x</sup> by the falsehood<sup>x</sup> and [let not] conceal you<sup>z</sup> the right<sup>x</sup> while you<sup>f</sup> know. ﴿وَلَا تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ﴾
43. And *aqemo<sup>72</sup>* (let-you<sup>z</sup> uphold/sustain the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-you<sup>z</sup> accord and fulfill the obligations of) the Zakata<sup>w73</sup> (prescribed portion of personal possessions)<sup>w</sup> and *erka'o* (let-you<sup>z</sup> markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer). ﴿وَأَقِمْوْا الصَّلٰوةَ وَآتَوْا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرَّاكِعِیْنَ﴾

<sup>60</sup> This “إِذَا” is really “إِنْ” added to it “مَا” for affirmation, making the happening a matter only of “when!” For some elaboration see الذر المصون، لـ احمد الحلبي

<sup>61</sup> The word “بَنِي” is the grammatically inflected (modified) plural for “ابن” which means “son,” not child per se, as child could mean a male or a female! However, it is rather common for The Qur’an to address the male gender but definitely includes by implication the female gender for the intention of the message! Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur’an! For example, addressing the male gender The Qur’an says: O, you *be-believers*, but obviously intending the inclusion of the female gender too! However, some time, specifically addressing each individually, as: O, you *be-believers* and *she-believers*! Hence, to be contextually correct we should say: “O, sons of Israel,” not “children of Israel!” But clearly, although the statements address the male gender of Israel’s offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed!

<sup>62</sup> See the Lexicon attached to this Translation for “ne’amah” (“boon”)!

<sup>63</sup> The word “انعم” in “انعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “انعم”! So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

<sup>64</sup> The word “اَوْفُوا” from “الوفاء,” meaning gathering the last component of any obligation to make it a whole! So, “اَوْفُوا” means you endeavor and gather the last part of an obligation and fulfill it!

<sup>65</sup> The word “اِیَّای” = “اداة توكید لضمیر منصوب” = an article of intensity for an objective pronoun!

<sup>66</sup> The letter “ن” in “فَارْهَبُوْنَ” by Arabic (linguistic) Rule, is called “نون الوقایة او العمداء، حیث لا یستغنی عنها” which precedes the speaker’s pronoun “ی” The speaker’s pronoun “ی” is omitted, for “التخفیف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme)! See لمحمود صافي

<sup>67</sup> The word “mussaddeqan” is more than an “affirmer,” it is acceptor of the referent as credible!

<sup>68</sup> The word “كافر” rooted in “الكفران” so lending itself to be both either rejecter/repudiator or unbeliever! See البصائر!

<sup>69</sup> The word “اِیَّای” = “اداة توكید لضمیر منصوب” = an article of intensity for an objective pronoun!

<sup>70</sup> The letter “ن” in “فَاَنْتَقُوْنَ” see footnote 131 above!

<sup>71</sup> The word “تَلْبِسُوا” = “confound” comes from “تَلْبِيسٌ، اَوْ لَبِيسٌ، اَوْ لَبِيسٌ” all meaning confused the issue! So those who “confound” the issue as if they cover it or mix it as to make it seemingly “indistinguishable” so the confounders mislead the people!

<sup>72</sup> The word “اَقِمْوْا” is rooted in “اَقَامَ” = uphold/sustain/maintain!

<sup>73</sup> See the Lexicon attached to this Translation for the word Zakah and its implications of augmentative blessedness!



44. Do you<sup>z</sup> command the mankind by the *berre*<sup>74</sup> (*the dutiful obligation/ lawful obedience*) and you<sup>z</sup> forget your<sup>n</sup> selves<sup>w</sup> while you<sup>f</sup> recite the book<sup>x</sup>; do then not reason you<sup>z</sup>.  
 45. And let-seeking you<sup>z</sup> assistance by the patience and the Prayer<sup>w</sup>. And verily it<sup>w75</sup> (*is*) certainly big<sup>w</sup> except on the *khashe'eena*<sup>76</sup> (*they who: totally subdued their body, sight, sound, and markedly bow in the Prayer*).  
 46. Who<sup>r</sup> they<sup>z</sup> presume that they *mulago* (*are meeting/ facing*) their Lord, and that they (*are*) to Him returnees.  
 47. O, Israel's sons: let-remember you<sup>z</sup> My boon<sup>w77</sup> which<sup>u</sup> *an'amto*<sup>78</sup> (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you<sup>b</sup> and surely I preferred you<sup>b</sup> over the worlds<sup>79</sup>.  
 48. And *ettago* (*let you all reverentially self-protect in*) a day (*in which*) no self<sup>w</sup> requites a'n<sup>80</sup> (*about another/ instead of another*) self<sup>w</sup> a thing; nor (*to be*) taken/accepted from it<sup>w</sup> an intercession<sup>w</sup>; nor (*shall be*) taken from it<sup>w</sup> *adlon*<sup>x</sup> (*ransom/ compensation*)<sup>x</sup>; and nor (*are*) they (*to be*) succored.  
 49. And *edb* (*when*) *najjaynakum* (*We repetitively delivered you<sup>b</sup>*) from the Pharaoh's *aal'e* (*family, house, kin, chiefs, followers*), they<sup>z</sup> afflict you<sup>b</sup> ill-the-torment; *youthabbebona* (*they<sup>z</sup> iteratively slaughter*) your<sup>n</sup> sons and *yasta'hyounda*<sup>81</sup> (*they<sup>z</sup> affirmably-let-live*) your<sup>n</sup> women; and in *tha'lekum*<sup>82</sup> (*collective-afar-that*) (*is*) a great essay from your<sup>n</sup> Lord.  
 50. And *edb* (*when*) We sundered by you<sup>b</sup> the sea; then *anjay-nakum* (*We delivered you<sup>b</sup>*) and We drowned the Pharaoh's *aala* (*family/ house/ kin/ chiefs/ followers*) while you<sup>f</sup> look.  
 51. And *edb* (*when*) mutually We appointed *Mosa* (*Moses*) a forty nights<sup>w</sup>; afterwards *ittakbathotom*<sup>83</sup> (*took and presumed you<sup>f</sup>*) the calf from after him, while you<sup>f</sup> (*were*) *dba'lemoona*<sup>84</sup> (*injustice-doers*).  
 52. Afterwards We pardoned a'n (*regarding*)<sup>85</sup> you<sup>b</sup> from after *tha'leka* (*afar-that-it/*)<sup>x</sup>, *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> thank you<sup>z</sup>.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنَسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

وَأَسْتَغِيثُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

يَبْنَیٰ إِسْرَءِیْلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفْعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

74 *Albere* here meaning *dutiful obligation/ lawful obedience*, see الطبري والتاج! Minimum needs!

75 The [it<sup>w</sup>] here refers to the Prayer, as the pronoun “هـ” in “إنها” refers to the *specific Islamic Prayer*!

76 The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “الخاشعين” are those who had totally *subdued their body, sight and sound*! Also some time “الخاشعين” = they who are *ra'ke'een* (see S2:43 above) in the Prayer! See البصائر and اللسان!

77 See the *Lexicon* attached to this Translation for “ne'amal” (“boon”)!

78 See footnote 73 for انعم!

79 That is of *their* Time, Qur'an commentators say!

80 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”!

81 See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

82 See the *Lexicon* attached to this Translation regarding the meaning of “ثلكم” = “thalekum”!

83 The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الإتخاذ” as stated in لسان العرب therefore “اتخذ” is *always* *taking and presuming some thing associated with what was taken*! Thus, it is *not* just the mere *taking* = “أخذ”!

84 The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

85 See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”!

53. And <i>edh</i> (when) <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) the book <sup>x</sup> and the Criterion <sup>x</sup> <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you <sup>b</sup> <i>tahtadona</i> (you <sup>c</sup> find and accept the aright-guidance).	وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
54. And <i>edh</i> (when) said <i>Mosa</i> (Moses) for his people: O, my people, verily you <sup>b</sup> <i>dhalamatom</i> <sup>86</sup> (wronged you <sup>c</sup> ) your <sup>n</sup> selves <sup>w</sup> by <i>ittekhatbekum</i> <sup>87</sup> (your <sup>n</sup> taking and presuming) the calf; so let-repent you <sup>z</sup> to your <sup>n</sup> Engenderer; so let-kill you <sup>z</sup> your <sup>n</sup> selves <sup>w</sup> <i>tha'lekum</i> (collective-afar-that) (is) <i>kbayron</i> (choicer/-worthier) for you <sup>b</sup> <i>enda</i> (by rule of) <sup>88</sup> your <sup>n</sup> Engenderer; so [He] relented on you <sup>b</sup> ; verily He, He (is) The <i>Tanwabo</i> (iterative Relent) <i>Ar-Raheemo</i> (The iterative mercy Giver).	وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومُ إِنَّاكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَتَوْبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾
55. And <i>edh</i> (when) said you <sup>c</sup> : O, <i>Mosa</i> (Moses), never (shall) we believe for you <sup>g</sup> until [we] see Allah openly <sup>w</sup> /overtly <sup>w</sup> ; so took-she <sup>y</sup> you <sup>b</sup> the thunderbolt <sup>w89</sup> while you <sup>f</sup> look.	وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْغَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾
56. Afterwards We resurrected <sup>90</sup> you <sup>b</sup> from after your <sup>n</sup> death, <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you <sup>b</sup> thank you <sup>z</sup> .	ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
57. And We overshadowed over you <sup>b</sup> the clouds and We descended on you <sup>b</sup> the <i>Manna</i> <sup>91</sup> (sweet gum like substance) and the quails; let-eat you <sup>z</sup> from the goodies <sup>w92</sup> (of) what <i>razaqnakom</i> (We provided you <sup>b</sup> ); and not <i>dhalamo</i> <sup>93</sup> (they <sup>c</sup> wronged to) Us [and] but they <sup>z</sup> were (to) their selves <sup>w</sup> <i>yadh'lemona</i> (they <sup>c</sup> were wronging).	وَوَضَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾
58. And <i>edh</i> (when) We said: let-enter you <sup>z</sup> this <sup>w94</sup> the village <sup>w</sup> ; then let-eat you <sup>z</sup> from it <sup>w</sup> whence you <sup>c</sup> willed opulently; and let-enter you <sup>z</sup> the door (in a manner) <sup>95</sup> kowtowing, and let-say you <sup>z</sup> <i>bittatonn</i> <sup>w96</sup> (may Allah remove our sins from our shoulders) <sup>w</sup> [We] forgive for you <sup>b</sup> your <sup>n</sup> mistakes, <sup>97</sup> and [We] shall augment the benefactors.	وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾
59. Then substituted they <sup>z</sup> who <sup>r</sup> <i>dhalamo</i> <sup>98</sup> (they <sup>c</sup> wronged) a say other than which <sup>x</sup> (had been) said for them; then We	فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ

<sup>86</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger”

<sup>87</sup> See footnote 83 above regarding “اتخذ”!

<sup>88</sup> The word “عند” is not commonly properly known, expressed here as: “by rule of” “يقال” “عند” which means: it can be in the sense of “rule;” it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although “judgment” is best suited for “القضاء أو القضاء”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule! There is more elaboration for this word in the *Lexicon* attached to this Translation, please refer to it there!

<sup>89</sup> That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead!

<sup>90</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted!

<sup>91</sup> *Manna* means sweet gum.

<sup>92</sup> The word “طيبات” = “goodies” = “goodies,<sup>w</sup>” = a feminine gender means any thing delectable and legitimate!

<sup>93</sup> See footnote 84 above regarding “ظالم”=“فاعل الظلم”= “injustice-doer”!

<sup>94</sup> The “village” is a feminine gender in the Arabic hence the reference to it is feminized by: this<sup>w</sup>!

<sup>95</sup> The word “سجدًا” is an adverb, see أعراب القرآن لمحمود صافي, hence the parenthetical (in a manner)!

<sup>96</sup> This word “bittatann” is a word of submission to Allah and repentance; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers changed the word, as the next *Ayah* states.

<sup>97</sup> The word (a) “khatayakum”= “خطايكم” is not synonymous with (b) “khatayatekum”= “خطياتكم” as some translators tend to make the mistake! The former (a) is the result of unintended errors or faults, mistakes in the course of normally “permissible” action; whereas (b) is the result of intended action in course of not permissible action in the first place! See the *Lexicon* to this Translation for more details.

<sup>98</sup> See footnote 84 regarding “ظالم”=“فاعل الظلم”= “injustice-doer”!

descended on who<sup>r</sup> *dhalamo rejzan*<sup>99</sup> (*successive: convulsive and perturbing torment*) from the sky<sup>w</sup> by what they<sup>z</sup> were *yafsoqoona*<sup>100</sup> (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٦٠﴾

60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*<sup>101</sup> (*sought water-avail/availability*) for his people, so said We: let-hit[*you<sup>s</sup>*] by your<sup>t</sup> staff the rock then *enfajarat* (*burst/gushed*) from it<sup>x</sup> twelve wells<sup>w</sup>; *qad* (*already and affirmatively*) knew each mankind their *mashraba* (*drinking-place<sup>x</sup>*); let: eat you<sup>z</sup> and drink you<sup>z</sup> of Allah's *rez'qe<sup>x</sup>* (*provision/victuals for sustenance*)<sup>x</sup>; and let not *ta'athan*<sup>102</sup> (*you<sup>z</sup> mischief-hardest*) in the land<sup>w</sup> corruptingly/- (*as*) corruptors.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦١﴾

61. And *edh* (*when*) said you<sup>c</sup>: O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen<sup>x</sup>* (*wheat/edible/food-grains/stuff*)<sup>x</sup>; so: let-invoke[*you<sup>s</sup>*] for us your<sup>t</sup> Lord *youkbrejo* (*[He] emerges/produces*) for us of what the Earth<sup>w</sup> grows<sup>w</sup> of its<sup>w</sup> herbs, and its<sup>w</sup> *guththa*<sup>103</sup> (*corrugated-long-cucumber*), and its<sup>w</sup> *foo'me*<sup>104</sup> (*garlic/wheat/chickpea/bread of grains*), and its<sup>w</sup> lentils, and its<sup>w</sup> onions; said [*he*]: do *tastabdelona* (*you<sup>z</sup> affirmly seek substituting*) which<sup>x</sup> it<sup>x</sup> (*is*) baser by which<sup>x</sup> it<sup>x</sup> (*is*) *kbayron* (*choicer/superior*); *ebbetto*<sup>105</sup> (*let-you<sup>z</sup>:immigrate/emigrate-/alight/dwell-baseh*) *Mesran* (*Egypt/any town*); then verily for you<sup>b</sup> what quested you<sup>c</sup>; and (*had been*) struck-she<sup>v</sup> on them the ignominy<sup>w</sup> and the abjectness<sup>w</sup>; and *ba'o* (*they<sup>z</sup> deservedly incurred*) by a wrath<sup>x</sup> from Allah; *tha'leka* (*afar-that-it/*)<sup>x</sup>, (*is*) because verily they were unbelieving by Allah's *Aya'te<sup>w</sup>* (*messages/signs/proofs*) and they<sup>z</sup> kill<sup>106</sup> the prophets by other than the right; *tha'leka* (*is*) by what they<sup>z</sup> disobeyed and were transgressing they<sup>z</sup>.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا ثَبَّتْنَا لِلْأَرْضِ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلَهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنْ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ رَبِّ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِعَايَتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٢﴾

62. Verily, who<sup>r</sup> they<sup>z</sup> believed, and who<sup>r</sup> *hado*<sup>107</sup> (*they<sup>z</sup> adopted the Jewish "lan"/customs/repented*) and the *nasara*<sup>108</sup>, and the

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا

<sup>99</sup> The word “رجز” has several meanings such as: *convulsive and perturbing torment*! Also it includes Satan’s whisper, sin, offense, and idol or worship of idols! See اللسان!

<sup>100</sup> See the *Lexicon* attached to this Translation for *fa'seqoona* for an elaboration on this rather important word!

<sup>101</sup> The word “استسقى” = “طلب السقي أو الإسقاء”, see الراغب! So “استسقى” means: (1) sought to give him what to drink (e.g.: water); (2) sought to avail him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah’s munificence provided him with twelve different sources through the “stone” which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe!

<sup>102</sup> The word “تعتوا” from “العنوا” = أشد الفساد means to mischief causing hardest of corruption! See اللسان!

<sup>103</sup> The word “قثاء” translated as “cucumber” is strictly speaking not correct, as the “قثاء” is that kind of “cucumber” which is *corrugated*, i.e. “zebra” looking in its external look and could be so long it bends!

<sup>104</sup> The word “فوم” = “Foom” has many meanings: *garlic, wheat, chickpeas, or bread of any grain*. See البصائر!

<sup>105</sup> The word *ebbetto* = “هبطوا” rooted in “هبط,” meaning: *alighted/touched-down/dwelt in evil/dwell baseh*! See اللسان! It also means *emigrate or imgrate* as in this *Ayah*! It also could mean: *gradually descending*!

<sup>106</sup> The word “kill” here is used in the *present/future* tense! This suggests, and Allah knows best, an *epithet* for them characterizing them as *killers of the prophets at all times*! (Reader must bear in mind the difference between a *prophet vis-à-vis a messenger*!)

<sup>107</sup> The word “hada” for the singular and “hado” for the plural has three distinct meanings: (1) *returned to the truth*; (2) *returned and repented*; (3) *entered into the “lan” (religion) of the Jews and adopted the Jewish customs*. It is interesting that the Hebrew language does not have a word for “religion” per se, that is why they say: “lan,” that is they say the *Mosaic Law*, instead of *Mosaic religion*!

<sup>108</sup> This word “nasara,” plural masculine, is equivalent to the word “Nazarenes” (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other “Gospels” that speak of *Nazerens*, which are different from *Nazirite*! Loosely, we refer to present day Christians as “Nassara,” which may or may not be correct! As most present day “Christians” do believe in “The Trinity.” The Qur’an clearly says about “The Trinitarians:” “certainly unbelieved who said they<sup>z</sup> that Allah (is) a Third of



*Ssa'bey'eena*<sup>109</sup> (*Sabians*) who<sup>p</sup> believed [*he*] by Allah and The Day [The] Last, and [*he*] worked righteously, so for them (*is*) their remuneration *enda* (by munificence of/ by Rule of) their Lord; and neither (*is*) a fear on them, and nor they sadden.

وَالنَّصْرَى وَالصَّبِيْنَ مَنْ ءَامَنَ  
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صٰلِحًا  
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٣﴾

63. And *edh* (*when*) We took your<sup>n</sup> *meethaga*<sup>x110</sup> (*ratified-covenant*)<sup>x</sup> and raised We above you<sup>b</sup> the *Ttoora* (*Mount Toor in Sinai*), let-take you<sup>z</sup> what *aa'taynakom* (*We accorded/gave you<sup>b</sup>*) by a strength<sup>w</sup> and let-remember you<sup>z</sup> what (*is*) in it<sup>x</sup> *la'allaa* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *tattaqoona* (*you<sup>z</sup> reverentially guard not to displease Allah*)<sup>111</sup>.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ  
الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ  
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٤﴾

64. Afterwards diverted you<sup>c</sup> from after *tha'leka* (*afar-that-it*)<sup>x</sup> so *lawla* (*had it not been for*) Allah's munificence<sup>x</sup> on you<sup>b</sup> and His mercy<sup>w</sup> surely you<sup>c</sup> were/would-have-been of<sup>112</sup> the losers.

ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعْدَ ذَلِكَ فَلَوْلَا  
فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ  
مِنَ الْخٰسِرِينَ ﴿٢٥﴾

65. And *laqad* (*verily, already and affirmatively*) knew you<sup>c</sup> who<sup>r</sup> transgressed they<sup>z</sup> of you<sup>b</sup> in the Sabbath; so We said for them: let-be you<sup>z</sup> apes *kha'seyeena*<sup>113</sup> (*he-cringers/ he-they who caused self contemptibility and had been driven away with a spurn*).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ ءَعْتَدُوا مِنْكُمْ فِي  
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً  
خٰسِيْنَ ﴿٢٦﴾

66. Then We made it<sup>w</sup> *nakalan* (*punishing-determent*) for what (*is*) between its<sup>w</sup> both hands<sup>w114</sup> and behind it<sup>w</sup> and an exhortation<sup>w115</sup> for the *muttaqeena* (*reverential guards against Allah's displeasure*).

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا  
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٧﴾

67. And *edh* (*when*) *Mosa* (*Moses*) said for his people: verily, Allah commands you<sup>b</sup> that you<sup>z</sup> slaughter a cow; said they<sup>z</sup>: *atatakbethona*<sup>116</sup> (*do you<sup>s</sup> take and make us*) a jesting; said [*he*]: I refuge<sup>117</sup> by Allah that I be of the *ja'beleena*<sup>118</sup> (*he-they who act ignorantly or incorrectly*).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللّٰهَ  
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا  
أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللّٰهِ أَنْ  
أَكُونَ مِنَ الْجَاهِلِينَ ﴿٢٨﴾

68. Said they<sup>z</sup>: let-invoke [*you<sup>s</sup>*] for us your<sup>t</sup> Lord (*to*) manifest for us *ma*<sup>119</sup> (*whatever*) she; said [*he*]: verily He says that it<sup>w</sup> (*is*) a cow neither a senescent<sup>120</sup> nor a virgin, medial between *tha'leka* (*that-afar-it/that*); so let-do you<sup>z</sup>

قَالُوا آدَعْ لَنَا رَبَّكَ يَبَيِّنْ لَنَا مَا هِيَ  
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ  
وَلَا بِكُرْ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا

Three..." (S5:73). Also, to be noted is: "*nassara*"=Nazerens, who are *not* equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."

109 This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

110 The word "ميثاق"="assured covenant" and "عهد"=covenant. See the Lexicon attached to this Translation!

111 The word "تتقون"="tattaqoona," based on the Arabic word "*waqa*," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "*tattaqoona*" means: you "*reverentially guard against Allah's displeasure*" by adhering to Allah's Criteria of prescription and proscription! There is no English equivalent for "*taqwa*" (surely not piety)! So "*taqwa*,"=reverential guarding against Allah's displeasure! See the Lexicon attached to this Translation for both "*tattaqoona*" and "*taqwa*!"

112 That is a constant part of a larger whole, so "of the losers" means *all the time losers*!

113 The word "*kha'seyeena*"="خاسنين," is plural, masculine, subjective noun meaning: be you<sup>f</sup> (of) those who caused self contemptibility and had been driven away with a spurn! There is no English equivalent for the word *khaseyeen*!

114 The Arabic tongue expression "between his or her both hands" means *in front of him/her or before him/her*!

115 The word "موعظة" rooted in "وعظ"="exhorted" or "admonished," could mean: *exhortation or admonition*!

116 The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب, therefore "إتخذ" is *always taking and making/assuming some thing of/about what was taken*! Thus, it is *not* just the mere *taking*!

117 The Arabic expression: "I refuge in Allah" means: May Allah forbids that I do so and so!

118 The word "جاهلين"="ja'beleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/reality, (3) did some thing not correct! So the "*ja'beleena*" are: *he-they who act ignorantly or incorrectly*!

119 This "ما" "إسم إستفهام لغير المميز" i.e. an *inquisitive-noun for non-distinctive entity*! That is for *non-human/non-jinn*!

120 The word "فارض"="الضخم من كل شيء، أو السن", means: *large, big or senescent*! See الهادي أو اللسان أو الراغب!



what you<sup>z</sup> (*are being*) commanded.

مَا تَأْمُرُونَ ﴿٦٩﴾

69. Said they <sup>z</sup>: let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord (*to*) manifest for us *ma*<sup>121</sup> (*whatever*) (*is*) her color; said [he]: verily He says that it<sup>w</sup> (*is*) a yellow cow, *fa'qeon* (*bright*) (*is*) her color, [it's] pleasing the lookers.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٧٠﴾

70. Said they <sup>z</sup>: let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord (*to*) manifest for us *ma*<sup>122</sup> (*whatever*) she; verily the cows (*do*) looked-alike [on] us; and verily we (*are*), *en* (*if*) willed Allah, surely (*are*) *muh-tadoona*<sup>123</sup> (*we who are finding and accepting the divine-guidance*).

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾

71. Said [he]: verily He says that she (*is*) a cow neither *dhalow'lon*<sup>w</sup> (*submitter/ submissively-submitter*)<sup>w</sup> *tothero*<sup>w</sup> [*she*] *rouses/ ploughs* the land<sup>w</sup> and nor waters [*she*] the tilth; *Musalla'maton*<sup>w</sup> (*blemish-less*)<sup>w</sup> no blemish<sup>w</sup>/blotch<sup>w</sup> (*is*) in<sup>124</sup> it<sup>w</sup>; said they<sup>z</sup>: now came you<sup>s</sup> by the right<sup>x</sup>; and they<sup>z</sup> slaughtered it<sup>w</sup> and not *kado* (*they<sup>z</sup> nighed/verged/ almost*) do they<sup>z</sup>.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَ فِيهَا قَالُوا الْكُنْ جَعْتَ بِالْحَقِّ فَذَحِّقْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧٢﴾

72. And *edh* (*when*) you<sup>c</sup> killed a self<sup>w</sup> then *eddaratom* (*mutually you<sup>c</sup> quarreled*) in it<sup>w</sup>; and Allah (*is*) *mukbrejon* (*producer/-producibng*) (*of*) what you<sup>c</sup> were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ خَرَجَ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾

73. Then said We: let-you<sup>z</sup> strike him by some of it<sup>w</sup> like *tha'leka* (*afar-that-it*)<sup>x</sup> Allah quickens the dead, and [He] shows you<sup>b</sup> His *Aya'te*<sup>w125</sup> (*miracles/ signs/ proofs*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> cerebrate you<sup>z</sup>.

فَقُلْنَا أَضْرِبُوهُ بَعْضُهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٤﴾

74. Afterwards indurated-she<sup>y</sup> your<sup>n</sup> hearts from after *tha'leka* (*that-afar-it/ that*); so it<sup>w</sup> (*is*) like rocks<sup>w126</sup> or harder induration<sup>w</sup>; and verily of the rocks<sup>w</sup> surely which *yatafajjaro* (*bursts/ gushes*) from it<sup>x</sup> the rivers; and verily of it<sup>w</sup> surely which *yashshaqago*<sup>127</sup> (*repetitively split*) then issues of it<sup>x</sup> the water<sup>x</sup>; and verily of it<sup>w</sup> surely *yabbetto* (*meeks/ sinks/ humbles*) of Allah's *khashya'te* (*reverent-fear*)<sup>w</sup>; and not Allah (*is*) surely neglect or *amm*<sup>128</sup> (*regarding*) what you<sup>z</sup> work.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٥﴾

75. Do then covet you<sup>z</sup> that they<sup>z</sup> believe for you<sup>b</sup>; while *qad* (*already and affirmatively*) was a team of them listening (*to*) Allah's Speech; afterwards they<sup>z</sup> pervert it<sup>x</sup> from after what they<sup>z</sup> understood it<sup>x</sup> while they know they<sup>z</sup>.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ تَحَرَّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

76. And if they<sup>z</sup> met/encountered whom<sup>t</sup> they<sup>z</sup> believed they<sup>z</sup> said: we believed; and if they<sup>z</sup> secluded, some (*of*) them

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا

<sup>121</sup> This "ما" = "لغير المميز اسم إستفهام" i.e. an *inquisitive-noun for non-distinctive entity*! That is for *non-human/ non-Jinn*!

<sup>122</sup> Ibid.

<sup>123</sup> See the *Lexicon* attached to this *Translation* for this word and its *grammatical* inflections!

<sup>124</sup> The text says: "in it," not *on* it, (*فيها* and not *عليها*), as might readily come to mind! There is wisdom in such an expression that may *not* be so apparent. Allah knows best, but it could well be "*in*" implying that the color is a *natural growth from within its body*; whereas "*on*" could be *externally* placed on its skin!

<sup>125</sup> That is His miracles!

<sup>126</sup> The word "حجارة" is "جمع كثرة" = plural of *multiplicity vis-à-vis* "جمع القلة" = plural of *paucity*! See التاج!

<sup>127</sup> The word used is "يشقق" the *intensive* form of "يشق" To indicate this *intensiveness*, the word "repetitively" is employed as an *intensifying* adverbial particle!

<sup>128</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

to some, said they<sup>z</sup>: do you<sup>z</sup> narrate (to) them by what Allah opened<sup>129</sup> on you<sup>b</sup> *le'yuoba'jjokum* (from hence mutually they<sup>z</sup> dispute you<sup>b</sup>) by it<sup>x</sup> *enda* (by rule of) your<sup>n</sup> Lord; do then not reason you<sup>z</sup>.

أَتُخَذُونَ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِحُجَاوِكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفْلا تَعْقِلُونَ ﴿٧٦﴾

77. Do [and] not they<sup>z</sup> know that surely Allah knows what they<sup>z</sup> conceal and what they<sup>z</sup> disclose.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

78. And of them *ommeyouna*<sup>130</sup> (he-they who are unlettered/the Arabs) not know they<sup>z</sup> the book save wishes, and *en* (not) they except presuming they<sup>z</sup>.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

79. So *waylon*<sup>131</sup> (lengthy: woe/bane/valley in Hell) for whom<sup>r</sup> they<sup>z</sup> write the book<sup>x</sup> by their hands<sup>w</sup> afterwards they<sup>z</sup> say: this (is) from *ende* (originating from/by Rule of) Allah to purchase they<sup>z</sup> by it<sup>x</sup> a little price; so *waylon* for them of what wrote-she<sup>y</sup> their hands<sup>w</sup> and *waylon* for them of what they<sup>z</sup> earn.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

80. And they<sup>z</sup> said: never touches/betides<sup>132</sup> us The Fire<sup>w</sup> except days *ma'adodatan*<sup>w</sup> (a few/countables)<sup>w</sup>; let-say [you<sup>s</sup>]: *attakhathtom*<sup>133</sup> (have you<sup>s</sup> taken and made) *enda* (by munificence of/by Rule of) Allah a covenant<sup>x</sup>; so never unfulfills Allah His covenant<sup>x</sup>; or you<sup>z</sup> say on Allah what not you<sup>z</sup> know.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتُخَذَتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

81. *Bala*<sup>134</sup> (certainly-not); whoever [he] earned a *sayye'a'tan* (demeritorious-deed)<sup>w</sup> and beset-she<sup>y</sup> [by] him his offense<sup>w</sup> /-inequity<sup>w135</sup> so those (are) The Fire's<sup>w</sup> companions<sup>x</sup>; they (are) in it<sup>w</sup> immortals<sup>x</sup>.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

82. And who<sup>r</sup> they<sup>z</sup> believed, and they<sup>z</sup> worked the righteous-works<sup>w</sup> those (are) the Paradise's<sup>w</sup> companions<sup>x</sup> they (are) in it<sup>w</sup> immortals.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

<sup>129</sup> The phrase “فتح عليكم” translated here as “opened on you<sup>s</sup>,” means *informed you* or *taught you*! See الراغب!

<sup>130</sup> The word “أميون” is the plural for “أمي” = “unlettered.” In English “unlettered” is an adjective, so no plural for it! So, I resort to transliteration and parenthetical explanation! Also the “أميون” could mean the gentiles!

<sup>131</sup> *Waylon* is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.

<sup>132</sup> The word “touch” for “يمس” rooted in “مس” or “مسس” with many meanings: (1) the first degree or lightest feeling by the hands, as the “touch” is normally by the hands; (2) betiding, (3) then it was borrowed figuratively for “taking” and “beating,” as the two actions are normally by the hands; (4) and used also figuratively for sexual intercourse, because it is based on “intimate touching,” and (5) for craziness, presumably the brain is “taken” by the Jinn or the Satan, see تاج العروس for more of such details.

<sup>133</sup> The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الإنخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some assumption about what was taken! Thus, it is not just the mere taking!

<sup>134</sup> The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم,” as “bala”= “certainly-not” is particularized to negate a(A1) negative-predicative (i.e. a previously stated negative statement); or (A2) a statement possessing the strength of such a negative predicative! (B) Additionally it affirms the positivity of the negated (A1)! E.g. of (A1) is “Am I not your<sup>n</sup> Lord?” (S7:172)! E.g.: of (A2) is, in this case the previous *Ayah*, (S2:80), or (S39:57-58) or (S6:157)!

<sup>135</sup> There is “خطء” and “خطيئة” both are “offenses” committed intentionally and therefore are sins! But “خطء” is masculine and singular and “خطيئة” is feminine and singular!

83. And *edh* (*when*) We took Israel's sons *meethaqa*<sup>136</sup> (*ratified-covenant*)<sup>x</sup> let-not you<sup>z</sup> worship<sup>137</sup> except Allah; and by both the begetters<sup>138</sup> *ehsan* (*reverentially and benevolently*); and (*too towards*): the kin possessors, and the orphans, and the poor<sup>139</sup>; and let-say you<sup>z</sup> for the mankind *husnan*<sup>140</sup> (*meritorious deed/say*); and *aqemo*<sup>141</sup> (*let-you<sup>z</sup> uphold/sustain the prescribed obligations of* the Prayer<sup>w</sup> and *aa'to* (*let-you<sup>z</sup> accord and fulfill the obligations of* the Zakata<sup>w142</sup> (*prescribed portion of personal possessions*)<sup>w</sup>; afterwards you<sup>c</sup> diverted except a few of you<sup>b</sup> and/while you<sup>f</sup> (*were*) shunners.

84. And *edh* (*when*) We took your<sup>n</sup> *meethaqa*<sup>143</sup> (*ratified-covenant*)<sup>x</sup>: let-you<sup>z</sup> not shed your<sup>n</sup> bloods and let-you<sup>z</sup> not egress-/evict your<sup>n</sup> selves<sup>w</sup> from your<sup>n</sup> homes<sup>w</sup>; then you<sup>c</sup> acknowledged while you<sup>f</sup> witness/testify.

85. Afterwards you<sup>t</sup>: these you<sup>z</sup> kill your<sup>n</sup> selves<sup>w</sup> and egress-/evict you<sup>z</sup> a team of you<sup>b</sup> from their homes<sup>w</sup>; mutually you<sup>z</sup> back (*each-other*) over them by the sin and the aggression; and *en(if) ya'tokum* (*they<sup>z</sup> come to you<sup>b</sup>*) captives, mutually you<sup>z</sup> ransom them, while it<sup>x</sup> (*is*) *muharramon* (*that which is made a ban/forbidden*) on you<sup>b</sup> their egression/-eviction; do then you<sup>z</sup> believe by some (*of*) the book<sup>x</sup> and you<sup>z</sup> unbelieve by some (*of it<sup>x</sup>*); so what a requital (*of*) whom<sup>p</sup> [*he*] does *tha'leka* (*afar-that-it*)<sup>x</sup> of you<sup>b</sup> except ignominy in the life<sup>w</sup> (*of*) the world<sup>w</sup> and The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day, *youraddona*<sup>144</sup> (*to be forthwith-retained they<sup>z</sup>*) to hardest (*of*) the torment; and not Allah (*is*) neglecter *amma* (*regarding*) what you<sup>z</sup> work.

86. Those, who<sup>r</sup> they<sup>z</sup> purchased the life<sup>w</sup> (*of*) the world<sup>w</sup> by the Hereafter<sup>w</sup>; so neither (*to be*) alleviated a'n (*off*) them the torment, nor (*are*) they (*to be*) succored they<sup>z</sup>.

87. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Mosa (Moses) the book<sup>x</sup> and We supervened from after him by the messengers; and *aa'tayna* Esa, (Jesus)

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تُشْهِدُونَ ﴿٨٤﴾

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتَخْرُجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِينِهِمْ تَبْظَاهِرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتِكُمْ أَسْرَىٰ تَفْدُوهُمْ وَهُوَ حَرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوْمُنُونِ بَعْضُ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا تَخَفُفْ عَنْهُمْ أَلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى

<sup>136</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this *Translation*!

<sup>137</sup> That is to say: from now and forever worship *none* except Allah. There are four scholarly opinions in this regard. Most important of them is: "أَنْ لَا تَعْبُدُوا" but when the "أَنْ" was *dropped* the verb became "مرفوع" thus, "تَعْبُدُونَ" rendering it a *stronger news of forbiddance* (خبر نهى) which is *already complied with*, according to "الفريد في" ، حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ by "إعراب القرآن المجيد"

<sup>138</sup> In Arabic there is a difference between "both the begetters (parents)" = "الوالدان" or "الوالدين" and the "parents!" "الوالدان" or "الوالدين" are: (1) the ones that *beget, cause/give* the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, *parents* could be only (2), or (3) *ancestors*, a progenitors; or (4) guardians; (5) a protectors. So, the *emphasis* here in this great *Ayah* is on the "الوالدان" or "الوالدين" that is the "begetters" *per se*.

<sup>139</sup> For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

<sup>140</sup> Some *linguists* suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*! See *الهادي*

<sup>141</sup> The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain!

<sup>142</sup> See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

<sup>143</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this *Translation*!

<sup>144</sup> The word "يردون" is rooted in "رد" meaning *forthwith-retained*; example the greeting must be "*forthwith returned*," as in the *Ayah*: "And when (*had*) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it." (S4: 86)!



145 The word “أَيَّدَانَهُ” comes from the “أَيَّدَ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it” by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah *alone* possesses!

146 *Rube-el-Qudis* = The Holy Spirit = (*Al-Ruho-Al-ameen, The trusted Spirit = the angle of revelation*, Gabriel, peace be on him.

147 The letter “مَ” has many meanings, among them: *time*!

148 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

149 The word “غَف” means in a cover or envelop and so we do not understand!

150 See the *Lexicon* attached to this *Translation* regarding, “مَا الْمَصْدِرِيَّةُ,” here for *intensification*!

151 The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

152 This word “*baghyann*” has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one’s self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

153 The word “وَرَاءُ” means: (1) “بَعْدُ” (2) “مَثَلًا: وَيَزُونُ وَرَاءَهُمُ الْآخِرَةُ.” (3) “وَلَدُ الْوَلَدِ الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدَرُ عَلَيْهِ، مَثَلًا: وَيَزُونُ وَرَاءَهُمُ الْآخِرَةُ.” (4) “وَلَدُ الْوَلَدِ الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدَرُ عَلَيْهِ، مَثَلًا: وَيَزُونُ وَرَاءَهُمُ الْآخِرَةُ.” So, here (1) or *beyond* in its sense of *above reach of knowledge or experience*!

154 The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

155 The word “إِتَّخَذَ” from “الِإِتَّخَاذُ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذُ,” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is *always* taking and *presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

156 The “ظَالِمُونَ” = “the iniustice-doer,” as “الظُّلْمُ” = “iniustice!” See footnote 270 below!



93. And *edh* (when) We took your<sup>n</sup> *meethaqa*<sup>x</sup> (ratified-covenant)<sup>x157</sup> and raised We above you<sup>b</sup> the *Ttoora* (Mount of Sinai); let-take you<sup>z</sup> what We gave you<sup>b</sup> by a strength<sup>w</sup> and let-listen you<sup>z</sup>; said they<sup>z</sup>: we heard and we disobeyed; and (*had been caused to*) drink they<sup>z</sup> in their hearts the calf<sup>f158</sup> by their unbelief; let-say [you<sup>s</sup>]: wretched (*is*) what commands you<sup>b</sup> by it<sup>x</sup> your<sup>n</sup> belief, *en*(if) you<sup>c</sup> were believers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ  
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا  
فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ  
بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١٥٧﴾

94. Let-say [you<sup>s</sup>]: *en*(if) was-she<sup>y</sup> for you<sup>b</sup> the home<sup>w</sup> (of) the Hereafter<sup>w</sup> *enda* (by munificence of/by Rule of) Allah purely-she<sup>y159</sup> of without the mankind, then let-you<sup>z</sup> wish the death<sup>x</sup> if you<sup>c</sup> were *ssa'dequeena* (always-truth-enforcers).

قُلْ إِنْ كُنْتُمْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ  
اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٨﴾

95. And never they<sup>z</sup> wish it<sup>x160</sup> ever, by what (*had*) advanced-she<sup>y</sup> their hands<sup>w161</sup>; and Allah (*is*) Omniscient by the *dha'lemeena* (injustice-doers).

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥٩﴾

96. And surely assuredly<sup>162</sup> [you<sup>s</sup>] find them eagerest (of) the mankind over a life<sup>w</sup>; and of whom<sup>r</sup> they<sup>z</sup> partnered (other deities), longs<sup>163</sup> an *abado*<sup>164</sup> (a lone/any one) (of) them if<sup>f165</sup> [he] (*were to*) live a thousand-year<sup>w</sup> and that surely not *mozahze-be'he*<sup>166</sup> (he who budges others/displacer) of the torment that [he] (*were made to be*) long-lived; and Allah (*is*) Basseeron (keen: Seer/comprehensive Knower of the facts and their ultimate consequences) by what they<sup>z</sup> work.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى  
حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ  
أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ  
بِمُزَحَّزَّجٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ  
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٠﴾

97. Let-say [you<sup>s</sup>]: whoever [he] was a foe<sup>167</sup> for *Jebreela* (Gabriel), then verily he *nazala* (iteratively descended) it<sup>x</sup> on your<sup>t</sup> heart, by Allah's leave, *mussa'ddeqan*<sup>168</sup> (accepter as credible) for what (*is*) between his hands<sup>w169</sup>, and a divine-guidance and a *bushra*<sup>w170</sup> (a pleasing-tiding)<sup>w</sup> for the believers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ  
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا  
لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى  
لِّلْمُؤْمِنِينَ ﴿١٦١﴾

<sup>157</sup> The words: "ميثاق"="ratified covenant" and "عهد"=covenant.

<sup>158</sup> That is their love of the calf!

<sup>159</sup> The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine ة in *خالصة*! So, it is suffixed by the *feminine suffix*: "she"! See *إعراب القرآن، لمحمود صافي*!

<sup>160</sup> The pronoun "هـ" in "يَتَمَنَّوْهُ" is a *masculine* pronoun referring to "the death," a *masculine gender*! So, it<sup>x</sup>!

<sup>161</sup> The word "band" in the Arabic language is in the *feminine* gender, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic expression as in this *Ayah*: "what (*had*) advanced-she<sup>y</sup> their hands" means had done themselves.

<sup>162</sup> The "ل" in "لَتَجِدَنَّ" is a *juratory* "القسم" "ل"="ل" amounting to="التأكيد", i.e. *affirmation*, expressed here by "assuredly"!

<sup>163</sup> The word "يودُّ" translated as "longs" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what one longs for is *not* going to happen!

<sup>164</sup> See the *Lexicon* attached to this *Translation* regarding "أحد"!

<sup>165</sup> The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See *إبن هشام*!

<sup>166</sup> The word "mozahzebe" is *deflected subject* of the past tense root word "zazaha"="زحزح" which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "zazaha"="زحزح" means *displaced* or *moved away* from an original place.

<sup>167</sup> The word "عدو" in *Arabic* is used for: (1) *singular* and (2) *plural* too (3) "multitudinous foe," see *الهادي* and *اللسان*!

<sup>168</sup> See footnote 77 above regarding "musaddeqan"!

<sup>169</sup> That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

<sup>170</sup> Here again there is *no single* word in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation! So, *bushra* (a *pleasing-tiding*)! And "بشرى" unlike its *verbal conjugates*, throughout The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!

98. Whoever [he] was a foe <sup>171</sup> for Allah and His angels and His messengers, and <i>Jebreela</i> ( <i>Gabriel</i> ) and <i>Mekala</i> ( <i>Michael</i> ), then verily Allah ( <i>is</i> ) a foe <sup>172</sup> for the unbelievers.	مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٧٨﴾
99. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We descended to you <sup>s</sup> <i>Aya'ten</i> <sup>w</sup> ( <i>Qura'nic statements</i> ) evidents-she <sup>v</sup> ; and not unbelieve by it <sup>w</sup> except the <i>fa'seeqoon</i> <sup>173</sup> ( <i>rebels vis-à-vis Allah's command</i> ).	وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٧٩﴾
100. Is [and] everywhen covenanted they <sup>z</sup> a covenant <sup>x</sup> <i>nabatha</i> ( <i>slightly-forsook</i> ) it <sup>x</sup> a team of them; rather most ( <i>of</i> ) them not believe they <sup>z</sup> .	أَوْ كُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٨٠﴾
101. And <i>lamma</i> <sup>174</sup> ( <i>when/whence</i> ) came ( <i>to</i> ) them a messenger from <i>ende</i> ( <i>by munificence of/by Rule of</i> ) Allah, <i>mussa'ddegon</i> <sup>175</sup> ( <i>accepter as credible</i> ) for what ( <i>is</i> ) with them, <i>nabatha</i> ( <i>slightly-forsook</i> ) a team of whom <sup>r</sup> they <sup>z</sup> ( <i>had been</i> ) given the book, Allah's Book beyond <sup>176</sup> their backs, as if/surely they not know.	وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ﴿١٨١﴾
102. And <i>ettaba</i> <sup>177</sup> ( <i>they<sup>z</sup> closely followed</i> ) what recite the Satans over <i>Sulaymana's</i> ( <i>Solomon's</i> ) proprietorship; and not unbelieved <i>Sulaymano</i> ( <i>Solomon</i> ); [and] but the Satans unbelieved they <sup>z</sup> ; they <sup>z</sup> teach the mankind the magic <sup>x</sup> and what ( <i>had been</i> ) descended on the two angels by <i>Ba'bela</i> , <i>Haruta</i> and <i>Maruta</i> ; and not both teach of an <i>aba'den</i> ( <i>a lone/any one</i> ) until both say: verily only we ( <i>are</i> ) an essay <sup>w178</sup> ; so let-not unbelieve [your <sup>s</sup> ], then learn they <sup>z</sup> from them both what they <sup>z</sup> separate by it <sup>x</sup> between the <i>mar'ee</i> <sup>179</sup> ( <i>mature/perfect manliness possessor</i> ) and his spouse ( <i>wife</i> ); and not they surely ( <i>are</i> ) <i>dha'reena</i> ( <i>futilely harming/ hurting</i> ) by it <sup>x</sup> of an <i>aba'den</i> except by Allah's leave; and they <sup>z</sup> learn what hurts them and not benefits them; and <i>laqad</i> ( <i>verily, already and affirmatively</i> ) knew they <sup>z</sup> surely who <sup>p</sup> [he] purchased <sup>180</sup> it <sup>x</sup> not for him in the Hereafter <sup>w</sup> of a <i>kbalagen</i> <sup>181</sup> ( <i>good-portion/ lot</i> ); and surely wretched ( <i>is</i> ) what they <sup>z</sup> sold <sup>182</sup> by it <sup>x</sup> their selves <sup>w</sup> if they <sup>z</sup> were ( <i>to</i> ) know.	وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مَلَكٍ سَلِيمٍ وَمَا كَفَرَ سَلِيمٌ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسِ السَّحَرِ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بَابِلَ هَرُوتَ وَمَرْوُتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَقًّا يَقُولَانِ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بَيْنَ يَدَيْهِ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٨٢﴾

<sup>171</sup> See footnote 167 above regarding *foe*!

<sup>172</sup> Ibid regarding *foe*!

<sup>173</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

<sup>174</sup> The particle “لَمَّا” is an *adverbial* particle in the sense of a *past tense* = “ظرف بمعنى حين” = “when!” Coupled with the *present tense* it means: “whence” = “حيث” or it could be a particle of *exception* meaning: *but* or *except*! See الهادي وإعراب القرآن، لمحمود صافي!

<sup>175</sup> The word “*musaddegon*” is more than an “affirmer,” it is *accepter of the referent as credible*!

<sup>176</sup> The word “وراء” means: (1) “بعد” (2) “مُتَلَا: و يدرون وراءهم الآخرة.” (3) “ولد الولد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” So, here *beyond* (*not behind/back/rear*)! So *beyond* in its sense of *above reach of knowledge or experience*!

<sup>177</sup> See the *Lexicon* attached to this *Translation* for the *distinction* between “تبع” = *follow* and “اتبع” = *closely follow*!

<sup>178</sup> See the *Lexicon* attached to this *Translation* for the word “*fetnah*,” which has many meanings!

<sup>179</sup> See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل، and the human = إنسان، the person = الشخص، and the *mar'o* = المرء، being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*!

<sup>180</sup> The Arabic words: (a) “اشترى” and (b) “شَرى” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشترى” means *purchased* and (b) “شَرى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

<sup>181</sup> The word “خلاق” has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for! See الهادي!

<sup>182</sup> See footnote 190 above regarding “اشترى”

103. And had that they believed they<sup>z</sup> and *ettaqaw* (*they<sup>r</sup> had reverentially guarded not to displease Allah*), surely a reward<sup>w</sup> from *ende* (by munificence of/by Rule of) Allah (*is*) *khayron* (*choicer/superior/worthier*) if they<sup>z</sup> were (*to*) know.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ  
اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

104. O, you who<sup>r</sup> believed they<sup>z</sup> let-not say you<sup>z</sup> *ra'ena*<sup>183</sup> (*let-be considerate to us [you<sup>s</sup>]/look at us [you<sup>s</sup>]*), and let-say you<sup>z</sup> *undburna*<sup>184</sup> (*let-listen and pay attention to us [you<sup>s</sup>]*), and let-listen you<sup>z</sup>; and for the unbelievers (*is*) a painful torment.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا  
رَاعِنَا وَقُولُوا أَنْظِرْنَا وَاسْمَعُوا  
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Not long<sup>185</sup> who<sup>r</sup> unbelieved they<sup>z</sup> of the book's folk<sup>w</sup>, nor the *mushbrekeena* (*he-they who partner deities with Allah-/he-polytheists*), that *younazzalala* (*to be iteratively descended*) on you<sup>b</sup> of a *khayren* (*mercy/revelation/desirable/provision/power*) from your<sup>n</sup> Lord and Allah particularizes by His mercy<sup>w</sup> whom<sup>p</sup> [He] wills; and Allah (*is*) possessor (*of*) the munificence, the great.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ  
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ  
يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو  
الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

106. Not [We] abrogate of an *Aya'ten*<sup>w</sup> (*Qur'anic statement*) or [We] (*cause*) it<sup>w</sup> (*to be*) forgotten, *na'atey* ([We] *accord/bring*) by *khayren* (*superior/worthier*) than it<sup>w</sup> or like it<sup>w</sup>; have not known[you<sup>s</sup>] that Allah over every thing (*is*) Omnipotent.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ  
بِخَيْرٍ مِّثْلَها أَوْ مِثْلَها أَلَمْ تَعْلَمْ أَنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

107. Have not [you<sup>s</sup>] known that Allah for Him (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and not for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (*guardian-/ally*) and nor a *na'sseeren* (*multitudinous-succorer*).

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ  
دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

108. Or you<sup>z</sup> want to you<sup>z</sup> ask your<sup>n</sup> messenger like what *Mosa* (*Moses*) (*had been*) asked of before; and whoever [he] substitutes<sup>186</sup> (*i.e. takes/receives*) the unbelief by (*i.e.*

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ  
كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ

<sup>183</sup> The word "ra'ena" has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptive way to mean the second meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word "undburna!"

<sup>184</sup> The word "undburna" is made up of two words: "nadbara" and "na." The word "nadbara" has many meanings, among them: looked at and was considerate towards some one with the intention of being kind or relieving or both; (2) considered and appreciated the enormity of some thing. The "na" is the pronoun of the speakers in the subjective collective sense of "us." Thus, "undburna," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) "listen and pay attention to us;" (2) (the addressors are pleading the addressee as if saying) "give us respite (i.e. the speakers)."

<sup>185</sup> The word "يَوَدُّ" translated as "long" means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

<sup>186</sup> The word "يَتَبَدَّلُ" translated here as "substitutes" must be understood in light of the following: (1) Allah SWT created the people "good by nature" and He empowered each person by a capacity to choose the good or the bad but be held accountable for such choices. (2) The Arabic language has many characteristics, among them "التقديم و التاخير" = *hysteron-proteron* (see the *Lexicon* attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing! For example in this great *Ayah*: seemingly "whoever exchanges the unbelief by the belief then qad (already and affirmatively) verily [he] (had) strayed..." is a clear text! However, the reader must bear in mind that (3) given the aforesaid in (1) people by "nature" are good, so they innately possess good belief or the potential for a good belief! (4) But because of various influences, including the personal unsound biases a person would interchange the good for the bad! For example remember (S 2:61) which says "Said [he]: do you<sup>z</sup> seek substituting that which is baser by that which is better? ..." So, when someone seeks to substitute that which is baser by that which is better what can you say to him other than what an unsound choice he made! Nevertheless that is his/her choice! So, in such a case (5) the bad receives precedence or priority and is seen ahead or first! Thus, (6) the unbelief is more important to him so he interchanges it with what he already has, i.e. the innately good belief! Therefore, (7) this great *Ayah* tries to depict such a reality; that is why the unbelief is mentioned first and the belief is stated last! (8) Hence what is seemingly clear does neither stands nor really applies! And the Arabs say: "تبدله أي أخذ مكانه" = *interchanged*



instead-of) the belief, then *qad* (already and affirmatively) [he] strayed the path's intent/center.

يَتَبَدَّلَ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ  
سَوَاءَ السَّبِيلِ ﴿١٠٩﴾

109. Longed<sup>187</sup> many of the book's folk if<sup>188</sup> *yarrodokom*<sup>189</sup> (they<sup>~</sup> *lo* forthwith-return you<sup>b</sup>) from after your<sup>n</sup> belief (to become) unbelievers, an envy/envyingly of *ende* (springing of) their selves<sup>w</sup> from after what manifested for them the right; so let-pardon you<sup>z</sup> and let-condone you<sup>z</sup> until Allah *ya'atey* (accords/comes) by His command; verily Allah over every thing (is) Omnipotent.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

110. And *aqemo*<sup>190</sup> (let-you<sup>~</sup> uphold/sustain the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-you<sup>~</sup> accord and fulfill the obligations of) the *Zakata*<sup>w191</sup> (prescribed portion of personal possessions)<sup>w</sup> and what advance you<sup>z</sup> for your<sup>n</sup> selves<sup>w</sup> of *kbayren* (goodness-/charity/worship) you<sup>z</sup> find it<sup>x</sup> *ende* (with/by Rule of) Allah; verily Allah by what you<sup>z</sup> work (is) *Basseeron* (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

111. And said they<sup>z</sup>: never enters the Paradise<sup>w</sup> except who<sup>p</sup> [he] was Jewish or Nassara (Christians); *telka*<sup>w192</sup> (that-afar-it/ those)<sup>w</sup> (are) their wishes<sup>w</sup>; let-say [you<sup>s</sup>]: *ha'to* (let-bring forth you<sup>~</sup>) your<sup>n</sup> proof *en* (if) you<sup>c</sup> were *ssa'dequeena* (always-truth-enforcers).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١٢﴾

112. *Bala*<sup>193</sup> (certainly-not); whoever [he] consigned his face<sup>194</sup> for Allah, while he (is) a benefactor, so for him (is) his remuneration *enda* (by munificence of/by Rule of) his Lord; and (is) neither a fear on them, and nor they sadden.

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

113. And said-she<sup>y</sup> the Jews: the Nassara (Christians) (are) not-she<sup>y</sup> on a thing; and said-she<sup>y</sup> the Nassara the Jews (are) not-she<sup>y</sup> on a thing, while they recite the book; like *tha'leka* (afar-that-it) <sup>x</sup> said who<sup>r</sup> not know they<sup>z</sup> like their say; so Allah rules among them The *Qeyamatey*'s<sup>w</sup>

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا

*it equals took it in its place*, in other word he had *interchanged what he has with what he does not have*! In this case, *he had interchanged the belief for the unbelief*!

<sup>187</sup> See footnote 247 above regarding “ود، يود”= “long”

<sup>188</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See *إمّني اللبيب، ابن هشام*

<sup>189</sup> The word “يردونكم” is rooted in “رد” meaning *forthwith-retuned*; example the greeting must be “*forthwith- retuned*,” as in the *Ayah*: “And when (*had been*) greeted you<sup>z</sup> by a greeting<sup>w</sup> then you<sup>z</sup> greet by better than it<sup>w</sup> or you<sup>z</sup> forthwith-return it.” (S4: 86)!

<sup>190</sup> The word “أقيموا” is rooted in “أقام”=uphold/sustain/maintain!

<sup>191</sup> See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

<sup>192</sup> See the *Lexicon* attached to this *Translation* for an elaboration on this *conjunctive noun*!

<sup>193</sup> The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

<sup>194</sup> The word “face” has at least *eight different* meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) *the entity of*.



(Judgment's) Day in what they<sup>z</sup> were in it<sup>x</sup> differing.

فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾

114. And who<sup>a</sup> (is) wronger<sup>195</sup> than who<sup>p</sup> [he] prevented Allah's mosques that His name (to be) mentioned in it<sup>w</sup> and [he] endeavored<sup>196</sup> in its<sup>w</sup> ruin; those not was for them to enter it<sup>w</sup> except(as) fearers; for them in the world<sup>w</sup> (is) an ignominy and for them in the Hereafter<sup>w</sup> (is) a great torment.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

115. And for Allah (are) the *mashreque* (sunrise's locus) and the *maghrebe* (sunset's locus); so, where ever you<sup>z</sup> turn/diverge so hither (is) Allah's Face<sup>197</sup>; verily, Allah (is) *Wa'seon*<sup>198</sup> (Surrounder and encompassing all things), Omniscient.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

116. And said they<sup>z</sup>: Allah *ittakbatha*<sup>199</sup> ([He] took and made) a son; *Subhana*<sup>200</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather for Him what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> all (are) for Him *qa'netoona* (they: devotedly-obeyers/ submitters/ supplicants).

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَنِينٌ ﴿١١٦﴾

117. Ba'dee'ao<sup>201</sup> (Perfect-Originator [He]) (of) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and if [He] decreed a matter<sup>x</sup> then verily only says [He] for it<sup>x</sup>: let-be [you<sup>s</sup>] so [it<sup>x</sup>] is.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

118. And said who<sup>f</sup> not know they<sup>z</sup> *lawla* (why not/ wherefore) speaks Allah (to) us, or *ta'ateena* ([you<sup>s</sup>]: come/bring us) an *Ayaton*<sup>w</sup> (sign/proof/miracle); like *tha'leka* (afar-that-it)<sup>x</sup> said who<sup>f</sup> of before them similar (to) their say; looked-alike-she<sup>y</sup> their hearts; *qad* (already and affirmatively) manifested We the *Aya'te*<sup>w</sup> (=plural of *aya'ton*) for a people *youqenoona* (those who believe with certitude).

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةً كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

119. Verily We sent you<sup>g</sup> by the right, a *basheeran*<sup>202</sup> (iterative teller of pleasing tidings) and *natheeran* (iterative warner); and (shall be) not asked [you<sup>s</sup>] a'n (regarding)<sup>203</sup> the *Jaeem's*<sup>w204</sup> (intensely-blazing Fire<sup>w</sup>) companions.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

<sup>195</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger!”

<sup>196</sup> See the *Lexicon* attached to this Translation for remarks on the word “سعى” denoting agility and vigor of gait!

<sup>197</sup> The Arabic tongue expression “Allah's Face” = Allah's pleasure and/or His countenance, His Entity, His only.

<sup>198</sup> The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

<sup>199</sup> The word “اتخذ” from “إِتْخَاذٌ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “إِتْخَذَ” is always taking and assuming some thing about what was taken! Thus, it is not just the mere taking!

<sup>200</sup> The word “subhanaho”=“سُبْحَانَهُ” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho”=“Him!” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana”=“سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>201</sup> The word “بدیع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See *الهادي*!

<sup>202</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher*on=“إِبْشَرًا يُبْشِرُ أَمِيرًا”

<sup>203</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”!

<sup>204</sup> The word “الجحيم” is proper noun, but it means intensely blazing fire! See *الراغب*!

120. And never (*shall*) delight a'n<sup>205</sup> (*about*) you<sup>g</sup> the Jews, and nor the Nassara (*Christians*) until tattaba'a<sup>206</sup> (*[you<sup>s</sup>] closely-follow*) their sect<sup>w</sup>/faith<sup>w</sup>; let-say [*you<sup>s</sup>*]: verily, Allah's divine-guidance<sup>x</sup> it<sup>x</sup> (*is*) the divine-guidance<sup>x</sup>; and indeed *en* (*if*) ettaba'ata (*closely-followed you<sup>s</sup>*) their ahwa<sup>207</sup> (*tendentious likings*) after(*that*) which<sup>x</sup> came (*to*) you<sup>g</sup> of the knowledge, not for you<sup>g</sup> from Allah of a wa'leyen (*guardian/ally*), nor a nasseeren (*multitudinous succorer*).

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ  
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ  
اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ  
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ  
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. Whom<sup>r</sup> aa'taynahum (*We gave/accorded them*) the book<sup>x</sup> they<sup>z</sup> recite it<sup>x</sup> its<sup>x</sup> right recitation; those, they<sup>z</sup> believe by it<sup>x</sup>; and whoever unbelieves [*he*] by it<sup>x</sup> then those they (*are*) the losers.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ  
تِلَاوَتِهِ وَأُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ  
يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

122. O, Israel's sons: let-remember you<sup>z</sup> My boon<sup>w</sup><sup>208</sup> which<sup>u</sup> an'amto<sup>209</sup> (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you<sup>b</sup> and surely I preferred you<sup>b</sup> over<sup>210</sup> the worlds.

يَبْنَئِ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي  
أَنْعَمْتُ عَلَيْكُمْ وَأَلَيْ فُضِّلْتُمْ عَلَيَّ  
الْعَالَمِينَ ﴿١٢٢﴾

123. And ettago (*let you<sup>r</sup> reverentially self-protect in*) a day (*in which*) no self<sup>w</sup> requites a'n<sup>211</sup> (*avails instead of*) a self<sup>w</sup> a thing; and neither (*to be*) accepted from it<sup>w</sup> adlon (*equivalence/ransom*), and nor benefits it<sup>w</sup> an intercession<sup>w</sup> and nor they (*are to be*) succored they.<sup>z</sup>

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ  
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا  
شَفِيعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And edh (*when*) his Lord essayed Ebraheema (*Abraham*) by words<sup>w</sup>; then [*he*] concluded them<sup>y</sup><sup>212</sup>; said [*He*]: I am making you<sup>g</sup> for the mankind a leader; said [*he*]: and of my progeny<sup>w</sup>; said [*He*]: not attain My covenant the dha'lemeena<sup>213</sup> (*injustice-doers*).

وَإِذْ آتَيْنَا إِبْرَاهِيمَ رِيسَهُ بِكَلِمَاتٍ  
فَاتَّمَمَهُمْ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ  
إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ  
عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

125. And edh (*when*) We made The House a matha'batan<sup>214</sup> (*frequented-resort/recoupment*)<sup>w</sup> for the mankind and a security; and ittakhetho<sup>215</sup> (*let-take and make you<sup>r</sup>*) of Ebraheema's (*Abraham's*) maqa'me (*standing-location*) mussalla (*Prayer-place*); and We covenanted to Ebraheema (*Abraham*) and Ismaela (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the rukka'a (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as'sojoode (*he-they who kowtow in the Prayer*).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ  
وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ  
مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ  
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

<sup>205</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن”!

<sup>206</sup> See the *Lexicon* attached to this *Translation* for the distinction between “تبع” = *followed* and “اتبع” = *closely-followed*!

<sup>207</sup> The word “هو” translated as “(tendentious-liking),” which in and of itself could be good or bad, noble or vile! The Messenger (SAWS) says that *believes not anyone of you until his “هو” agrees with what I came with*, i.e. The Qur'an and true/good Hadeeth.

<sup>208</sup> See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”)!

<sup>209</sup> See footnote 7 for “انعم”!

<sup>210</sup> Qur'an commentators are almost *unanimous* that this is in reference to the people of *that time*, i.e. *Moses contemporaries*!

<sup>211</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن”!

<sup>212</sup> The “them” to indicate “هن” rather “it” and *would* or *could* be “اتمها”! Also the pronoun “ه” in “اتمهن” refers to to “him” meaning *he did according to their dicta*! See احمد الحلي!

<sup>213</sup> The word ظالم in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice!”

<sup>214</sup> The word “مَثَابَة” = لربما تعني يثاب زواره = so it could mean: recouped/rewarded are its visitors.

<sup>215</sup> The word “اتخذ” from “الاحتذاء” which is “افتعال” for “الاتخاذ” as stated in لسان العرب; therefore, “اتخذ” is *always* taking and assuming some thing about what was taken! Thus, it is *not* just the mere taking!

126. And *edb* (*when*) said *Ebraheemo* (*Abraham*): my Lord let-make [You<sup>s</sup>] this *baladan*<sup>x216</sup> (*township, i.e. during establishment of Makkah*) secure; and let-provide [You<sup>s</sup>] its<sup>x217</sup> folk of the *thamara'te*<sup>w</sup> (*trees/plants/crops/fruits*)<sup>w</sup> who<sup>p</sup> [*he*] believed of them by Allah and The Day The Last; said [*He*]: and who<sup>p</sup> [*he*] unbelieved then *omattey'aobo* ([I] *let him relish the transitory worldly delight*) a little, afterwards [I] (*shall*) force him to The Fire's<sup>w</sup> torment, and wretched (*is*) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا  
بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ  
التَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ  
فَأَمْتَعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى  
عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

127. And *edb* (*when*) raises<sup>218</sup> *Ebraheemo* (*Abraham*) the bases<sup>w</sup> of The House and *Ismaelo* (*Ishmael*) [*too*]: O, our Lord: *taqabbel*<sup>219</sup> (*let-clemently accept [You<sup>s</sup>]*) from us, verily You<sup>s</sup> You<sup>s</sup> (*are*) The *Sameeo*<sup>220</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ  
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

128. O, our Lord: and let-make<sup>221</sup> us [You<sup>s</sup>] both Muslims<sup>222</sup> for You<sup>s</sup>; and of our progeny<sup>w223</sup> *Ummatan*<sup>w224</sup> (*generation/ followers of a messenger*)<sup>w</sup> Muslim-she<sup>y</sup> for You<sup>s</sup>; and let-show us [You<sup>s</sup>] our rites, and let-relent [You<sup>s</sup>] on us; verily You<sup>s</sup> You<sup>s</sup> (*are*) The *Tawwabo* (*iterative Relent*), *Ar-Rabeemo* (*The multitudinous mercy Giver*).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن  
ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا  
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
الْوَّابِ الْرَحِيمُ ﴿١٢٨﴾

129. O, our Lord: and let-mission<sup>225</sup> [You<sup>s</sup>] in them a messenger of them (*to*) recite [*he*] on them Your<sup>t</sup> *Aya'te*<sup>w</sup> (*messages*) and (*to*) teach them [*he*] The Book and the *hekмата*<sup>w226</sup> (*wisdom*)<sup>w</sup> and *youzakkey*<sup>227</sup> (*to be: purifies/exculpates/swells/*

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا  
عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ

216 The word “*Al-balada*,” confused by some people for “*Al-baldah*,” is an Arabic word with a least *three* distinct meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is “*Al-baldah*.” (2) The *present city of Makkah, itself*; (3) any *left over marks or signs* on a body.

217 The pronoun “هـ” in “اهله” refers to the “township” = “البلد”

218 What is to be noted here is “*raises*” not *establishes*, i.e. the foundations were *already there*!

219 The word used in The Qur’an is “تقبل,” not “اقبل”=accept. Thus, “تقبل” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah’s acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, تقبل= Let-[You<sup>s</sup>] *clemently accept*!

220 See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same’o*”= “المسمع”

221 Here “*make*” by necessity meaning *continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims*.

222 The invocation *as stated* here is for *both Ebraheem* (*Abraham*) and his son, *Ismael* (*Ishmael*). However, Ibn Abbas, famous explainer of The Qur’an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the “*Ta’aweez*”= ultimate meanings of The Qur’an. Ibn Abbas read this word “*Muslemay’ne*,” grammatically for dual (*two*), versus “*Muslimeen*,” the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant*.

223 The word “ذرية” linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural and singular* or *progenies*; clearly here it is the *descendants* which are in reference!

224 The word *Ummah* has many meanings: (1) *Mother* (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a *nation*); (3) *followers of any messenger of Allah*; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*! In The Qur’an, *Ebraheem* (*Abraham*) is described as “*Ummah*,” (11) a *generation*; (12) *people*; (13) *community*; (14) *main section of the road*.

225 The word “بعث” in “ابعث” carries *several* meanings, among them: *sent, missioned, resurrected, awakened, and prompted*!

226 The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmat*”! It’s the *knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results*. See the *Lexicon* attached to this *Translation*, for an exposition!

227 The word “يزكهم” here it’s, and Allah is knowinger, [*he*] *exculpates*, and *befits/suits* them! See التفسير and اللسان!



befits/and suits) them; verily You<sup>g</sup> You<sup>s</sup> (are) 'The Mighty The Hakeemo'<sup>228</sup> (infinite hekmal<sup>229</sup> Possessor)<sup>230</sup>.

الْحَكِيمُ ﴿٢٢٨﴾

130. And who<sup>a</sup> [he] desires<sup>231</sup> a'n (off) Ebraheema's (Abraham's) sect<sup>w</sup>/faith<sup>w</sup> except whomever [he] befooled his self<sup>w</sup>; and laqad (verily, already and affirmatively) isstafaynabo<sup>232</sup> (We had superlatively and exclusively selected him) in the world<sup>w</sup>; and verily he (is) in the Hereafter<sup>w</sup> surely of the ssa'lebeena (righteous-people).

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٢٩﴾

131. Edh (when) said for him his Lord: as'lem (let-you<sup>s</sup> be Muslim= be who submit to Allah's prescriptions and proscriptions); said [he]: Muslim I (have become) for the worlds' Lord.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿٢٣٠﴾

132. And enjoined by it<sup>w</sup> Ebraheemo (Abraham) his sons and (so did) Ya'agoobo (Jacob), O, my sons: verily Allah isstafa<sup>233</sup> ([He] had superlatively and exclusively selected) for you<sup>b</sup> the religion; so let-not assuredly die<sup>234</sup> you<sup>z</sup> except while you<sup>f</sup> (are being) Muslims.

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿٢٣١﴾

133. Or witnesses were you<sup>c</sup> edh (when) hadhara<sup>235</sup> (attended at predetermined time and place) the death Yaqooba (Jacob), edh said [he] for his sons: what (do/should) worship you<sup>z</sup> from after me; said they<sup>z</sup>: we worship your<sup>t</sup> Elaha (Deity) and Elaha of your<sup>t</sup> fathers Ebraheema (Abraham), and Ismaela (Ishmael) and Is'haqa (Isaac), Elaban (Deity) One and we (are) for Him Muslims.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ ءَابَاؤُكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٢٣٢﴾

134. Telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/it<sup>w</sup>) (is) an Ummaton<sup>w</sup> (nation/community)<sup>w</sup> qad (already and affirmatively) ceded-she<sup>y236</sup>; for it<sup>w</sup> what earned-she<sup>y</sup>; and for you<sup>b</sup> what earned you<sup>c</sup>; and not (are to be) questioned you<sup>z</sup> amma (regarding) what they<sup>z</sup> were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿٢٣٣﴾

135. And said they<sup>z</sup>: let-be you<sup>z</sup> Jewish or Nassara (Christians),

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ

<sup>228</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “بحكيم”

<sup>229</sup> See the *Lexicon* attached to this *Translation* for “hekmal”

<sup>230</sup> Ibid!

<sup>231</sup> The Arabic word “يرغب” assumes different meaning, depending on how it is coupled by various prepositional articles! For example: “يرغب” not coupled by any article = [he] desires/likes! However, “يرغب عن” = [he] desire off/averts, or “يرغب في” = [he] likes, or “يرغب إلى” = [he] asks and beseeches, or “يرغب ب” = [he] prefers!

<sup>232</sup> See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word “اصطفى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “على”! In the case of (a) it could include more than a single element! In the case of (a) “الإصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء”! In the case of (b) the subject of “الإصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

<sup>233</sup> Ibid!

<sup>234</sup> In the Arabic text the word “die” in the intensive form is suffixed to the pronoun “you,” implying never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.

<sup>235</sup> The word “حضر” means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class! In the case of “death” although no one knows “where” or “when” nevertheless, such potential existence could materialize any time and any where and “death” knows when and where to be present to take the life of dying!

<sup>236</sup> In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix = “ت التانيث” = she<sup>y</sup>! As the word “Ummaton” is feminin, so imperatively it's denoted by she<sup>y</sup>; hence ceded-she<sup>y</sup>! See the *Prelude*

*tahtadow* (you<sup>r</sup> find and accept the divine-guidance); let-say [you<sup>s</sup>]: rather Ebraheema's (Abraham's) sect <sup>w</sup>/faith<sup>w</sup> *ha'neefan*<sup>237</sup> (soundly-leaning [be]) and not was [be] of the *mushrekeena* (be-they who partner deities with Allah/ be-polytheists).

136. Let-say you<sup>z</sup>: we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to Ebraheema (Abraham), and Ismaela (Ishmael), and Is'haqa (Isaac), and Ya'qooba (Jacob), and the *As'batte*<sup>238</sup> (tribes-of-Jacob's grandsons), and what *oteya* (*had been accorded/given to*) Mosa (Moses) and Esa (Jesus), and what *oteya* the prophets from their Lord; not differentiate [we] among an *aba'den*<sup>239</sup> (a lone/any one) of them, and we (*are*) for Him Muslims.

137. Then if they<sup>z</sup> believed by like what you<sup>c</sup> believed by it<sup>s</sup> then *qad* (surely and affirmatively) *ehtadow* (they found and accepted the divine-guidance); and if they<sup>z</sup> diverted, so verily only they (*are*) in a conflict; so shall suffice<sup>240</sup> you<sup>g</sup> them<sup>241</sup> Allah; and He (*is*) The *Sa'meeo*<sup>242</sup> (The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer), The Omniscient.

138. Allah's *Ssebhata*<sup>w243</sup> (Allah's: religion/nuance/dye/nature)<sup>w</sup> and who<sup>a</sup> (*is*) *ahsa'no*<sup>244</sup> (perfecter and beautifuler) than Allah's *Ssebhata*<sup>w</sup>; and we (*are*) for Him worshippers.

139. Let-say [you<sup>s</sup>]: do you<sup>z</sup> mutually argue (*with*) us in Allah while He (*is*) our Lord and your<sup>n</sup> Lord; and for us (*are*) our works and for you<sup>b</sup> (*are*) your<sup>n</sup> works; and we (*are*) for Him *mukhlesona* (truly faithfuls).

140. Or say you<sup>z</sup>: verily/that Ebraheema (Abraham) and Ismaela (Ishmael), and Is'haqa (Isaac), and Ya'aqooba (Jacob) and the *As'batte* (tribes-of-Jacob's grandsons) were Jewish or Nassara (Christians); let-say [you<sup>s</sup>]: are you<sup>f</sup> knowinger or Allah; and who<sup>a</sup> (*is*) wronger<sup>245</sup> than whom<sup>p</sup> [be] concealed a testimony<sup>w</sup> he has from Allah; and Allah (*is*) not neglector *amma* (regarding) what you<sup>z</sup> work.

141. *Telka*<sup>w</sup> (far-that-it<sup>w</sup>/it<sup>w</sup>) (*is*) an *Ummaton*<sup>w</sup> (generation/people)<sup>w</sup> *qad* (already and affirmatively) ceded-she<sup>y</sup>; for it<sup>w</sup> what earned-she<sup>y</sup> and for you<sup>b</sup> what earned you<sup>c</sup>; and (*are*) not (*to be*) questioned you<sup>z</sup> *amma* (regarding) what they<sup>z</sup> were working.

تَتَذَكَّرُوا قُلْ بَلْ مَلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا  
أُنْزِلَ إِلَيْنَا مِنَّا وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وِإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا  
أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ  
النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ  
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ  
فَقَدْ أَهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي  
شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٩﴾  
قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ  
أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٤٠﴾  
أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ  
كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ ءَأَنتُمْ  
أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ  
شَهَادَةَ عِنْدَهُ مِن رَّبِّهِ اللَّهُ وَمَا اللَّهُ  
بَغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤١﴾  
تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا  
كَانُوا يَعْمَلُونَ ﴿١٤٢﴾

<sup>237</sup> The word “حنيفاً”=“ميلاً” is an adverbial construct, hence “leanly!” See إعراب القرآن، لمحمود صافي The “leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worship!

<sup>238</sup> The word “as'batte” with respect to the Jews is like the “tribes” with respect to the Arabs! See اللسان!

<sup>239</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>240</sup> The phrase “suffice you<sup>g</sup>” means Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.

<sup>241</sup> The “س” in “فسيكفيك” is closer/more imminent than “سوف” = “will!” See الدر المنثور، لـ أحمد الحلبي But in English there is no way to distinguish the effect of the “س” and “سوف” per se! So for the “س” shall, will be used!

<sup>242</sup> See the Lexicon attached to this Translation for this multi-meaning word “Same'o”=“السميع”

<sup>243</sup> The Arabic phrase “Ssibghata Allah,” is made up of two words: (a) “Ssibghata” literally meaning dye; (b) (1) creed, (2) religion, (3) creation of Allah.

<sup>244</sup> There is no English word for أحسن = *ahsano*! Both words perfecter and beautifuler are in their adjective senses!

<sup>245</sup> See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger!”

142. Shall say the mooncalves of the mankind: what diverted-/diverged them *a'n* (off) their *Qeblata*<sup>246</sup> (direction to face during Prayer)<sup>w</sup> which<sup>u</sup> they<sup>z</sup> were on it<sup>w</sup>; let-say [you<sup>s</sup>]: for Allah (are) the *masbrege* (sunrise's locus) and the *magbrebe* (sunset's locus); [He] divinely-guides whom<sup>p</sup> [He] wills to a *Sseratten* (road/way) straight.
143. And like *tha'leka* (afar-that-it)<sup>x</sup> We made you<sup>b</sup> an *Ummatan*<sup>w</sup> (generation/peoples)<sup>w</sup> *wasattan*<sup>247</sup> (just/middle), to you<sup>z</sup> be *shobada* (witnessers/testifiers) over the mankind, and the messenger[to]<sup>248</sup> be [be] a *sha'beedan* (witnesser/testifier) over you<sup>b</sup>; and not made We the *Qeblata*<sup>w</sup> (direction to face during Prayer)<sup>w</sup> which<sup>u</sup> you<sup>s</sup> were on it<sup>w</sup> except for Us (to) know<sup>249</sup> whom<sup>p</sup> *yatta'beo*<sup>250</sup> ([be] closely follows) the messenger of whom<sup>p</sup> [be] transposes<sup>251</sup> over his both heels<sup>252</sup>; and *en* (albeit) was-she<sup>y</sup> surely a big<sup>w</sup> except on whom<sup>r</sup> Allah divinely-guided; and not was Allah indeed to waste your<sup>n</sup> belief; verily Allah by the mankind (is) surely *Ra'oofon*<sup>253</sup> (iteratively Forbearer/Clement) *Raheemon* (iterative mercy Giver).
144. *Qad*<sup>254</sup> (iteratively and affirmatively) [We] see your<sup>t</sup> face's *taqalloba* (repetitive transpose) in the sky<sup>w</sup>; so surely We (shall) assuredly shift/divert you<sup>s</sup> to a *Qeblatan*<sup>w</sup> (direction to face during Prayer)<sup>w</sup> (which) [you<sup>s</sup>] delight it<sup>w</sup>; so let-shift/divert [you<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> The Sacred<sup>x</sup>; and whence you<sup>c</sup> were so let-shift/divert you<sup>z</sup> your<sup>n</sup> faces *shattra* it<sup>x</sup>; and verily who<sup>r</sup> *oto* (had been accorded they<sup>z</sup>) the book surely know they<sup>z</sup> that it<sup>x</sup> (is) the right<sup>x</sup> from their Lord; and not Allah (is) neglector *amma*<sup>255</sup> (regarding) what they<sup>z</sup> work.
145. And indeed *en* (if) *atyta* (came/brought you<sup>s</sup>) whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded/given) the book by every *Aya'ten*<sup>w</sup>

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْنَاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنْ كَانَ اللَّهُ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ﴿١٤٣﴾

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتُوَلِّينَا قِبْلَةَ تَرْضَاهَا قَوْلٌ وَمِنْ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ

<sup>246</sup> *Qeblah* means the direction to which a person faces; however, in *Islam* it is the direction to which *all* Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

<sup>247</sup> This word "*wasattan*" literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The "*wasat*" person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط=wasatt* of any thing is the *just/ideal/ best /middle* or *strongest* part of it; thus, the term "*wasat*" evolved to mean that the Muslims are *emplaced* to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin* virtue, and (c) *forbid* vice! Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers!

<sup>248</sup> The reason this "*to*" [is] in a bracket because it seems as if it is "*hidden*," like "*الضمير المستتر*"

<sup>249</sup> To "*know*" here, does *not* mean Allah needs to know, as if He does *not know*, *absolutely not*; because He knows *everything* and *any thing* before they happen, as *time* is *not a hinderance*. So, to "*know*" here means for the *accounting* with respect to the *doers* and *relevant others*, so that *no one* could ever claim other than the facts!

<sup>250</sup> See the *Lexicon* attached to this *Translation* for the distinction between "*تبع*" = *followed* and "*اتبع*" = *closely-followed*!

<sup>251</sup> The word "*ينقلب*" = "*they transpose*," means he *betook* himself *returning*!

<sup>252</sup> The phrase "*reverts over his two heels*" in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry*!

<sup>253</sup> The word "*رؤوف*" of "*الرافة*" which is more *intensive* than "*الرحمة*," as "*الرحمة*" = "*mercy*," which is kindness imparting delight to its recipient; while "*الرافة*" is *in addition* to "*الرحمة*" it involves *protecting* against any possible future undesirable happening to the recipient, i.e. *clemency*. Hence, "*الرافة*" is a *protective-mercy=clemency*. And "*رؤوف*" is multitudinous protective mercy doer or multitudinously clement. See *النتاج*!

<sup>254</sup> The particle "*Qad*" preceding a future tense means "*للتوكيد و التأكيد*" = "*iteratively and affirmatively*!" See *المعني*!

<sup>255</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "*عن*"



(sign/proof/ miracle) not followed they<sup>z</sup> your<sup>t</sup> *Qeblata*<sup>w</sup>; and not you<sup>s</sup> (are) surely their *Qeblata*<sup>w</sup> follower; and nor some (of) them surely a *Qeblata*<sup>w</sup> follower (of) some (others); and indeed *en (if) ettaba'a'ta*<sup>256</sup> (closely-followed you<sup>s</sup>) their *ahwa* (tendentious likings) from after what came (to) you<sup>s</sup> of the knowledge, verily you<sup>s</sup> (are) then surely of the *dha'lemeena*<sup>257</sup> (injustice-doers).

146. Whom<sup>t</sup> *aa'taynabum* (We accorded/given them) the book they<sup>z</sup> know him/it<sup>x258</sup> like they<sup>z</sup> know their sons; and verily, a team of them surely they<sup>z</sup> conceal the right while they<sup>z</sup> know.

147. The right (is) from your<sup>t</sup> Lord, so let not assuredly be [you<sup>s</sup>] of the dubitantes.

148. And for each (is) a directive<sup>w</sup>/behest<sup>w</sup> he (is) a turner (to) it<sup>w</sup>; so let-you<sup>z</sup> vie<sup>259</sup> (to gain) the *khayra'te* (desirables-traits of worthiness and goodness); wherever be you<sup>z</sup> *ya'a'tee* (brings/comes) by you<sup>b</sup> Allah together; verily Allah over every-thing (is) Omnipotent.

149. And from whence exited you<sup>s</sup> then let-turn/divert [you<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> [The] Sacred<sup>x</sup>; and verily it<sup>x</sup> (is) surely the right<sup>x</sup> from your<sup>t</sup> Lord; and not Allah (is) neglecter *amma*<sup>260</sup> (regarding) what you<sup>z</sup> work.

150. And from whence exited you<sup>s</sup> then let-turn/divert [you<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> [The] Sacred<sup>x</sup>; and whence indeed you<sup>c</sup> were, so let-turn/divert you<sup>z</sup> your<sup>n</sup> faces *shattra* it<sup>x</sup> albeit/for (i.e. so that) not be (for) the mankind over you<sup>b</sup> an argument<sup>w</sup> except whom<sup>t</sup> *dhalamo*<sup>261</sup> (they<sup>x</sup> wronged); so let-not *takhsshaw* (you<sup>t</sup> reverently-fear) them and *ikhshaw* (let-you<sup>t</sup> reverently-fear) Me; and to [I] conclude<sup>262</sup> My boon<sup>w263</sup> on you<sup>b</sup> [and] *la'alla*<sup>264</sup> (craving currently unavailable-deed that/perhaps) you<sup>b</sup> *tahtadona* (you<sup>t</sup> find and accept the divine-guidance).

151. Like what We sent in you<sup>b</sup> a messenger of you<sup>b</sup> [he] recites on you<sup>b</sup> Our *Aya'te*<sup>w</sup> (messages/Qur'anic statements) and *youzakke*<sup>265</sup> (he blessedly purifies/exculpates/swells/and

بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ  
بِتَابِعِ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ  
بِقِبْلَةٍ بَعْضٌ وَلَئِنْ أَتَيْتَهُمْ  
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ  
الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٦﴾

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا  
يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا  
مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ  
الْمُتَمَرِّينَ ﴿١٤٨﴾

وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيًا فَاسْتَبِقُوا  
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ  
اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ  
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ  
رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٥٠﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا  
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا  
يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا  
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ  
وَأَخْشَوْنِي وَلَئِنَّمَا بِنِعْمَتِي عَلَيْكُمْ  
وَلَعَلَّكُمْ تَتَّقُونَ ﴿١٥١﴾

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ  
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ

<sup>256</sup> See footnote 309 above for the distinction between “تبع”= followed and “اتبع”= closely-followed!

<sup>257</sup> The word “ظالم” in “ظالمون”= “ظالم”= “the injustice-doer,” as “الظالم”= “injustice!”

<sup>258</sup> The pronouns “he/it<sup>x</sup>” could refer to the truth, or to Mohammad (SAWS). Thus the pronouns “he/it<sup>x</sup>” could refer to either (A) Mohammad (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*! Most commentators on The Qur'an believe that the suffixed pronoun “he” referring to (A) while some others believe that it<sup>x</sup> refers to (B). That is why here we chose both!

<sup>259</sup> It must be pointed out here that the vying is not (a) to or (b) for, as both, “to” or “for,” would imply they are outside the good things; while in fact they are already within them, only they have to vie for higher-ranking position or achievements!

<sup>260</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

<sup>261</sup> See the *Lexicon* attached to this Translation for “ظالم”= “ظالم”= “injustice-doer” and “الظالم”= “wronger!”

<sup>262</sup> See the *Lexicon* attached to this Translation for the difference between “conclude” and “complete!”

<sup>263</sup> See the *Lexicon* attached to this Translation for “نعمة” (“boon”)

<sup>264</sup> For the words “عسى,” “لعل,” and “ليت” are special particles, for each refer to the *Lexicon* attached to this Translation!

<sup>265</sup> The “يزككهم” here means, and Allah is knower, [he] exculpates, and befits/suits! See *التفسير واللسان*!

befits/suits) you<sup>b</sup> and [he] teaches you<sup>b</sup> The Book, and the *bekmata*<sup>266</sup> (wisdom)<sup>w</sup> and [he] teaches you<sup>b</sup> what not you<sup>z</sup> were knowing you<sup>z</sup>. **وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٢١﴾**

152. So let-remember you<sup>z</sup> Me, [I] remember you<sup>b</sup>; and let-you<sup>z</sup> thank for Me and let-not *takeforoona*<sup>267</sup> (unbelieve/ be-ungrateful you<sup>z</sup> towards Me).

**فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٢٢﴾**

153. O, you who<sup>r</sup> they<sup>z</sup> believed: let-you<sup>z</sup> seek assistance by the patience and the Prayer<sup>w</sup>; verily Allah (is) with the *ssabereena* (people of patience).

**يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٢٣﴾**

154. And let-not say you<sup>z</sup> for whom<sup>p</sup> (to be) killed [he] in Allah's path<sup>268</sup> decedents; rather (be-they are) *ahya'on*<sup>269</sup> (quick-/ living/ alive-people); [and] but not perceive you<sup>z</sup>.

**وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٢٤﴾**

155. And verily We (shall) assuredly<sup>270</sup> *nablow* (charge/essay) you<sup>b</sup> by a thing of the fear<sup>271</sup> and the hunger, and a diminution of: the possessions and the selves<sup>w</sup> and the *thamara'te*<sup>w</sup> (trees/ plant-crops/ fruits)<sup>w</sup>; and *bashshe're*<sup>272</sup> (let-tell you<sup>s</sup> pleasant tidings) the *ssa'bereena* (people of patience).

**وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَنَبِّشِرُ الصَّابِرِينَ ﴿١٢٥﴾**

156. Who<sup>r</sup> if betided-she<sup>y</sup> them a disaster<sup>w</sup> said they<sup>z</sup>: verily we (are) for Allah and to Him verily we (are) returnees<sup>273</sup>.

**الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٢٦﴾**

157. Those on them (are) prayers<sup>w</sup><sup>274</sup> from their Lord and a mercy<sup>w</sup> and those they (are) the *muhtadoona*<sup>275</sup> (be-they who found and accepted the divine-guidance).

**أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٢٧﴾**

158. Verily the *Ssafa* and the *Marwata*<sup>276</sup> (are) of Allah's rites; so whoever [he] pilgrimaged (to) The House or *e'atamra*<sup>277</sup> (he did the lesser pilgrimage) then no *jonaha*<sup>278</sup> (sin) (is) on

**﴿١٢٨﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ**

<sup>266</sup> The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekmah"! It's the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the Lexicon attached to this Translation, for an exposition!

<sup>267</sup> The word "تَكْفُرُونَ" has "نِ الْوَقَايَةِ" and "الْيَاءُ الْمَحْذُوفَةُ مَفْعُولٌ بِهِ" and "وَفِي الْكَلَامِ حَذْفُ مُضَافٍ إِلَيْهِ" that is let-not be you ungrateful for My boon! See إعراب القرآن، لمحمود صافي!

<sup>268</sup> Many translators translate: "فِي سَبِيلِ اللَّهِ" = literally, "in the path of Allah, "as in the cause of Allah." The first choice is more to the textual diction in the Ayah, although interpretively speaking "cause" is remotely acceptable.

<sup>269</sup> The word "أَحْيَاءٌ" is subjective, masculine, plural noun! It means: be-they who are alive! The word "quicks" mean "أَحْيَاءٌ" as in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary!

<sup>270</sup> The "ل" in "لَنَبْلُوَنَّكُمْ" is a juratory "ل" = "لِ الْقَسَمِ" amounting to = "لِ التَّكْيِيدِ" i.e. affirmation, expressed by "assuredly"!

<sup>271</sup> By scholarly Arabic the word: "الْخَوْفُ" = "الْقَتْلُ" See تاج العروس and اللسان!

<sup>272</sup> The word *bashshe're* = "بَشِّرْ" has no English equivalent *per se*! So, we resort to transliteration and parenthetical explanation! It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients! As some times "grievous" tidings could be the case! Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them!

<sup>273</sup> The part of this Generous Ayah that states: "Verily we for Allah and to Him we are returnees" is called "do'a al-esterja'a," meaning "the prayer of seeking the refuge," which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once "do'a al-esterja'a" is remembered and recited in whatever personal predicament happens to befall one, the Hadeeth says that Allah will alleviate the plight in progress and replace it with some thing far better and delightful!

<sup>274</sup> "Prayer" from Allah on any one means: Allah's granting of His forgiveness and mercy plus extending His compassion and blessing to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

<sup>275</sup> See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoona" / "muhtadeena!"

<sup>276</sup> The *Ssafa* and the *Marwa* are twain small hills next to the Ka'abah. The pagan-Arabs were performing rituals around the twain hills.

<sup>277</sup> The word "E'atamara" means made "Umrah," which is referred to as the "lesser pilgrimage" i.e. visiting of The Sacred House in Makkah outside the normal Hajj (Pilgrimage) time/ceremonies.

<sup>278</sup> See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself! So, no "جَنَاحٌ" = no sin or no-inclination to sin!

him to *yatta'wanfa*<sup>279</sup> (*iteratively circumambulate* [he]) by them both; and whoever [he] volunteered *khayran* (*prescribed extra worships*), verily Allah (*is*) Thanker, Omniscient.

عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

159. Verily who<sup>r</sup> they<sup>z</sup> conceal what We descended of the evidences-she<sup>v</sup> and the divine-guidance<sup>x</sup> from after what We manifested it<sup>x</sup> for the mankind in The Book, those curses them Allah and curse them the cursers.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ ﴿١٥٩﴾

160. Except whom<sup>r</sup> they<sup>z</sup> repented and they<sup>z</sup> mended and they<sup>z</sup> manifested, then those [I] (*shall*) relent on them; and I am The *Tanwabo* (*iterative Relent*) *Ar-Rabeemo* (*The iterative mercy Giver*).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

161. Verily who<sup>r</sup> unbelieved they<sup>z</sup>, and died they<sup>z</sup> while (*being*) unbelievers, those on them (*is*) Allah's curse<sup>w</sup> and the angels' and the mankind's wholes [*too*].

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

162. Immortals they<sup>z</sup> (*are*) in it<sup>w280</sup>; neither (*to be*) lightened a'n<sup>281</sup> (*off*) them the torment, and nor they (*are to be*) reprieved.

خَالِدِينَ فِيهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

163. And your<sup>a</sup> *Elabo* (*Deity*) (*is*) One *Elabon* (*Deity*); there (*is*) no *Elaba* (*Deity*) except Him, *Ar-Rahmano*, *Ar-Rabeemo* (*The multitudinous mercy Giver*).

وَالنُّهْكَمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

164. Verily in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation, and successive varying (*of*) the day and the night, and the *fol'ke*<sup>x</sup> (*ship/ships*)<sup>x</sup> which<sup>u</sup> [runs/run]<sup>w</sup> in the sea by what benefits the mankind, and what Allah descended from the Heaven<sup>w</sup> of water<sup>x</sup> so [He] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death, and disseminated [He] in it<sup>w</sup> of every *dabba'ten*<sup>282</sup> (*she-moving-creature*), and variegating the winds<sup>w</sup> and the *saba'be*<sup>283</sup> (*gliding-clouds*) the *musakhkha're*<sup>284</sup> (*that which is driven*) between the Heaven<sup>w</sup> and the Earth<sup>w</sup>, surely (*are*) *Aya'ten*<sup>w</sup> (*messages/signs/proofs*) for a cerebrating people.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرَى فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَنَبَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

165. And of the mankind who<sup>p</sup> *yattakhetho*<sup>285</sup> ([he] *takes and presumes*) of lesser<sup>286</sup> than/without Allah compeers; they<sup>z</sup>

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ

279 The word "طَوَّفَ" has two distinct meanings: (1) *iteratively circumambulate*, and (2) *fill-up the place*, as that of "الطوفان" which fills up the place to *overflowing*! See اللسان! However, the current rites, the *hurried* ambulation (*rapid movement*) is *between* the *Ssafa* and the *Marwa*, is called "*Sa'ey*." So, perhaps, and Allah knows best, this "*circumambulating*" is in the sense of *filling-up* in between the *Ssafa* and the *Marwa*, by their *group gatherings*!

280 The pronoun "it<sup>w</sup>" could refer to the curse or to Hell, the *punishment* for the curse, *all are feminine* in Arabic.

281 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

282 For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "*she-creature*" but it does not have *apparent motility*!

283 The word "سحاب" versus "غيم," is that the "سحاب هو ينسحب" i.e. *glides* itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "إسحابية" Whereas the "غيم" *appears stationary*! انظر اللسان!

284 The word "*musakhkhar*" is a *singular objective noun*, with *no* English equivalent *per se*, as almost always for *objective nouns*! "*musakhkhar*" means: that which is *driven*!

285 The word "اتَّخَذَ" from "إِتْخَاذٌ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ," as stated in لسان العرب, therefore, "اتَّخَذَ" is *always* taking and *presuming* some thing about what was taken! Thus, it is *not* just the mere *taking*!

286 The phrase "*lesser than*" *explicitly* states the obvious fact which "*instead of*" might hide, that whatever is taken is *lesser* than Allah! Therefore, why take that *lesser* entity for a compeer to Allah?



love them as love (of) Allah, while who<sup>r</sup> believed they<sup>z</sup> (are) harder love for Allah; and if<sup>287</sup> (were to) see who<sup>r</sup> *dhalamo*<sup>288</sup> (they<sup>r</sup> wronged) *edh* (when) they<sup>z</sup> see the torment, that the strength<sup>w</sup> together (is) for Allah, and that Allah (is) severe in the torment.

اللَّهُ أَنْدَادًا أَحَبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ  
ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ  
ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ  
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٦﴾

166. *Edh* (when) disavowed who<sup>r</sup> *ettobe'o*<sup>289</sup> (they<sup>r</sup> who had been closely- followed) of whom<sup>r</sup> *ettaba'o* (they<sup>r</sup> who closely-followed), and saw they<sup>z</sup> the torment, and *taqatta'at* (iteratively-severed-she<sup>v</sup>) by them the means<sup>290</sup>.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ  
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ  
الْأَسْبَابُ ﴿١٦٧﴾

167. And said who<sup>r</sup> *ettaba'o* (they<sup>r</sup> who closely-followed) had that for us another recurrence<sup>w291</sup> then we (shall) disavow [of] them as they<sup>z</sup> disavowed [of] us; like *tha'leka* (afar-that-it) \* Allah shows them their works *basara'ten*<sup>w292</sup> (ardent contritions)<sup>w293</sup> on them; and not they surely (are) exiting from The Fire<sup>w</sup>.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كَرَّةٌ  
فَنَتَّبَرَأَ مِنْهُمُ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ  
يُريهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ  
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٨﴾

168. O, you the mankind: let-eat you<sup>z</sup> from what (is) in the land <sup>w</sup>-/Earth<sup>w</sup> (as) goodly legitimate, and let-not *tatta'be'o*<sup>294</sup> (you<sup>r</sup> closely-follow) the steps<sup>w</sup> of [the] Satan; verily he (is) for you<sup>b</sup> a foe<sup>295</sup> manifest.

يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ  
حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٩﴾

169. Verily only, [he] commands you<sup>b</sup> by the ill and the profanity<sup>w296</sup> and that you<sup>z</sup> say on Allah what not you<sup>z</sup> know.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن  
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾

170. And if (had been) said for them: *ettab'eo* (let-you<sup>z</sup> closely-follow) what Allah (had) descended; said they<sup>z</sup>: rather *natta'be'o* ([we] closely-follow) what *alfayna* (we commonly found) on it<sup>x</sup> our fathers; even while albeit<sup>297</sup> their fathers not were cerebrating a thing, and nor *yahtadoona* (be-they who find and accept the divine-guidance).

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ  
قَالُوا بَلَىٰ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ  
ءَابَاءَنَا أُولَئِكَ كَانُوا ءَابَاءَهُمْ لَا  
يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

171. And a parable/example (of) whom<sup>r</sup> unbelieved they<sup>z</sup> (is) like a parable/example (of) whom<sup>x</sup> *yan'ego* ([he] squawks-/bawls) by what not hears except an invocation/prayer and an afar-calling<sup>298</sup>: *ssommon*<sup>299</sup> (deaf people), *bokmon* (born

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي  
يَنعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ﴿١٧٢﴾

<sup>287</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See هشام، ابن هشام

<sup>288</sup> See the *Lexicon* attached to this Translation for “ظالم”=“injustice-doer” and “أظلم”=“wronger!”

<sup>289</sup> See the *Lexicon* attached to this Translation for the distinction between “تبع”=[he] followed and “اتبع”=[he] closely-follow!

<sup>290</sup> The word “means” here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

<sup>291</sup> The word “recurrence” here means another chance!

<sup>292</sup> The word “حسرة”=“أشد الندم” see التاج! Thus we qualify the word “contrition” by ardent to intensify contrition!

<sup>293</sup> Ibid!

<sup>294</sup> See footnote 349 above regarding: “[he] closely-followed!”

<sup>295</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان!

<sup>296</sup> The word used is “الفحشاء”=the noun of “فاحشة” See التاج! And “الفحشاء”=“profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>297</sup> The construct “أولو” is made up of three distinct components: (1) “الاستفهام الاستنكاري”=disapprobatory interrogative, (2) “الحالية”=adverbial=“while,” and (3) “لو”=conditional particle=“albeit!” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious! For (3) “albeit” seems to me very appropriately self-explanatory!

<sup>298</sup> The words “دعاء”=calling for the near-by, and “نداء”=calling the afar! For lack of better words, I chose: “invocation” or “prayer” for “دعاء” and “afar-calling” for the “نداء”

*dumb-mute people*), *omyon* (*blind people*); so they<sup>300</sup> reason not.

172. O, you who<sup>r</sup> they<sup>z</sup> believed: let-eat you<sup>z</sup> of the goodies<sup>w301</sup> (*of*) what *razaqna* (*We provided/allotted*) you<sup>b</sup> and let-thank you<sup>z</sup> Allah, *en*(*if*) you<sup>c</sup> were *eyyaho*<sup>302</sup> (*indeed particularizing Him*) worship you<sup>z</sup>.

173. Verily only, [He] forbade on you<sup>b</sup> the carrion<sup>w</sup> and the blood, and the swine's flesh <sup>x</sup> and what (*had been*) invoked by it<sup>x</sup> for other than Allah; so whomever [he] (*had been*) forced (*by necessity*), neither (*is*) a *baghen* (*selfish envier/-transgressor* [he]) nor a transgressor [he], then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*).

174. Verily who<sup>r</sup> they<sup>z</sup> conceal what Allah (*had*) descended of the book, and they<sup>z</sup> purchase by it<sup>x</sup> a little price, those not eat they<sup>z</sup> in their bellies except the fire<sup>w</sup> and not speaks (*to*) them Allah The *Qeyamater's*<sup>w</sup> (*Judgment's*) Day, and not *youzakekey*<sup>303</sup> ([He] *blessedly: exculpates/befits/suits*) them, and for them (*is*) a painful torment.

175. Those who<sup>r</sup> they<sup>z</sup> purchased the misguidance<sup>w</sup> by the divine-guidance<sup>x</sup> and the torment<sup>x</sup> by the forgiveness<sup>w</sup> so what *assbarahum*<sup>304</sup> (*how patiently had become he-they*) on The Fire<sup>w</sup>.

176. *Tha'leka* (*afar-that-it*) <sup>x</sup> (*is*) because that Allah *naazzala*<sup>305</sup> (*repetitively descended*) The Book by the right and verily who<sup>r</sup> they<sup>z</sup> differed in The Book surely (*are*) in an afar conflict.

177. Not the *berra* (*just and dutiful*) (*is*) that you<sup>z</sup> turn/diverge your<sup>n</sup> faces towards the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) [and,] but the *berra* (*is*): who<sup>p</sup> [he] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([he] *gave/-accorded*) the possession<sup>x</sup> over his love (*of*) it<sup>x</sup> / Him<sup>306</sup> (*to*) the kin possessors, and the orphans, and the poor<sup>307</sup>, and

صُمُّ بَكْمٌ عُمَى فَهُمْ لَا يَعْقِلُونَ ﴿٧١﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَكُمْ وَأَشْكُرُوا لِلَّهِ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٧٢﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٧٣﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلِيلَةَ بِالْهَدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿٧٥﴾

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٧٦﴾

لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَىٰ

<sup>299</sup> The words “صُمُّ، بَكْمٌ، عُمَى” all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural is except to associate the respective word with a plural noun people! Hence, this transliteration!

<sup>300</sup> The analogy here is that calling on the unbelievers is like a shepherd calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some near by animals may hear but responding is another matter; however, others (far away) animals may not hear at all! In this analogy the unbelievers are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are “deaf, dumb, and blind; thus, they reason not.”

<sup>301</sup> The word “طَيِّبَات” = “goodies” = “goodies<sup>w</sup>” = a feminine gender means any thing delectable and legitimate!

<sup>302</sup> The word “إِيَّاهُ” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

<sup>303</sup> The word “يُزَكِّيهِمْ” that's, and Allah is knowinger, [He] exculpates, befits/suits and blesses! See التفاسير واللسان!

<sup>304</sup> This is to imply, and Allah knows best, that how bold those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word “أَصْبَرُ” is “فعل ماض جامد مبني للتعجب” = aplastic verb, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي

<sup>305</sup> That is piecemeal, according to the situation at hand, completing it within about 23 years!

<sup>306</sup> There is another interpretive reading of “Him” instead “it.” The “Him” implying Allah, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

<sup>307</sup> For the words “مَسَاكِين” versus “فُقَرَاء”، see the Lexicon attached to this Translation for the distinction! The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people”

حُبِّهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ  
فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَالْمُؤُوفُونَ بِعَهْدِهِمْ إِذَا  
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ  
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ  
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

يَتَّيِبُهُا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ  
الْقِصَاصُ فِي الْقَتْلِ الْحَرْبُ بِالْحَرْبِ  
وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأُنْثَى فَمَنْ  
عَفَى لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ  
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ  
تُخَفِّفُ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ  
أَعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي  
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٦﴾

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ

<sup>320</sup> The word “حضر” means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows *when* and *where* to



of you<sup>b</sup> *en (if)* [he] left *khayran* (lawful: possessions/ desirables) the will<sup>w</sup> (*is*) for both the begetters (parents) and the closest-kins by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim), an (absolute)-right<sup>321</sup> on the *muttaqeena* (reverential guarders against Allah's displeasure).

الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ  
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُتَّقِينَ ﴿٣١﴾

181. So whoever [he] substituted it<sup>x</sup> after what [he] heard it<sup>x</sup> then verily only its<sup>x</sup> sin (*is*) on whom<sup>r</sup> they<sup>z</sup> substitute it<sup>x</sup>; verily Allah (*is*) *Sa'meeon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا  
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ ﴿٣٢﴾

182. So whoever [he] feared/knew<sup>322</sup> of a bequeather *janafan* (intentional unjust-swerving in the will) or a sin then [he] reconciled among/between them, then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا  
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴿٣٣﴾

183. O, you who<sup>r</sup> they<sup>z</sup> believed (*had been*) written on you<sup>b</sup> the fasting<sup>x</sup> as (*if had been*) written on whom<sup>r</sup> of before you<sup>b</sup> *la'allā* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tattaqoona*<sup>323</sup> (you<sup>r</sup> reverentially guard not to displease Allah).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ  
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٣٤﴾

184. Days *ma'adoda'ten*<sup>w</sup> (a few/ countables)<sup>w</sup> so whoever of you<sup>b</sup> [was]: ill or on a travel, then a number<sup>w324</sup> of other days; and on whom<sup>r</sup> *youtteygo* ([they<sup>z</sup>] endure/ with hardship fast) it<sup>x</sup> a ransom<sup>w</sup> *tta'aamo*<sup>x</sup> (wheat/ edible/ food-grains) <sup>x</sup> (to) a poor; so whoever [he] volunteered *khayran* (increased the ransome<sup>w</sup>) so it<sup>x</sup> (*is*) *khayron* (choicer/ superior/ worthier) for him; and *en (if)* you<sup>z</sup> fast (*if is*) *khayron* for you<sup>b</sup> if you<sup>c</sup> were knowing.

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ  
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ  
أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ  
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ  
خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٣٥﴾

185. Month (of) *Ramadhan*<sup>x</sup> which<sup>x</sup> (*is*) in it<sup>x</sup> (*had been*) descended The Qur'an, a divine-guidance<sup>x</sup> for the mankind, and evidences-she<sup>ym</sup> of the divine-guidance<sup>x</sup> and the Criterion<sup>325</sup>; so whoever of you<sup>b</sup> witnessed (*lived/coexisted*) the month<sup>x</sup> so let fast it<sup>x</sup> [he]; and whoever [he] [was]: ill or on a travel, then a number<sup>w</sup> of other days; Allah wants by you<sup>b</sup> the ease and not wants [H] by you<sup>b</sup> the *usra* (hardship/ difficulty); and to complete the *eddata*<sup>w</sup> (prescribed-period) <sup>w</sup> and to *toka-bbero*<sup>326</sup> (to say: *Allaho Akbar*) Allah over what [He] divinely-guided you<sup>b</sup> and *la'allā* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> thank you<sup>z</sup>.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ  
الْقُرْءَانُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ  
الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمْ  
الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا  
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ  
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ  
بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ  
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ  
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

186. And if asked you<sup>s</sup> My *eba'de* (worshippers/ submitters- / slaves) *a'nney*<sup>327</sup> (about Me), so verily I am near; [I] answer

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

attend his class! In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present!

321 The Arabic text says: "حَقًّا," not "حَقًى," i.e. the word "حَقًّا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

322 The word "خَافَ" carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

323 See the Lexicon attached to this Translation for both "tattaqoona" and "taqwa!"

324 That is equal to the number of days not fasted.

325 The word "Criterion" means a distinctive Law, i.e. the Law that separate right from wrong, such as that which was give to Mosa (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the "Criteria."

326 The word "tokabbero" = "تَكْبَرُوا," that is to say: "الله أكبر" = *Allaho Akbar* = Allah is bigger, i.e. Allah is bigger than anything else, and/or Allah is antecedent to/ predates everything! Such expression should be said on the day of Eid = Festivity!

327 See the Lexicon attached to this Translation regarding "عن!"

the prayer's/invoker's prayer<sup>w</sup>/invocation<sup>w</sup> if [he] prayed-for/invoked [Me]; so let *yestajeebo*<sup>328</sup> (they<sup>z</sup> compliantly-answer) for Me and let believe they<sup>z</sup> by Me, *la'alla* (craving currently unavailable deed that, perhaps) they, *yarshodona*<sup>329</sup> (they exercise maturity-discernment and adherence to what is right).

أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يَرْشُدُونَ ﴿٣٢٩﴾

187. (Had been) legitimized for you<sup>b</sup> night (of) the fasting the *rafatho*<sup>330</sup> (sexual intercourse, talk about sex, intimacies leading to sex) to your<sup>n</sup> women; they<sup>y</sup> (are) *lebason*<sup>331</sup> (reposefulness/-spouse/chasteness) for you<sup>b</sup> and you<sup>f</sup> (are) *lebason* for them<sup>y</sup>; Allah knew surely you<sup>b</sup> were *takehtanona*<sup>332</sup> (committing perfidy to) your<sup>n</sup> selves<sup>w</sup>; so [He] relented on you<sup>b</sup> and [He] pardoned a'n (regarding)<sup>333</sup> you<sup>b</sup>; hence, now *ba'shero*<sup>334</sup> (let-you<sup>z</sup>: mutually touch their bare-skin, engage in sexual intimacy<sup>x</sup> or its<sup>x</sup> foreplay) them<sup>y</sup> and *ebtagho*<sup>335</sup> (let-earnestly quest you<sup>z</sup>) what Allah wrote for you<sup>b</sup>; and let-eat you<sup>z</sup> and let-drink you<sup>z</sup> until manifests for you<sup>b</sup> the white thread from the black thread of [the] dawn; afterwards let-conclude you<sup>z</sup> the fasting to the night, and let not *toba'shero* them<sup>y</sup> while you<sup>f</sup> (are) anchorites<sup>336</sup> in the mosques; *telka*<sup>w</sup> (she-that-afar-it / those) <sup>w</sup> (are) Allah's limits<sup>w</sup>; so let-not near it<sup>w</sup> you<sup>z</sup>; like *tha'leka* (afar-that-it) <sup>x</sup> Allah manifests His *Aya'te*<sup>w</sup> (messages) for the mankind *la'alla* (craving currently unavailable deed that, perhaps) they, *yattaqoona* (they reverently guard not to displease Allah).

أَحْلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى  
نَسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ  
لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ  
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ  
فَالْعَنَ بَشِيرُوهُنَّ وَابْتَغُوا مَا كَتَبَ  
اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ  
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ  
الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْآلِ  
وَلَا تُبَشِّرُوهَا وَأَنْتُمْ عَاكِفُونَ فِي  
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا  
كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ  
لَعَلَّهُمْ يَتَّقُونَ ﴿٣٣٠﴾

188. And let-not you<sup>z</sup> eat\* your<sup>n</sup> possessions<sup>w</sup> among you<sup>b</sup> by the falsehood<sup>x</sup> and (let-not) *todlo* (you<sup>z</sup> utter/ articulate) by it<sup>w</sup> to the rulers to you<sup>z</sup> eat *fa'reeqan* (band/portion) of the mankind's possessions by the sin, while you<sup>f</sup> know.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ  
وَتَذُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا  
فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ  
تَعْلَمُونَ ﴿٣٣١﴾

189. Ask you<sup>g</sup> they<sup>z</sup> a'n (regarding) the new-moons<sup>w</sup>; let-say [you<sup>s</sup>]: it<sup>w</sup> (all are) appointments for the mankind and the *Hajj* (pilgrimage); and not the *berro* (that which is just and dutiful)

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ  
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ

<sup>328</sup> The word "يستجيب" is rooted in "استجاب," meaning: favorably/compliantly responded, not just responded! See الهادي

<sup>329</sup> See the Lexicon attached to this Translation for the word الرشد!

<sup>330</sup> The word "رفث" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

<sup>331</sup> The word "لباس" has myriads of linguistic as well as figurative meanings! Any and perhaps most if not all of them could apply in this locution: "they<sup>y</sup> are a *lebason* (spouse, reposefulness, chasteness, usufruct, gratification) for you<sup>n</sup> and you<sup>f</sup> (are) *lebason* for them<sup>y</sup>!" As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, vis-à-vis heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (personal reverential guarding against Allah's displeasure)! See البصائر واللسان!

<sup>332</sup> The word "*takehtanona*," "you commit perfidy" for the Arabic word "يختانون" is meant to show that "يختانون" is different than "يخونون" as "يخونون" is simple "cheating;" but "يختانون" is much stronger, as it means cheating on some thing one is entrusted to guard! I know of no English word for "يختانون" per se!

<sup>333</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>334</sup> The word "باشر" = "لامس من غير حاجز" has many meanings, among them: (1) mutually touched the bare-skin without any barrier; and (2) "باشر" = "لامس" the man's bare body touched the bare body of the female; and (3) "باشر" = "لامس" means commenced performing a specific function! And so "المباشرة" = "الملامسة" is a figurative speech or metonymy for intimate sexual relation!

<sup>335</sup> The word "ابتغوا" is based on the word "ابتنى" = "طلب حثيثا" meaning: earnestly-quested!

<sup>336</sup> The word "anchorites" = "عاكفون" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

\* Here "eat" means legitimize/make legitimate! أكل مال الغير = اجتاز له لنفسه = ate other's funds legitimized other's funds for own self!

(is) by that *ta'ato* (you<sup>z</sup>: come-to/self-bring) the houses from its<sup>w</sup> backs; [and,] but the *berra*<sup>337</sup> (=berro) (is) who<sup>p</sup> [he] *ettaqa*, (he had reverentially guarded not to displease Allah); and *aa'to* (let-you<sup>z</sup> come to/self-bring) the houses from its<sup>w</sup> (front) doors; and *ettaqa* (let-you<sup>z</sup> reverentially guard not to displease) Allah, *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> prosper.

بَانَ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْآيَةَ مَنْ اتَّقَى وَأَتُوا الْبُيُوتَ  
مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿١٩١﴾

190. And let-mutually fight you<sup>z</sup> in Allah's path whom<sup>r</sup> they<sup>z</sup> mutually fight you<sup>z</sup>; and let-not transgress you<sup>z</sup>; verily, Allah likes not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ  
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُعْتَدِينَ ﴿١٩٠﴾

191. And let-kill them you<sup>z</sup> whence *tha'qestomohum*<sup>338</sup> (grabbed them you<sup>r</sup>); and let-exit them you<sup>z</sup> from whence they<sup>z</sup> (had) exited you<sup>b</sup>; and the *fitna'to*<sup>339</sup> (unbelief/sinful/immoral/unpraised deed/say)<sup>w</sup> (is) harder than the killing; and let-not you<sup>z</sup> mutually fight them at The Sacred<sup>x</sup>[The] Mosque<sup>x</sup> until they<sup>z</sup> mutually fight you<sup>b</sup> in it<sup>x</sup>; so *en* (if) they<sup>z</sup> mutually fought you<sup>b</sup> then you<sup>z</sup> kill them; like *tha'leka* (afar-that-it)<sup>x</sup> (is) the unbelievers' requital.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ  
وَأَخْرَجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا  
تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى  
يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ  
كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

192. Then *en*(if) desisted they<sup>z</sup> so verily Allah (is) *Ghafooron* (iterative Forgive), *Raheemon* (multitudinous mercy Giver).

فَإِنْ أَنْتَهِوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

193. And let-mutually fight them you<sup>z</sup> until/so-that not (there) be a *fitnaton*<sup>w</sup> (unbelief/engaging in sinful/immoral/unpraised deed/say)<sup>w</sup> and the religion be for Allah; so *en*(if) desisted they<sup>z</sup> then no aggression except on the *dha'lemeena*<sup>340</sup> (injustice-doers).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهِوا فَلَا  
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

194. The month [the] sacred by the month [the] sacred, and the (divine) proscriptions<sup>341</sup> (are) *Qessasson* (Lawful: retribution/retaliation for equality); so whoever aggressed [he] on you<sup>b</sup> so let-aggress you<sup>z</sup> on him by like what aggressed [he] on you<sup>b</sup>; and *ettaqa* (let you<sup>z</sup> reverentially guard not to displease) Allah; and let-know you<sup>z</sup> that Allah (is) with the *mut'tageena* (reverential guarders against Allah's displeasure).

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ  
وَالْحَرُمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى  
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا  
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

195. And let-expend you<sup>z</sup> in Allah's path; and let-not cast you<sup>z</sup> by your<sup>n</sup> hands<sup>w</sup> to the *tabloka'te*<sup>342</sup> (any thing that

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا

<sup>337</sup> *Al-berra / Al-berro* are same, only the Arabic grammar makes the difference in the nunation.

<sup>338</sup> The word “*ثَقِفْتُمُوهُمْ*” rooted in “*ثَقَفَ*” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “*أَدْرَكَهُ بِبَصَرِهِ لِحَدَثَةٍ فِي النَّظَرِ*”, “*ظَفَرَ بِهِ*”, “*صَادَقَ*”, respectively! See *اللسان والبصائر* and *اللسان*! I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting”!

<sup>339</sup> The word “*fitnah*” has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word “*fitnah*” means unbelief.

<sup>340</sup> The word “*ظالم*” in “*فَاعِلُ الظلم*” = “*ظالمون*” = “the injustice-doer,” as “*الظالم*” = “injustice!”

<sup>341</sup> The word “*الحرمت*” = “the divine proscriptions!” See *اللسان والقرطبي*!

<sup>342</sup> The word “*the-tabloka'te*” = “*التهلكة*” has no English equivalent *per se*, as it means: *any thing* that can be considered as “*causing or leading to perdition!*” However, many people tend to emphasize and almost stop at the apparent linguistic meaning of this great *Ayah*, in the sense of urging people not to cast their power = “*أَيْدٍ*” to their own perdition! For example: jumping from unreasonable height, not praying, engaging in an ill-treatment of the parent, etc! Such understanding, although not far-fetched, in fact such *Ayah* falls mostly in the category of urging people to expend in the cause of Allah, “in the way of Allah!” = “*Jehad*” = “*الجهاد*!” The whole expression: “and let not cast you<sup>z</sup> by your<sup>n</sup> hands<sup>w</sup> to the *tabloka'te* (any thing that causes or leads to perdition)” means do not cause damage to your selves by your own power (“your<sup>n</sup> hands”) through abstaining from expending in the cause of Allah (i.e. the *Jehad*) or (withdrawing from a *Jehad* in progress). Such an abstention or a withdrawal really tantamounts to “*the-tabloka'te*,” thus, it is self-damaging and leading to self-perdition!



causes/ leads to perdition)<sup>w</sup>; and *abseno* (let-[you<sup>f</sup>] render meritorious deeds); truly Allah loves the benefactors.

بَأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ  
اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٣٤٣﴾

196. And let-conclude you<sup>z</sup> the *Hajja* (greater<sup>343</sup> pilgrimage) and the *Umrata*<sup>344</sup> (the lesser pilgrimage)<sup>w</sup> for Allah; so *en* (if) (had been) constrained you<sup>c</sup> then whatever *istaysara* (is easily-availed) of the *bad'ye* (sacrificial animals)<sup>x</sup>; and let-not shave you<sup>z</sup> your<sup>n</sup> heads until the offering<sup>x</sup> reaches<sup>345</sup> its<sup>x</sup> place (of sacrifice); then whoever of you<sup>b</sup> [was]: ill or by him an annoyance of his head, then a ransom<sup>w</sup> of a fasting<sup>x</sup> or a charity<sup>w</sup> or *nosoken*<sup>346</sup> (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering)<sup>x</sup>; then if felt-secured you<sup>c</sup> then whoever [he] delighted (himself) by the *Umrat'e*<sup>w</sup> to the *Hajja*<sup>x</sup> then whatever *istaysar* of the *bad'ye*<sup>x</sup>; then whoever [he] found not then fasting<sup>x</sup> three days in the *Hajje*<sup>x</sup> and seven if/when returned (home) you<sup>c</sup>; *telka*<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) ten complete (days); *tha'leka* (afar-that-it)<sup>x</sup> (is) for whom<sup>p</sup> [he] was not his family vicinages (of) The Mosque<sup>x</sup> [The] Sacred<sup>x</sup> and *ettaqo* (let you<sup>r</sup> reverently guard not to displease) Allah, and let-know you<sup>z</sup> that Allah (is) hard (in) the punishment.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ  
أَحْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ  
وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ  
مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ  
أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ  
أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أُمِنْتُمْ  
فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ  
مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٍ  
ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَعَةً إِذَا  
رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ  
لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ  
الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ﴿٣٤٤﴾

197. The *Hajjo*<sup>x</sup> (pilgrimage)<sup>x</sup> (are) *ash'buron*<sup>347</sup> (months)<sup>x</sup> *ma'alo-*  
*ma'ton*<sup>w</sup> (already: countables/ known)<sup>w</sup>; so whoever [he] fore-  
ordained in them<sup>y</sup> the *Hajja*, then neither *rafatha*<sup>348</sup> (sexual  
intercourse/ talk about intercourse/ action leading to it), nor  
*fosooqa*<sup>349</sup> (rebellion vis-à-vis Allah's command), nor a  
disputation in the *Hajje* (pilgrimage); and what you<sup>z</sup> do of  
*khayren*<sup>x</sup> (lawful: goodness/ desirables) Allah knows it<sup>x</sup>; and let-  
cater you<sup>z</sup> (your selves); so verily *khayra* (choicer/ superior-  
/ worthier) (of) the *za'de* (traveler's stock of provision) (is) the  
*taqwa*<sup>w</sup> (having sufficient *za'de* for the Hajj)<sup>w</sup> and *ettaqo'ne*<sup>350</sup> (let  
reverently guard you<sup>r</sup> against My displeasure), O possessors (of)  
the *alba'be*<sup>351</sup> (hearts-intellects).

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ  
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ  
وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ  
خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ  
الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي  
الْأَلْبَابِ ﴿٣٤٥﴾

198. Not on you<sup>b</sup> a *jonahon*<sup>352</sup> (sin) that *tabtagho*<sup>353</sup> (you<sup>r</sup> earnestly-  
quest) munificence<sup>354</sup> from your<sup>n</sup> Lord; so if/when *afadhtom*<sup>355</sup>  
(you<sup>r</sup> group-rushed) from *Arafa'te*<sup>w</sup> then let-remember you<sup>z</sup>

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا  
مِّن رَّبِّكُمْ فَإِذَا أَفْضَيْتُمْ مِنْ

<sup>343</sup> The greater Hajj means the full Hajj at a specified dates, times, and being in the right places doing all the prescribed rituals.

<sup>344</sup> The lesser Hajj or the Umrah means going to Makkah any time, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the Sa'ey (walking hurriedly) between the two mounts of As-Safa and Al-Marwa and performing the other prescribed rituals.

<sup>345</sup> Means slaughtered for the intended purpose of a sacrifice.

<sup>346</sup> The word *Nosoken* (any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name) See الراغب.

<sup>347</sup> *ash'buron*= أشهر= plural of paucity, versus *sho'booron*= شهور= plural of multiplicity, implying limited/ small number!

<sup>348</sup> See the Lexicon attached to this Translation for the full meaning of this word.

<sup>349</sup> See the Lexicon attached to this Translation for an elaboration on this important word, *fasooeen* = "الفاسقون"

<sup>350</sup> The letter "ن" in "فاتقون" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغني عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فاتقون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>351</sup> See the Lexicon attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab's* possessors!

<sup>352</sup> See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself! So, no "جناح" = no sin!

<sup>353</sup> The word "طلب حثيثاً" = "ابتغى" meaning: earnestly-quested!

<sup>354</sup> By trading with one another for example!

<sup>355</sup> The word "أفيضوا" comes from "الإفاضة" which means a crowd of people rushing from one place to another!

Allah at [The] Monument<sup>x</sup> The Sacred<sup>x</sup>; and let-remember Him you<sup>z</sup> as [He] divinely-guided you<sup>b</sup> while *en(albeit)* you<sup>c</sup> were before it<sup>x356</sup> surely of the strayers.

عَرَفْتُمْ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ  
الْحَرَامِ وَأَذْكُرُوهُ كَمَا هَدَيْتُكُمْ وَإِنْ  
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٩﴾

199. Afterwards *afeedbo* (let-group-rush you<sup>r</sup>) from whence *afadba* (group-rushed) the mankind; and *istaghfero*<sup>357</sup> (let-*seek* you<sup>r</sup> forgiveness) (from) Allah; verily Allah (*is*) *Ghafooron* (iterative Forgiven), *Rabeemon* (iterative mercy Giver).

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ  
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿٢٠٠﴾

200. Then if/when *qadhaytom* (finished you<sup>r</sup>) your<sup>n</sup> *manasik* (Hajj, i.e. pilgrimage/rituals) then let-remember you<sup>z</sup> Allah as your<sup>n</sup> remembrance (of) your<sup>n</sup> fathers or harder a remembrance; so of the mankind who<sup>p</sup> [he] says: (O), our Lord *aa'tena* (let-accord/give us [You<sup>s</sup>]) in the world<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a *kehala'qen*<sup>358</sup> (good:portion/lot).

فَإِذَا قَضَيْتُمْ مِنْ مَنَاسِكُمْ فَأَذْكُرُوا  
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا  
فَمَنْ النَّاسُ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا وَمَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠١﴾

201. And of them who<sup>p</sup> [he] says: O, our Lord *aa'tena* (let-accord-/give us [You<sup>s</sup>]) in the world<sup>w</sup> *hasanatan*<sup>w</sup> (meritorious-deed)<sup>w</sup> and in the Hereafter<sup>w</sup> *hasanatan*<sup>w</sup>; and let-[You<sup>s</sup>] preclude us (from) the Fire's<sup>w</sup> torment.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

202. Those, for them (*is*) a lot of what earned they<sup>z</sup>; and Allah (*is*) swift (*in*) the reckoning.

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا  
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٣﴾

203. And let-remember you<sup>z</sup> Allah in days<sup>x</sup> *ma'adoda'ten*<sup>w</sup> (i.e. those that are: numbered/known)<sup>w</sup>; so whoever hastened [he] in two days then no sin (*is*) on him, and whoever delayed [he] then no sin (*is*) on him, for whom<sup>p</sup> *ettaqa*<sup>359</sup> (he had reverentially guarded not to displease Allah); and *ettaqa* (let you<sup>r</sup> reverently guard not to displease) Allah; and let-know you<sup>z</sup> verily you<sup>b</sup> (*are*) to Him (*to be*) thronged.

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ  
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ  
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ  
تُحْشَرُونَ ﴿٢٠٤﴾

204. And of the mankind who<sup>p</sup> marvels you<sup>s</sup> his say in the life<sup>w</sup> (of) the world<sup>w</sup> and [he] (*cites*) Allah (*to*) witness on what (*is*) in his heart, while he (*is*) *aladdo* (fiercest/most-contentious of) the *kehessa'me* (disputants/adversaries).

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي  
الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا  
فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٥﴾

205. And when<sup>360</sup> *tawalla*<sup>361</sup> (he: turned away/possessed leadership), [he] endeavored<sup>362</sup> in the land<sup>w</sup>/Earth<sup>w</sup> to corrupt in it<sup>w</sup> and perishes [he] the *hartha*<sup>363</sup> (tillage/lot/faitb) and the offspring<sup>364</sup>; and Allah likes not the corruption.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ  
فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ  
لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾

356 The pronoun "it<sup>x</sup>" here refers to the *aright-guidance*= "الهدى" or "The Qur'an" the coming of Prophet Mohammad (SAWS), all of which are *masculine*; hence the reference is in the *masculine* form, *it<sup>x</sup>*!

357 The word "استغفروا"="اطلبوا الغفران"="let-*seek* forgiveness [you<sup>r</sup>]!" In English there is *no seemly way* to say: "استغفروا" *per se*! So I settled for saying: "let-*seek* forgiveness [you<sup>r</sup>]!"

358 The word "خلاق" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See الهادي!

359 That is during and after the Hajj, the person must continue to do the *prescribed* and *avoid* the *proscribed* duties.

360 The particle "إذا" is a *future adverbial conditional* article hence it is "if" not "when," which = "إِذَا"!

361 The word "tawalla" has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

362 See the *Lexicon* attached to this Translation regarding this "سعى" denoting *agility and vigor of gait*!

363 The Arabic word "harth" has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

364 The Arabic word "nasl" means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: "the harth and the nasl" is an Arabic tongue expression = a *metonymy* (figure of

206. And if <sup>365</sup> ( <i>had been</i> ) said for him: <i>ettaqey</i> ( <i>let-reverently-guard [you<sup>s</sup>] not to displease</i> ) Allah, took-she <sup>y</sup> him the prestige <sup>366</sup> by the sin; so his sufficiency <sup>367</sup> ( <i>is</i> ) Hell <sup>w</sup> and surely wretched the <i>meba'do</i> ( <i>bed/ resting-place/ cradle/ fixed expanse</i> ).	وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾
207. And of the mankind who <sup>p</sup> [ <i>he</i> ] sells <sup>368</sup> himself <sup>w</sup> <i>ebtegha'a</i> ( <i>in an earnest-quest of</i> ) Allah's gratification <sup>w</sup> and Allah ( <i>is</i> ) Ra'oofon <sup>369</sup> ( <i>iteratively Forbearer/ Clement</i> ) by the <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ).	وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾
208. O, you who <sup>r</sup> believed they <sup>z</sup> let-enter you <sup>z</sup> in the <i>sel'me</i> ( <i>peace/ Islam</i> ) <i>ka'fatan</i> <sup>370</sup> ( <i>altogether<sup>w</sup></i> ); and let-not <i>tatta'be'o</i> <sup>371</sup> ( <i>closely-follow you<sup>s</sup></i> ) steps <sup>w</sup> of the Satan; verily he ( <i>is</i> ) for you <sup>b</sup> a foe <sup>372</sup> manifest.	يَأْتِيهَا الَّذِينَ ءَامَنُوا آدْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾
209. Then <i>en(if)</i> slipped you <sup>c</sup> from after what came-she <sup>y</sup> ( <i>to</i> ) you <sup>b</sup> the evidences-she <sup>y</sup> then let-know you <sup>z</sup> that Allah ( <i>is</i> ) Mighty, Hakeemon <sup>373</sup> ( <i>infinite bekma<sup>374</sup> Possessor</i> ).	فَإِن زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾
210. Do they <sup>z</sup> wait <sup>375</sup> except that <i>ya'ateya</i> ( <i>comes to/ betides</i> ) them Allah in shadows of [the] clouds, and the angels, and the matter ( <i>had been</i> ) judged/finished; and to Allah ( <i>are to be</i> ) returned the matters.	هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾
211. Let-ask [ <i>you<sup>s</sup></i> ] Israel's sons how-many <sup>376</sup> <i>aa'tayna</i> ( <i>We accorded/ gave</i> ) them of an <i>Aya'ten</i> <sup>w</sup> ( <i>message/ sign/ proof</i> ) evident <sup>w</sup> and whoever [ <i>he</i> ] substitutes <sup>377</sup> Allah's boon <sup>w</sup> from after came-she <sup>y</sup> ( <i>to</i> ) him, verily Allah ( <i>is</i> ) hard-/severe ( <i>in</i> ) the punishment.	سَلِّ بَنِي إِسْرَءِيلَ كَمَا ءَاتَيْنَهُمْ مِّنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾
212. ( <i>Had been</i> ) adorned for whom <sup>r</sup> unbelieved they <sup>z</sup> the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> ; and they <sup>z</sup> scoff of whom <sup>r</sup> they <sup>z</sup> believed; and who <sup>r</sup> <i>ettaqaw</i> ( <i>they had reverentially guarded not to displease Allah</i> ) ( <i>are</i> ) above them The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day; and Allah <i>yarzogo</i> ( <i>provides/ allots</i> ) whom <sup>p</sup> [ <i>He</i> ] wills by	زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ

speech) for *women and children*. Thus in the above *Ayah*, and Allah knows best, the retreaters hasten to destroy the women and the children!

<sup>365</sup> See the *Lexicon* attached to this *Translation* regarding "when" versus "if!"

<sup>366</sup> The word "العِزَّةُ" = "prestige," in the sense of lordliness as: *possessing power and authority over others!*

<sup>367</sup> The word "حَسْبُهُ" = "محسب لك أو كاف لك أو كافيك من غيره، الواحد والتثنية والجمع لأنه مصدر" Thus, "حَسْبُهُ" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb!* See *النتائج*!

<sup>368</sup> The Arabic words: (a) "إِشْتَرَى" and (b) "بَشَرَى" (c) "يَشْتَرِي" rooted in "إِشْتَرَى" as in this *Ayah*, occur time and again in *The Qur'an*. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "إِشْتَرَى" means *purchased* and (b) "بَشَرَى" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this *Ayah* the *rule* holds well.

<sup>369</sup> The word "رَءُوفٌ" of "الرَّافَةُ" which is more *intensive* than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرَّافَةُ" is in *addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرَّافَةُ" is a *protective-mercy*=clemency. And "رَءُوفٌ" is *multitudinous protective mercy* Doer or *multitudinously clement*. See *النتائج*!

<sup>370</sup> The word "كَآفَّةً" in this case means "الجميع والإحاطة" = *altogether, including, all members of the class or group under consideration!* See *النتائج*! "كَآفَّةً" also = is the *intensive* form of *جامع* كاف see *اللسان*!

<sup>371</sup> See footnote 343 above regarding "closely follow!"

<sup>372</sup> The word "عَدُوٌّ" in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see *النسان* and *الهادي*!

<sup>373</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إِحْكِيمُ"

<sup>374</sup> See the *Lexicon* attached to this *Translation* for "*bekma*!"

<sup>375</sup> The word "يَنْظُرُونَ" means "يَنْتَظِرُونَ" see *النسان* and *القرطبي*!

<sup>376</sup> The word "كَمْ" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

<sup>377</sup> That is *alters* Allah's messages, as such messages are *boons*, of *prescriptions and proscriptions*!



other than a count.

213. The mankind [were] *Ummatan*<sup>w</sup> (a community)<sup>w</sup> one-she<sup>y</sup>; then Allah missioned<sup>378</sup> the prophets<sup>x</sup>, *mubashshereena*<sup>379</sup> (iterative tellers of pleasing tidings) and warners<sup>x</sup>; and [He] descended with them the book<sup>x</sup> by the right<sup>x</sup> for ruling among the mankind in what they<sup>z</sup> differed in him/it<sup>x380</sup>; and not differed in him/it<sup>x</sup> except whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded/allotted) it<sup>x</sup> of after what came-she<sup>y</sup> (to) them the evidences<sup>w</sup> *baghyan* (envy/selfish: excessiveness/transgression) among them; so divinely-guided Allah whom<sup>r</sup> they<sup>z</sup> believed for what they<sup>z</sup> differed in it<sup>x</sup> of the right<sup>x</sup> by His leave; and Allah divinely-guides whom<sup>p</sup> [He] wills to a *Sseratten* (road/way) straight.

214. Or reckoned you<sup>c</sup> that enter you<sup>z</sup> the Paradise<sup>w</sup> while *lamma*<sup>381</sup> (not yet) *ya'atee* (comes to/betides) you<sup>b</sup> a parable<sup>x/-</sup> example<sup>x</sup> (of) whom<sup>r</sup> they<sup>z</sup> ceded of before you<sup>b</sup>; touched-she<sup>y</sup>/betided-she<sup>y</sup> them the *ba'asa'e*<sup>w</sup> (penury-tension)<sup>w</sup> and the *dharra'e*<sup>w</sup> (distress due to adversity) and they<sup>z</sup> (had been) quaked, until the messenger says and who<sup>r</sup> they<sup>z</sup> believed with him: when (*is*) Allah's succor; indeed, surely Allah's succor (*is*) near.

215. Ask you<sup>g</sup> they<sup>z</sup> what (*should*) they<sup>z</sup> expend; let-say [you<sup>s</sup>]: what expended you<sup>c</sup> of *khayren* (lawful: possession/-desirable), then for both the begetters (parents) and the nearest (of) kin and the orphans and the poor<sup>382</sup> and son (of) the path<sup>x</sup> (the wayfarer<sup>x</sup>); and what you<sup>z</sup> do of *khayren*<sup>x</sup> (goodness/worthiness/desirables) so verily Allah by it<sup>x</sup> (*is*) Omniscient.

216. (Had been) written<sup>383</sup> on you<sup>b</sup> the fighting<sup>x</sup> while it<sup>x</sup> (*is*) a dislike<sup>384</sup> for you<sup>b</sup>; and *asa* (craving a deed beyond one's means/may) that you<sup>z</sup> dislike a thing<sup>x</sup> while it<sup>x</sup> (*is*) *khayron* (choicer/-superior/worthier) for you<sup>b</sup>; and *asa* that you<sup>z</sup> like a thing<sup>x</sup> while it<sup>x</sup> (*is*) an evil for you<sup>b</sup>; and Allah knows while you<sup>f</sup> not know.

217. Ask you<sup>g</sup> they<sup>z</sup> *a'n*<sup>385</sup> (regarding) The Month<sup>x</sup> The Sacred<sup>x</sup> (*is*) fighting in it<sup>x</sup>; let-say [you<sup>s</sup>]: fighting in it<sup>x</sup> (*is*) big<sup>386</sup>;

يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٣﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٤﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ الْبِئْسَاءِ وَالضَّرَاءِ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا نَصْرُ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِللَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٦﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ

<sup>378</sup> The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted!

<sup>379</sup> See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasher* = ابشرا يبشرا مبشرا

<sup>380</sup> The pronoun “هو” in “فيه” refers to “the book<sup>x</sup>, i.e. The Qur'an<sup>x</sup>” or the Prophet (SAWS) or Isa (Jesus), peace be on him! See *الذر المصون، لـ احمد الحلبي*

<sup>381</sup> The particle “لما” has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: “but!” See *مغني اللبيب* and *القرطبي*

<sup>382</sup> For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this Translation for the distinction! The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people!”

<sup>383</sup> The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

<sup>384</sup> See the *Lexicon* attached to this Translation for the distinction between “كره” *dhammah* on the “ك” as in this *Ayah*, and “كرها” *fat'ha* on the “ك” as in (S3:83), and “اكره” as in (S2:256)!

<sup>385</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*!

<sup>386</sup> The word “big” here means, among other things, *deemed abominable, as it should not happen*, because it is a “sacred month!” But what is “bigger,” in the same sense, than that is what the rest of this *Ayah* state!

and a repelling *a'n* (off) Allah's path and an unbelief by Him<sup>387</sup> and The Mosque<sup>x</sup> The Sacred<sup>x</sup> and exiting (banishing) its<sup>x</sup> folk from it<sup>x</sup> (are) bigger *enda* (by Rule of) Allah; and the *fetnato*<sup>w388</sup> (unbelief/engaging in sinful/immoral-/unpraised deed/say) <sup>w</sup> (is) bigger than the killing; and not cease they<sup>z</sup> mutually fighting you<sup>b</sup> until *yarrodokom*<sup>389</sup> (they<sup>z</sup> forthwith-return you<sup>b</sup>) *a'n*<sup>390</sup> your<sup>n</sup> religion, *en* (if) could they<sup>z</sup>; and whoever [he] renegades/-reneges of you<sup>b</sup> *a'n*<sup>391</sup> his religion then dies [he] while he (is) a unbeliever, then those miscarried<sup>w</sup> (are) their works<sup>w</sup> in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and those (are) The Fire's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals.

اللَّهُ وَكُفِّرْ بِهِ وَالْمَسْجِدَ الْحَرَامَ  
وَإِخْرَاجَ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ  
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا  
يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ  
دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ  
مِنْكُمْ عَنْ دِينِهِ فِيمَتَ وَهُوَ كَافِرٌ  
فَأُولَئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي  
الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠٦﴾

218. Verily, who<sup>r</sup> believed they<sup>z</sup> and who<sup>r</sup> emigrated they<sup>z</sup> and *jahado*<sup>392</sup> (they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause) in Allah's path, those *yarjona*<sup>393</sup> (they<sup>z</sup> hope for) Allah's mercy<sup>w</sup> and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative-mercy Giver).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ  
هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ  
أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ  
غَفُورٌ رَحِيمٌ ﴿٢٠٧﴾

219. Ask you<sup>g</sup> they<sup>z</sup> about<sup>394</sup> the *khamre*<sup>395</sup> (alcoholic drink) and the *mysere*<sup>396</sup> (game of chance); let-say [you<sup>s</sup>]: in them both (are) a big<sup>397</sup> sin and benefits<sup>w</sup> for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you<sup>g</sup> they<sup>z</sup> what (should) they<sup>z</sup> expend; let-say [you<sup>s</sup>]: the surplus; like *tha'leka* (afar-that-it)<sup>x</sup> Allah manifests for you<sup>b</sup> the *Aya'te*<sup>w</sup> (messages) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> rethink you<sup>z</sup>.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ  
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ  
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا  
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٠٨﴾

220. In the world<sup>w</sup> and in the Hereafter<sup>w</sup> and ask you<sup>g</sup> they<sup>z</sup> *a'n* (regarding)<sup>398</sup> the orphans; let-say [you<sup>s</sup>]: reform for them (is) a *khayron* (betterment/goodness); and *en* (if) you<sup>z</sup> mingle (with) them, then (they are) your<sup>n</sup> brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) *a'anata*<sup>399</sup> (tribulated) you<sup>b</sup>; verily, Allah (is) Mighty, *Hakeemon*<sup>400</sup> (infinite *hekma*<sup>401</sup> Possessor).

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ  
الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ  
تَحَالَطَوْهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ  
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ  
لَأَعْنَتَكُمْ إِنْ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

221. And let-not marry you<sup>z</sup> the *mushbreka'te* (she-they who partner deities with Allah/she-polytheists) until they<sup>v</sup> believe;

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى يُؤْمِنَ

<sup>387</sup> The pronoun “هـ” in “به” refers to Allah, as Allah is the *closest* to it! However, some say it refers to the “السبيل,” which I believe is a little if not *far* removed! See *الذّر المصون، لـ احمد الحلبي*!

<sup>388</sup> In this sense, And Allah knows best, it also means: tumult or brawl.

<sup>389</sup> The word “يَرُدُّوكُمْ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “*And when (had been) greeted you<sup>z</sup> by a greeting, then let-greet you<sup>z</sup> by better than it<sup>w</sup> or ruddo (forthwith-return it<sup>w</sup>) you<sup>z</sup>.*” (S4: 86)!

<sup>390</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

<sup>391</sup> Ibid!

<sup>392</sup> The word “*Jahado*,” they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause! However, the word is the root for “*Jehad*,” very serious and most vital among the terms and vocabulary in Islam. See the *Lexicon* attached to this *Translation* for a good coverage of the word, its meanings and implications.

<sup>393</sup> That fearing His punishment but more than that that earnestly questing His forgiveness and mercy!

<sup>394</sup> See footnote 445 above regarding *عن*!

<sup>395</sup> The word “*khamr*” means any drink that makes the drinker a drunken one.

<sup>396</sup> The word “*myser*” means any chance-game practiced in any way shape or form.

<sup>397</sup> That is considerable!

<sup>398</sup> See footnote 445 above regarding *عن*!

<sup>399</sup> That is would have caused to fall on you<sup>f</sup> hardship which is most difficult for you<sup>f</sup> to handle i.e. your<sup>n</sup> tribulation!

<sup>400</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”

<sup>401</sup> See the *Lexicon* attached to this *Translation* for “*hekma*!”

and surely a slave-maid she-believer (is) *khayron* (choicer-/superior/worthier) than a *mushreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she<sup>y</sup> you<sup>b</sup>; and let-not you<sup>z</sup> wed<sup>402</sup> (your<sup>n</sup> women to) the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) until they<sup>z</sup> believe; and surely an *abdon*<sup>403</sup> (a slave) believer (is) *khayron* than a *mushbreken* (he-who partner deities with Allah-/he-polytheists), albeit [he] charmed you<sup>b</sup>; those they<sup>z</sup> invite to The Fire<sup>w</sup>; and Allah invites to the Paradise<sup>w</sup> and the forgiveness<sup>w</sup> by His permission, and [He] manifests His *Aya'te*<sup>w</sup> (messages/signs/proofs) for the mankind, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they<sup>z</sup>. وَلَا أَلَمَٔ مُمۡنِنَةٌ خَيْرٌ مِّنۢ مُّشْرِكَةٍ وَلَا تُعۡجِبُكُمۡ ۖ وَلَا تُنۡكِحُوا۟ الْمُشْرِكِينَ حَتَّىٰ يُؤۡمِنُوا۟ وَلَعَبَدُ مُمۡنِنٌ خَيْرٌ مِّنۢ مُّشْرِكٍۭ وَلَوْ أَعۡجَبَكُمۡ ۖ أُولَٰئِكَ يَدۡعُونَ إِلَى النَّارِ ۚ وَاللّٰهُ يَدۡعُوٓا۟ إِلَى الْجَنَّةِ ۚ وَالۡمَغۡفِرَةِ بِإِذۡنِهِۦ وَيُبَيِّنُ ۖ ءَايٰتِهِۦ لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٢٢٢﴾

222. And ask you<sup>g</sup> they<sup>z</sup> a'n (regarding) the menstruation<sup>x</sup>; let-say [you<sup>s</sup>]:it<sup>x</sup>(is)an annoyance; so let-separate/seclude you<sup>z</sup> (your<sup>n</sup> selves from) the women[in] (i.e.during) the menstruation<sup>x</sup> and let-not you<sup>z</sup> approach them<sup>y</sup> until *yattherna* (they<sup>y</sup> perform *ghusol*, prescribed bathing)); then, if *tattabharna* (they<sup>y</sup> performed the *ghusol*) then *aa'to* (let-you<sup>z</sup>: come onto/have intercourse with) them<sup>y</sup> from whence Allah commanded you<sup>b</sup>; verily Allah loves the *tanwabeena* (iterative repentants) and [He] loves the *mutattabhereena* (performers of *wodho'a*, prescribed cleansing or *ghusol*, prescribed bathing). وَيَسۡئَلُونَكَ عَنِ الْمَحِيضِ ۚ قُلْ هُوَٓ أَذًى فَأَعۡزَلُوا۟ النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطۡهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأَتُوهُنَّ مِنۢ حَيْثُ أَمَرَكُمُ اللّٰهُ ۚ إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

223. Your<sup>n</sup> women (=wives) (are) *barthon* (tillage) for you<sup>b</sup>; so *aa'to* (let-you<sup>z</sup> come onto/have intercourse with) your<sup>n</sup> *barhta*<sup>404</sup> wherefrom<sup>405</sup> willed you<sup>c</sup>; and let-proffer<sup>406</sup> you<sup>z</sup> for your<sup>n</sup> selves<sup>w</sup>; and *ettaqo* (let reverentially guard you<sup>c</sup> not to displease) Allah and let-know you<sup>z</sup> that you<sup>b</sup> (are) His meeters; and *bashsher*<sup>407</sup> (let-tell you<sup>s</sup> pleasant tidings) the believers. نِسَاؤُكُمْ حَرْثٌ لَّكُمۡ فَأَتُوا۟ حَرْثَكُمۡ أَنۡتَىٰ شِعۡتُمۡ وَقَدِمُوا۟ لِأَنفُسِكُمۡ وَاتَّقُوا۟ اللّٰهَ ۚ وَاعۡلَمُوا۟ أَنَّكُمۡ مُّلۡقَوُهُ وَيُبۡشِرَ الْمُؤۡمِنِينَ ﴿٢٢٤﴾

224. And let-not make you<sup>z</sup> Allah an obstacle<sup>w408</sup> for your<sup>n</sup> *ayma'ne* (oaths); that: *tabarro* (you<sup>c</sup> be dutiful)<sup>409</sup> and *tattaqo* وَلَا تَجۡعَلُوا۟ اللّٰهَ عَرۡضَةً لِأَيۡمِنِكُمۡ

<sup>402</sup> The word “تُنكِحُوا” means let-you<sup>z</sup> wed them by lineage(paternal)or kinship (maternal) relationship! In other words, allow them to marry your women! So here Allah's command is that we should not allow that with respect to the polytheists!

<sup>403</sup> The word “abdon” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>404</sup> For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments! This is one example: “Your women (i.e. wives are) tillage for you<sup>z</sup>.” Clearly “tillage” (=wife) means land that has been tilled, cultivated and readied for production! Thus, when you want to come into an intimate relation with your “tillage” so come to them however, whenever, whence you will as long as it is in the place for “producing” (i.e. reproducing) with proper/applicable strength and manners!

<sup>405</sup> The word “أنّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>406</sup> The word “قدّموا” translated as “proffer you<sup>z</sup>,” means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the Hadeeth it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a “messenger”? He was asked: O, Messenger of Allah, what is the “messenger”? He said: a kiss and talk! (أخبار علوم الدين جزء 2 ص 50). However, this Hadeeth is disaffirmed= *حديث منكر*, because of its *Sanad* (chain of narration) but its *Mattin* (text) is correct! Better yet, in *زاد المعاد* for *Emam Ibn al-Qayyem* it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of “the tongue” and soft talks and the like!

<sup>407</sup> See the Lexicon attached to this Translation for *bashshara/younbashsharo/mubashsheron*=يُبَشِّرُ أَيُّشَرُ

<sup>408</sup> The Arabic word in the text is: “عرضه,” obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position to have to visit or be helpful and generous to that relative (or Muslim brother),



(you<sup>z</sup> reverentially guard not to displease Allah) and reconcile you<sup>z</sup> among the mankind, and Allah (is) Sameeon<sup>410</sup> (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), Omniscient.

أَنْ تَتَرَوْا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ  
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١١٤﴾

225. Not you'aakbethokum<sup>411</sup> (retributively-punishes you<sup>b</sup>) Allah by the frivolity in your<sup>n</sup> ayma'ne (oaths); [and,] but [He] you'aakbethokum by what earned-she<sup>y</sup> your<sup>n</sup> hearts<sup>x</sup>; and Allah (is) Ghafooron (iterative Forgiver), Forbearer.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ  
وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١١٥﴾

226. For whom<sup>r</sup> yo'aloona (they<sup>z</sup>: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four ash'huren<sup>x412</sup> (months)<sup>x</sup>; then en(if) fa'o<sup>413</sup> (they returned-to-the-better) then verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصٌ  
أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿١١٦﴾

227. And en(if) resolved they<sup>z</sup> (for) the divorce, then verily Allah (is) Sa'meeon (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ  
عَلِيمٌ ﴿١١٧﴾

228. And the divorcees await<sup>y</sup> by their<sup>y</sup> selves three guroen<sup>414</sup> (menstrual-periods); and not legitimizes [The Right] for them<sup>y</sup> to conceal they<sup>y</sup> what Allah (had) created in their<sup>y</sup> wombs, en(if) they<sup>y</sup> were<sup>y</sup> believing<sup>y</sup> by Allah and The Day The Last; and their<sup>y</sup> bo'aolto (lords/owners/husbands) (are) righter<sup>415</sup> by raddey (forthwith-returning)<sup>416</sup> them<sup>y</sup> (back) in tha'leka (afar-that-it)<sup>x</sup> en(if) wanted they<sup>z</sup> a reconciliation; and for them<sup>y417</sup> similar (as that) which<sup>x</sup> (is) on<sup>418</sup> them<sup>y419</sup> by the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim); and for the men above them<sup>y</sup> a rank<sup>w</sup>; and Allah (is) Mighty Hakeemon<sup>420</sup> (infinite bekma<sup>421</sup> Possessor).

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ  
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ  
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ  
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيُعْلِنَنَّ  
أَحَقَّ بِرَبِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا  
إِصْلَاحًا وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ  
بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١١٨﴾

229. The divorce (is) twice<sup>w</sup>; so either a retainment<sup>x</sup> by a ma'aroofen (popularly acceptable and not Sharey'ah disapproved maxim) or a release by ehsanan (rendering benevolence and

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ  
تَسْرِيَةٍ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمُ

in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the Sharey'ah prescribed means.

<sup>409</sup> See the Lexicon attached to this Translation for this vital word "al-berr" = noun for this verb "tabar!"

<sup>410</sup> See an elaboration of the word "Sameeon" in the Lexicon attached to this Translation!

<sup>411</sup> The word "يُؤَاخِذُ" in "يُؤَاخِذُكُمْ" means retributively-punishes, certainly not "blames," as what some might presume! See اللسان! In the Ayah: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it<sup>w</sup> (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is retributively-punished.

<sup>412</sup> ash'huren=أشهر=plural of paucity, versus sho'booron=شهور= plural of multiplicity, implying limited/ small number!

<sup>413</sup> The word "فَاءُوا" means changed their minds and returned to the better! See الراغب!

<sup>414</sup> The word "guroen" is the plural for "gur'on" which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite!

<sup>415</sup> The word: "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقَّ" = "righter" as an adjective comparative!

<sup>416</sup> The word "رَدَّهِنَّ" is rooted in "رَدَّ" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you<sup>c</sup> by a greeting,<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it<sup>w</sup>." (S4: 86)!

<sup>417</sup> That is for them of "rights!"

<sup>418</sup> That is exactly like what is expected from them!

<sup>419</sup> That is of duties!

<sup>420</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحْكِيم"

<sup>421</sup> See the Lexicon attached to this Translation for "bekma!"

ultimate beautiful and adorned deed/say); and (The Right) not legitimizes for you<sup>b</sup> to take you<sup>z</sup> of what *aa'taytomo* (you<sup>f</sup> accorded) them<sup>y</sup> a thing except that (if) both fear/know<sup>422</sup> that not *youqeyma* (both uphold/sustain) Allah's limits<sup>x</sup>; then *en* (albeit) feared/knew you<sup>c</sup> that not *youqeyma* Allah's limits<sup>x</sup> then no *jonaha*<sup>423</sup> (*sin*) (is) on them both in what ransomed<sup>w</sup> by it<sup>x</sup>; <sup>424</sup> *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (are) Allah's limits<sup>x</sup>; so let-not overstep it<sup>w</sup> you<sup>z</sup>; and whoever [he] oversteps Allah's limits then those (are) the *dha'lemoona*<sup>425</sup> (*injustice-doers*).

أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا  
إِلَّا أَنْ تَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ  
فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا  
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ  
تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ  
يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ ﴿٢٣٠﴾

230. Then *en* (albeit) [he] divorced her, then not [she] legitimates for him from after until she weds a husband other than him; afterwards, *en* (if) [he] divorced her, then no *jonaha* (*sin*) on them both that both revert, *en* (if) if both presumed that will *youqeyma* (both uphold/sustain) Allah's limits; and *Telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (are) Allah's limits; [He] manifests it<sup>w</sup> for a knowing people.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ  
حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا  
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ  
ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ  
حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

231. And if you<sup>c</sup> divorced the women, then reached they<sup>y</sup> their<sup>y</sup> *ajala*<sup>426</sup> (*term-limit*) then either let-you<sup>z</sup> retain them<sup>y</sup> by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you<sup>z</sup> release them<sup>y</sup> by a *ma'roofen*; and let-not you<sup>z</sup> withhold them<sup>y</sup> *dherarn* (*injuriously endeavoring to aggress you<sup>z</sup>*; and whoever [he] does *tha'leka* (*afar-that-it*)<sup>x</sup> then *qad* (*already and confirmatively*) *dhalama*<sup>427</sup> ([he] wronged to) his self<sup>w</sup>; and let-not *tatakbetho*<sup>428</sup> (*you<sup>z</sup> take and make*) Allah's *Aya'te*<sup>w</sup> (*messages*) jestingly; and let-remember you<sup>z</sup> Allah's boon<sup>w</sup><sup>429</sup> on you<sup>b</sup> and what [He] (*had*) descended on you<sup>b</sup> of The Book<sup>x</sup> and the *hekma'tey*<sup>w</sup><sup>430</sup> (*wisdom*)<sup>w</sup> exhorting<sup>431</sup> you<sup>b</sup> [He] by it<sup>x</sup>; and *ettaqo* (*let reverentially guard not you<sup>z</sup> to displease*) Allah and let-know you<sup>z</sup> that Allah by everything (is) Omniscient.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنِ أَجَلَهُنَّ  
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تَمْسِكُوهُنَّ  
ضِرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ  
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا  
آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ  
الْكِتَابِ وَالْحِكْمَةِ بِعَظَمَتِهِ  
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

232. And when you<sup>c</sup> divorced the women and they<sup>y</sup> reached their<sup>y</sup> *ajala*<sup>432</sup> (*term-limit*) then let-not you<sup>z</sup> immure them<sup>y</sup> that they<sup>y</sup> wed their<sup>y</sup> (*new*) husbands; if mutually delighted they<sup>z</sup> between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/that*) (*being*) exhorting<sup>433</sup> by it<sup>x</sup> whom<sup>p</sup> [he] [was] of you<sup>b</sup>

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنِ أَجَلَهُنَّ  
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ  
أَزْوَاجَهُنَّ إِذَا تَرَصَوْنَ بَيْنَهُنَّ  
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ

<sup>422</sup> Linguistically the word “خاف” in *خافا* carries dual meanings: (1) *fear* and (2) *know*! Both meanings could apply!

<sup>423</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the *sin* itself! So, no “جناح” = no sin!

<sup>424</sup> That is of a *thing<sup>x</sup>* in other word whatever a thing<sup>x</sup> they both agree to it<sup>x</sup> as her ransom!

<sup>425</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>426</sup> The word “الأجل” means term-limit, see *اللسان*!

<sup>427</sup> See the *Lexicon* attached to this *Translation* for “ظالم” = “injustice-doer” and “أظلم” = “wronger!”

<sup>428</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore “اتخذ” is always taking and assuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>429</sup> See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”)!

<sup>430</sup> See the *Lexicon* attached to this *Translation* for “hekma!”

<sup>431</sup> The word “يوعظ” rooted in “وعظ” = “exhorted” or “admonished,” and “موعظة” could mean: exhortation or admonition!

<sup>432</sup> See footnote 425 above regarding “الأجل”!

<sup>433</sup> See footnote 430 above regarding “وعظ”!

believing by Allah and The Day The Last, *tha'lekum* (collective-afar-that) (is) *azka* (more cleansing-and-befitting) for you<sup>b</sup> and *att'haro* (more purging); and Allah knows while you<sup>f</sup> know not.

مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
ذَلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

233. And the begetters-she<sup>y</sup> m<sup>434</sup> breastfeed they<sup>y</sup> their<sup>y</sup> children two complete *hawl*s (=years by days), for whom-ever [he/she] wants to conclude the breastfeeding<sup>w</sup> (term)<sup>w</sup>; and (it<sup>x</sup> is) on the (had been) birthed for<sup>435</sup> him their<sup>y</sup> *rez'qo*<sup>x</sup> (victuals for sustenance/provision)<sup>x</sup> and their<sup>y</sup> clothing by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim); not (to be) charged a self<sup>w</sup> except its<sup>w</sup> capacity; let-not *todharra*<sup>436</sup> (mutual harm): (of/to) a she-begetter by her child, and nor (of/to) a (had been) birthed for him by his child; and on the heir similar (to) *tha'leka* (afar-that-it)<sup>x</sup>; then *en* (if) both wanted *fessalan* (weaning/-breast-feeding-disengagement) *a'n*<sup>437</sup> (by) consent of them both and a counsel, then no sin<sup>438</sup> (is) on them both; and *en* (if) wanted you<sup>c</sup> to seek nursing your<sup>n</sup> children, then no *jonaba* (sin) (is) on you<sup>b</sup> if you<sup>c</sup> handover what *aa'taytom*<sup>439</sup> (you<sup>f</sup> accorded/given) by the *ma'aroofe*<sup>x</sup> (popularly acceptable and not *Sharey'ah* disapproved maxim)<sup>x</sup>; and *ettaqo* (let guard you<sup>z</sup> not to displease) Allah and let-know you<sup>z</sup> that Allah by what you<sup>z</sup> work (is) *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ  
حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُنْمِ  
الرَّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ  
إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا  
وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ  
مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ  
تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ  
عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْرِضُوا  
أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
مَا ءَاتَيْتُم بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾

234. And who<sup>r</sup> *youtawaffona*<sup>440</sup> (they who die) of you<sup>b</sup> and they<sup>z</sup> leave wives, await they<sup>y</sup> by their<sup>y</sup> selves four *ash'boren*<sup>441</sup> (months)<sup>x</sup> and ten (days); and if reached-they<sup>y</sup> their<sup>y</sup> *ajala*<sup>442</sup>

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا  
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

<sup>434</sup> The word "*wa'ledat*" = "*she-begetters*," "*mothers*," in Arabic has great significance with respect to distinguishing it from "*mothers*" *per se*; as the mother *may or may not be the biological mother who actually gave birth to the offspring*. The idea here is the very person who *actually gave birth to the baby*.

<sup>435</sup> This locution: "*the birthed for*" has rather *significant meaning of very important implication!* (1) The offspring does *not necessarily* belong to its birthing mother! It belongs to the *biological father*, who gives it his family name. (2) In Arabic there are *two distinct words* for the word "*father*," with also *distinct implications!* There is the *biological father* called "*wa'led*." Then there is the *brother of the "wa'led"*, and there is the "*wa'led*" of the "*wa'led*" (grand dad). All, the "*wa'led*" and the brother of the "*wa'led*" and his father are called "*Abb*." Specifically the *granddad* is called "*Jadd*." Foster father is *not* considered by this formula, as *adoption per se* is *not* allowed in Islam. However, caring for the orphan or the needy child has *enormous and immense* divinely reward, but *not* on the bases of *adoption*, but rather on the basis of a *charitable act*. (3) Additionally, the *offspring may not* belong to the *biological father per se!* Biological father's identity may not be readily knowable at time! Or, in certain cases, such as for example: if the mother is a *slave* married to another *slave* and *both belong to a particular Master*, who owns both. The offspring of these two, *husband and wife slaves*, belong to their Master. Thus, the Master is responsible for the *provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing!* Hence, this great *Ayah* does *not* say: "*father*" but the expression stated, in order to be *all-inclusive* and to leave no room for any misunderstanding as to *where* the responsibility of *providing and upbringing* rests!

<sup>436</sup> The word "*تضار*," of *المضارة*, means *mutual harm*, i.e. either the *she-begetter* (mother) *throwing the child to his father by way of causing a problem to the father to find some one else to breastfeed the child; or the father taking away the child from his she-begetter in order to deprive her from the pleasure to care and breastfeed her child*, as so stated in this great *Ayah*: "*and nor to a one given birth for because of his offspring*"!

<sup>437</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

<sup>438</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word "*جناح*" figuratively taken to symbolize the *sin!* So, no "*جناح*" = no sin!

<sup>439</sup> That is you *have already obligated your self to give by Allah's grace!*

<sup>440</sup> The word "*youtawaffona*" means "*they who are in the process of dying, but beyond coming back to life again*"!

<sup>441</sup> *ash'buren* = *أشهر* = plural of *paucity*, versus *sho'booron* = *شهور* = plural of *multiplicity*, implying *limited/ small number!*

<sup>442</sup> The word "*الأجل*" means *term-limit*, see *اللسان*!



(term-limit) then no *jonaha*<sup>443</sup> (*sin*) (*is*) on you<sup>b</sup> in what did-they<sup>y</sup> in their<sup>y</sup> selves by the *ma'aroofe*<sup>x</sup> (popularly acceptable and not *Sharey'ah* disapproved maxim)<sup>x</sup>; and Allah by what you<sup>z</sup> work (*is*) Proficient.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ  
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٥﴾

235. And no *jonaha* (*sin*) (*is*) on you<sup>b</sup> in what intimated you<sup>c</sup> by it<sup>x</sup> of troth<sup>w</sup> (*to/of*) the women, or concealed you<sup>c</sup> in your<sup>n</sup> selves<sup>w</sup>; Allah knew that you<sup>b</sup> shall *tathkoro* (*you<sup>z</sup>: mention/remember*) them<sup>y</sup>; [and,] but let-you<sup>z</sup> not promise them<sup>y</sup> secretly/marriedly, except that you<sup>z</sup> say a *ma'aroofan* (popularly acceptable and not *Sharey'ah* disapproved maxim); and let-you<sup>z</sup> not resolve the marriage tie<sup>w</sup> until the book<sup>x</sup> reaches its<sup>x</sup> *ajala*<sup>444</sup> (term-limit); and let-you<sup>z</sup> know that Allah knows what (*is*) in your<sup>n</sup> selves<sup>w</sup>; so *ebtharo* (*let-take-caution you<sup>z</sup> towards*) Him; and let-you<sup>z</sup> know that Allah (*is*) *Ghafooron* (iterative Forgiver), *Haleemon* (iterative Forbearer).

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ  
بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ  
فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ  
سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ  
سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا  
تَعْزَمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ  
الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ  
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ  
وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٣٦﴾

236. No *jonaha* (*sin*) (*is*) on you<sup>b</sup> *en* (*if*) divorced you<sup>c</sup> the women, *ma* (unless/when<sup>o</sup>) not *tamasso*<sup>445</sup> (*you<sup>z</sup>: touch/come-on to/have sexual relation with*) them<sup>y</sup> or (*had*) ordained you<sup>z</sup> for them<sup>y</sup> an ordainment<sup>w</sup> and *mattey'ao*<sup>446</sup> (*let relish you<sup>z</sup> the needed necessities for normal living for*) them, <sup>y</sup> on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *mugtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*<sup>447</sup> (*resource for a transitory worldly delight*) by the *ma'aroofe*<sup>x</sup> (popularly acceptable and not *Sharey'ah* disapproved maxim)<sup>x</sup>, an (absolute)-right<sup>448</sup> on the benefactors.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ  
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ  
فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْوَسْعِ قَدْرَهُ  
وَعَلَى الْمَقْتَرِ قَدْرَهُ مَتَّعًا بِالْمَعْرُوفِ  
حَقًّا عَلَى الْخَاسِرِينَ ﴿٣٧﴾

237. And *en* (*if*) you<sup>c</sup> divorced them<sup>y</sup> of before *tamas-so* (*you<sup>z</sup> touch/come-on to/have sexual relation with*) them<sup>y</sup> and *qad* (*already and affirmatively had*) ordained you<sup>c</sup> for them<sup>y</sup> an ordainment<sup>w</sup> then (*for them<sup>y</sup>*) half (*of*) what ordained you<sup>c</sup> except that/if they<sup>y</sup> pardon<sup>449</sup> or pardons who<sup>x</sup> (*is*) by his hand<sup>w</sup> the marriage tie<sup>w</sup><sup>450</sup>; and if you<sup>z</sup> pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you<sup>z</sup> the *fadhla* (*generosity/-graciousness/seemliness*) between you<sup>b</sup>; verily, Allah by what you<sup>z</sup> work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً  
فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوبَ  
أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ  
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى  
وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ  
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٨﴾

238. Let-keep up<sup>451</sup> you<sup>o</sup> on the Prayers<sup>w</sup> and the middle<sup>w</sup><sup>452</sup> Prayer<sup>w</sup> and let-uphold<sup>453</sup> you<sup>z</sup> for Allah *qa'neteena* (*he-they who are devotedly: obeyers/submitters/suppliants*).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ  
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٣٩﴾

<sup>443</sup> See footnote 437 above regarding "جناح"!

<sup>444</sup> The word "الأجل" means term-limit, see اللسان

<sup>445</sup> The word "touched" here is figuratively speaking, and Allah knows best, for sexual intercourse!

<sup>446</sup> The word "متوهن" "mattey'ohunna" means give them<sup>y</sup> their "متعة" = "muta'b" or "mata'd" = "متاع" meaning the "standard," according to the local convention! See the next footnote 501 next regarding "mata'an!"

<sup>447</sup> The word "متاع" = "mata'an" is rooted in the word "متع" = "matta'd" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

<sup>448</sup> The Arabic text says: "حقاً," not "حق," i.e. the word "حقاً" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

<sup>449</sup> That is they voluntarily forgo their rights!

<sup>450</sup> That is the husband!

<sup>451</sup> The word "حافظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!" (Emphasis is added)!

239. Then <i>en</i> (if) feared you <sup>c</sup> then <i>rejalan</i> (ambulatorily) or <i>rukbanan</i> (while being riders); and if (feel) secured you <sup>z</sup> then let-remember you <sup>z</sup> Allah as [He] taught you <sup>z</sup> what not you <sup>z</sup> could know.	فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾
240. And who <sup>r</sup> <i>youtawaffona</i> <sup>454</sup> (they who are received before dying) of you <sup>b</sup> and they <sup>z</sup> leave wives, a will for their wives a <i>mata'an</i> <sup>455</sup> (resource for a transitory worldly delight) until the <i>hawl</i> (=full-year by anniversary), other than exit; then if exited they <sup>y</sup> then no <i>jonaba</i> <sup>456</sup> (sin) (is) on you <sup>b</sup> in what they <sup>y</sup> did <sup>w</sup> [in] their selves <sup>w</sup> of a <i>ma'aroofen</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim); and Allah (is) Mighty <i>Hakeemon</i> <sup>457</sup> (infinite <i>hekma</i> Possessor).	وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾
241. And for the divorcees a <i>mata'aon</i> <sup>458</sup> (resources of a transitory worldly delights) by the <i>ma'aroofe</i> <sup>x</sup> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim), an (absolute)-right <sup>459</sup> on the <i>muttaqeena</i> (reverential guarders against Allah's displeasure).	وَلِلْمُطَلَّقاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾
242. Like <i>tha'leka</i> (afar-that-it) <sup>x</sup> Allah manifests for you <sup>b</sup> His <i>Aya'te</i> <sup>w</sup> (messages) <i>la'all</i> a (craving currently unavailable deed that, perhaps) you <sup>b</sup> cerebrate you <sup>z</sup> .	كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾
243. Have not [you <sup>s</sup> ] seen to whom <sup>r</sup> exited they <sup>z</sup> from their homes <sup>w</sup> while they (were) thousands <i>badhara</i> (in caution of) [the] death; then said for them Allah: let-die you <sup>z</sup> ; afterwards, [He] quickened them; verily Allah, surely (is) munificence possessor on the mankind; [and,] but most (of) the mankind not thank they <sup>z</sup> .	أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
244. And let-you <sup>z</sup> mutually fight in Allah's path and let-you <sup>z</sup> know that Allah (is) <i>Sa'meeon</i> <sup>460</sup> (Acute-Hearer/ favorable Answerer to prayer), Omniscient.	وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
245. Who <sup>a</sup> (is) <i>tha</i> <sup>461</sup> (near he-one) who <sup>x</sup> [he] requites Allah a requital <sup>x</sup> <i>hasanan</i> : (ultimate meritorious deed); so that [He] doubles it <sup>x</sup> for him many-folds <sup>w</sup> ; and Allah straitens and <i>yabssotto</i> ([He] swells/extends); and to Him (to be) returned you <sup>z</sup> .	مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾
246. Have [you <sup>s</sup> ] not seen to the chiefs of Israel's sons, from after <i>Mosa</i> (Moses), <i>edh</i> (when) said they <sup>z</sup> for a prophet for them: let-mission <sup>462</sup> [you <sup>s</sup> ] for us a king, (so that) we fight	أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ أَهْبِثْ لَنَا

<sup>452</sup> The word “الصلاة”= The Prayer (also the “soul” the Earth, the sun etc.) all are a feminine nouns in the Arabic language! So the reference to them (in this case The Prayer) is a “she!” Hence middle= “الوسطى.” Emam ar-Razi in his voluminous *تفسير* (commentary/ explanation of The Qur'an) gives good rationale for any one of the Five Prayers (*Fajr* through *Isha*) could be the Prayer of the middle!

<sup>453</sup> The word “قوموا” from *قام* “stood/ upheld/ sustained/ maintained!”

<sup>454</sup> For he word “youtawaffona” see footnote 449 above!

<sup>455</sup> See footnote 446 above regarding “mata'a!”

<sup>456</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

<sup>457</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”!

<sup>458</sup> See footnote 446 above regarding *mata'aon*!

<sup>459</sup> The Arabic text says: “حق” not “حق” i.e. the word “حق”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See *إعراب القرآن، لمحمود صافي*!!

<sup>460</sup> See an elaboration of the word “Sameeon” here, as if He emphasizes His hearing!

<sup>461</sup> The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate! It is subject to be affixed to other letters which really designate exactly its implication! For example when “هـ” is prefixed to it, it becomes “هذا”= “this”!

<sup>462</sup> The word “بعث” in “البعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

مَلَكًا نَقِيتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ  
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ  
مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ  
مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ  
إِن فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ  
مُؤْمِنِينَ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ  
إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ  
مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ  
فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً  
بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

468 The word “*wa’soon*” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was’oon*” also with a capital “W,” to make “*The Was’eo*” then it becomes *one* of Allah’s most beautiful names, meaning “surrounding and encompassing everything!”



فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا  
مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ  
بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ  
يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ كَم  
مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً  
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا  
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا  
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ  
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ  
وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا  
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ  
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ  
ذُو فَضْلٍ عَلَى الْعَالَمِينَ

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى  
بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ  
بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ  
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ  
وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلَ الَّذِينَ مِنْ  
بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ  
وَلَكِنْ اخْتَلَفُوا فِيهِمْ مِّنْ أَمَنٍ وَمِنْهُمْ  
مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلُوا  
وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِمَّا  
رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا

474 The word “*خلة*” is “ultimate-faithful-friendship,” i.e. friendship without any “*خلل*” = *defect*. English as well as Arabic-English dictionaries almost all do *not* have an entry for “*خلة*.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*” or *friendship without defect*. Clearly *intimate*,

friendship/faithful friendship)<sup>w</sup> and nor an intercession<sup>w</sup>; and the unbelievers, they(are) the *dba'lemoona*<sup>475</sup> (injustice-doers).

بِعَمِّ فِيهِ وَلَا خَلَّةٌ وَلَا شَفْعَةٌ  
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٥﴾

255. Allah, no an *elaha* (a deity) except Him, The Hayyo (Ever-Living), The Qayyumo<sup>476</sup> (The Ever-Sustainer); neither overtakes<sup>w</sup> Him a *se'naton*<sup>w</sup> (*doze*)<sup>w</sup> nor a sleep; for Him what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; who<sup>a</sup> (is) *tha*<sup>477</sup> (near he-one) who<sup>x</sup> [he] intercedes *enda*<sup>478</sup> (to/by Rule of) Him, except by His leave; [He] knows what (is) between their hands<sup>w479</sup> and what (is) behind them; and not they<sup>z</sup> encompass by a thing of His knowledge except by what [He] willed; expanded<sup>480</sup> His Chair<sup>481</sup> (to contain) the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and not *ya'odo* (encumbers) Him keeping-up<sup>482</sup> them both; and He (is) The Aa'leyyo (High beyond description), The Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

256. No coercion (is) in the religion; *qad* (already and affirmatively) manifested the *rushdo* (maturity-discernment and strict adherence to what is right) from the *ghayye*<sup>483</sup> (misguidance/straying because of fallacious belief resulting in disappointment); so whoever [he] unbelieves in the *Ttagboot*<sup>484</sup> (false deity) and [he] believes in Allah so *Qad* (already and affirmatively) *istamsaka*<sup>485</sup> ([he] assiduously-held-on) by the knot<sup>w486</sup> the *wothqa*<sup>w487</sup> (assuredly-intact)<sup>w</sup> no hiatus for it<sup>w</sup>; and Allah (is) *Sa'meeon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

257. Allah (is) *Wa'leyyo* (Guardian/Ally) (of) whom<sup>r</sup> believed

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ

although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خَلَّةٌ” as stated in The Qur’an The Supreme. That is why I chose to express “خَلَّةٌ” as “ultimate-faithful-friendship!”

<sup>475</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>476</sup> The word “القيوم” means The Ever Multitudinous Sustainer of life and every thing in existence, and that is Allah (SWT)! Such a designation is one of His most beautiful attributive names!

<sup>477</sup> The particle “ذَا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate! It is subject to be affixed to other letters which really designate exactly its implication! For example when “هـ” is prefixed to it, it becomes “هَذَا” = “this!”

<sup>478</sup> See the Lexicon attached to this Translation for word usage/implication of “to” versus “by” versus “with.”

<sup>479</sup> This is an Arabic tongue expression: “before their hands” meaning ahead of or before them!

<sup>480</sup> The word “وسع كرسية” means His Chair has “expanded (to contain) the Heavens and the Earth!”

<sup>481</sup> The word “Kursi” = “Chair” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

<sup>482</sup> The word “حفظهما” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>483</sup> The word “الغى” = *ghayye* = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”, that is the misguidance/straying because of a fallacious belief resulting in a disappointment! See اللسان والراغب!

<sup>484</sup> The word “Tagboot” has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

<sup>485</sup> The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

<sup>486</sup> Say Qur’an commentators it’s: “لا إله إلا الله,” “No an *elaha* (a deity) except Allah,” is “most assuring knot!” “The nexus,” or “the link,” or the handle,” means the Islamic faith, as embodied in: لا إله إلا الله محمد رسول الله! The word “knot” is a feminine gender in Arabic; hence it is suffixed with -she<sup>r</sup> to feminize it: “knot-she!”

<sup>487</sup> The word “الوثقى” is the feminine of “الأوثق”! There is no single word in English for “الوثقى” per se! So “the assuredly intact” seems to me is the best and closest equivalent, incorporating assuredness and intactness, which the “الوثقى” certainly calls for!

they<sup>z</sup>; [He] exits them from the darknesses<sup>w</sup> to the illumination; and who<sup>r</sup> unbelieved they<sup>z</sup> their *am'leyao*<sup>488</sup> (*guardians/allies*) (*are*) the *Ttagbooto* (*false deities*); they<sup>z</sup> exit them from the illumination<sup>x</sup> to the darknesses<sup>w</sup>; those (*are*) The Fire's<sup>w</sup> companions; they (*are*) in it<sup>w</sup> immortals.

الظُّلُمَتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا  
أُولَئِكَ هُمُ الظُّلُمَاتُ يُخْرِجُونَهُمْ  
مِنَ النُّورِ إِلَى الظُّلُمَةِ أُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

258. Have not [you<sup>s</sup>] seen to whom<sup>x</sup> mutually [he] argued *Ebrabeema* (*Abraham*) in his Lord, that *aa'tabo* (*accorded him*) Allah the proprietorship<sup>x</sup> *edh* (*when*) said *Ebrabeemo* (*Abraham*): my Lord (*is*) Who [He] quickens and [He] deadens<sup>489</sup>; said [he]: I quicken and [I] deaden; said *Ebrabeemo* (*Abraham*): so verily Allah *ya'atee* (*causes to come*) by the sun<sup>w</sup> from the *marshrege* (*sunrise's locus*), *fa'a'tee* (*so let come you<sup>s</sup>*) by it<sup>w</sup> from the *maghrebe* (*sunset's locus*); then (*had been*) addled-/confounded, who<sup>x</sup> [he] unbelieved; and Allah divinely-guides not the people, the *dha'lemeena*<sup>490</sup> (*injustice-doers*).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ  
أَنْ ءَاتَهُ اللَّهُ الْمَلَكَ إِذْ قَالَ إِبْرَاهِيمُ  
رَبِّىَ الَّذِى يُحْيِى وَيُمِيتُ قَالَ أَنَا  
أَحْيِى وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ  
اللَّهَ يَأْتِى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ  
بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ  
وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

259. Or like who<sup>x</sup> [he] passed over a village<sup>w</sup> while it<sup>w</sup> (*was*) *keha'weyaton*<sup>491</sup> (*ruinously-empty and its walls had fallen*)<sup>w</sup> over its<sup>w</sup> trellises; said [he]: wherefrom<sup>492</sup> quickens this<sup>w</sup> Allah after its<sup>w</sup> death; so deadened him Allah (*for*) a hundred<sup>w</sup> *aam*<sup>493</sup> (*year*); afterwards resurrected<sup>494</sup> him [He]; said [He]: how-long<sup>495</sup> waited you<sup>s</sup>; said [he]: I waited a day or some (*of*) a day; said [He]: rather waited you<sup>s</sup> a hundred<sup>w</sup> *aam*<sup>496</sup>; so let-look [you<sup>s</sup>] at your<sup>t</sup> *tta'aame*<sup>x</sup> (*wheat/edible/-food-grains*)<sup>x</sup> and your<sup>t</sup> drink not *yatasannah*<sup>497</sup> (*[it<sup>x</sup>] putrefies-/rots/moulds*) (*by years' passage*); and let-look [you<sup>s</sup>] at your<sup>t</sup> donkey; and to make you<sup>s</sup> [We] an *Ayatan*<sup>w</sup> (*miracle/proof*) for the mankind; and let-look [you<sup>s</sup>] at the bones how *nunsbezuba*<sup>498</sup> (*[We] upraise it<sup>w</sup> and fit it<sup>w</sup> on top of each other superimposed in a standing construct*); afterwards [We] clothe it<sup>w</sup> fleshen; then *lamma* (*when/whence*) manifested for him<sup>499</sup>, said [he]: I know that Allah (*is*) over every thing Omnipotent.

أَوْ كَالَّذِى مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى  
عُرُوشِهَا قَالَ أَنَّى يُحْيِى هَذِهِ اللَّهُ  
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ  
بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ  
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ  
مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ  
لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ  
ءَايَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ  
كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا  
فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

260. And *edh* (*when*) said *Ebrabeemo* (*Abraham*): my Lord, let-

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِى كَيْفَ

<sup>488</sup> The word “أولياء” could also mean: friends, protectors!

<sup>489</sup> The word “أَمَاتَ” in “يُمِيتُكُمْ” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>490</sup> The word “ظالم” in “فَاعِلُ الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice!”

<sup>491</sup> The word “خاوية” by definition means empty and in ruin! See الهادي and اللسان!

<sup>492</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>493</sup> The Arabic text says “عام” but in English there is only one word to mean عام and سنة! In Arabic there is “عام”, “سنة”, “حول”, and “حجة” each with a difference! Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to “حول” = anniversary of any special event; and “حجة” = lunar-year! Although generally all are loosely used synonymously or interchangeably! See الفروق اللغوية، لـ أبى هلال العسكري!

<sup>494</sup> The word “بَعَثَ” carries several meanings, among them: sent, arouse, resurrected, awoken, and prompted!

<sup>495</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>496</sup> See footnote 541 above regarding عام!

<sup>497</sup> The word “يَتَسَنَّهْ” = putrefy/rot/mpuld due to passage of time (years) with respect to this great Ayah! See اللسان!

<sup>498</sup> The word “نُنشِزُهَا” from “أَنشَزَ” (not “نَشَزَ”), and “أَنشَزَ” mean: fitted the parts on top of each other in a standing construct, in this case into a skeleton.

<sup>499</sup> The subjective noun of “manifested to him” is that Allah “over every thing is Omnipotent!”



show me [You<sup>s</sup>] how [You<sup>s</sup>] quicken the dead; said [He]: have not believed [you<sup>s</sup>]; said [he]: *bala*<sup>500</sup> (certainly-not); [and] but to tranquilize my heart; said [He]: then let-take [you<sup>s</sup>] four<sup>w</sup> of the birds and *ssurbunna*<sup>w501</sup> ([you<sup>s</sup>] cut them into pieces and bring them closer)<sup>w</sup> to you<sup>g</sup>; afterwards let: make-/emplace [you<sup>s</sup>] on each mountain of them<sup>y502</sup> a portion; afterwards let-summon [you<sup>s</sup>] them<sup>y503</sup> *ya'a'tee*<sup>504</sup> (approach-/come they<sup>y</sup> to) you<sup>g</sup> strivingly<sup>505</sup>; and let-know [you<sup>s</sup>] that Allah (is) Mighty Hakeemon<sup>506</sup> (infinite *hekma*<sup>507</sup> Possessor).

تُخَيِّمُ الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنِ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٦﴾

261. A parable<sup>x</sup>/example<sup>x</sup> (of) whom<sup>r</sup> they<sup>z</sup> expend their possessions in Allah's path (is) like a parable<sup>x</sup>/example<sup>x</sup> (of) a grain<sup>w</sup> sprouted-she<sup>y</sup> seven ears<sup>w</sup> in each ear<sup>w</sup> (is) hundred-[grain]<sup>w</sup>; and Allah doubles<sup>508</sup> for whom<sup>p</sup> [He] wills; and Allah (is) *Wa'seon*<sup>509</sup> (Surrounder and encompassing all things), Omniscient.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ لَّهُ مِائَةٌ سَنَبَلَةٍ ۚ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٠٧﴾

262. Who<sup>r</sup> they<sup>z</sup> expend their possessions in Allah's path; afterwards neither they<sup>z</sup> follow what they<sup>z</sup> expended (with) *mannan*<sup>510</sup> (ostentatious reminding of the favor personally rendered) nor an annoyance<sup>x</sup>; for them (is) their remuneration *enda* (by munificence of/by Rule of) their Lord; so neither (is) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مِّنَّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٠٨﴾

263. A say *ma'aroofon* (popularly acceptable and not *Sharey'ah* disapproved maxim) and a forgiveness<sup>w</sup> (are) *khayron* (choicer-/superior/worthier) than a charity<sup>w</sup> follows it<sup>w</sup> an annoyance<sup>x</sup>; and Allah (is) Rich Forbearer.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۚ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٠٩﴾

264. O you, who<sup>r</sup> they<sup>z</sup> believed, let-not invalidate you<sup>z</sup> your<sup>n</sup> alms<sup>w</sup>/charities<sup>w</sup> by the *manne* (ostentatious reminding of favor

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي

<sup>500</sup> The word “*bala*”= “certainly-not” is absolutely not synonymous with “yes”=“نعم” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>501</sup> The word “*ssurbunna*,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

<sup>502</sup> The word “birds” = “الطير” is “جمع تكسير” = “broken plural” so grammatically the reference to such plural is in the feminine! Hence she-them or them-she<sup>y</sup> to be referring to a feminine gender to indicate that!

<sup>503</sup> Ibid!

<sup>504</sup> Ibid!

<sup>505</sup> See the *Lexicon* attached to this Translation for the word “*sa'ad*”= *إسعى* However, in this *Ayah*, “سعيًا” is both an adverbial construct in the place of an infinitive noun, to impart greater marvel! So, strivingly probably gives a close approximation for the idea, as it denotes agility and vigor of the gait!

<sup>506</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>507</sup> See the *Lexicon* attached to this Translation for “*hekma*”

<sup>508</sup> The word “يضاعف” means makes some thing its equal, i.e. makes it double, surely not manifold!

<sup>509</sup> The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “*was'eo*” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

<sup>510</sup> The word “*mannan*” or the deflected form “*manne*,” comes from the root word “mann”= “من” has several meanings, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of chagrin to such a recipient! This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer; this second meaning is highly dishonorable and loathsome; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness.

personally rendered) and the annoyance<sup>x</sup>; like who<sup>x</sup> [he] expends his possession for the mankind's ostentation; and [he] believes not by Allah and nor The Day The Last; so his parable/example<sup>(is)</sup> as a parable/example<sup>(of)</sup> a *ssafwanen* (*slick-rock*)<sup>x</sup> on it<sup>x</sup> *torabon* (*crushed sand*) then betided it<sup>x</sup> *wa'belon* (*downpour*<sup>x</sup> / *rainstorm*<sup>x</sup>) and left it<sup>x</sup> *ssaldan* (*hard slick* / *bare*), not<sup>511</sup> enable they<sup>z</sup> on a thing of what earned they<sup>z</sup>; and Allah divinely-guides not the people, the unbelievers.

يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ  
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ  
فَتَرَكَّهُ صَلْدًا لَا يَقْدِرُونَ  
عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

265. And a parable<sup>x</sup>/example<sup>x</sup> (of) whom<sup>r</sup> they<sup>z</sup> expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's gratification<sup>w</sup> and firming of their selves<sup>w</sup> (*is*) like a parable<sup>x</sup>/example<sup>x</sup> (of) a garden<sup>w</sup> by a height<sup>w</sup>, betided it<sup>w</sup> a *wa'belon* (*downpour*<sup>x</sup> / *rainstorm*<sup>x</sup>) so churned-out-she<sup>y</sup> its<sup>w</sup> *okola* (*fruits/crops* / *morsel/edibles*) twain-doubles; then *en* (*if*) not befell it<sup>w</sup> *wa'belon* then dew; and Allah by what you<sup>z</sup> work (*is*) *Ba'sseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ  
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا  
وَابِلٌ فَكَاتَتْ أَكْطُلَهَا ضَعْفَيْنِ  
فَإِن لَّمْ يُصَيِّبْهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Does long an *ahado*<sup>512</sup> (*a lone/any one*) (of) you<sup>b</sup> to be for him a garden<sup>w</sup> of palm-trees<sup>w</sup> and grapes<sup>513</sup>, run<sup>w</sup> from under it<sup>w</sup> the rivers; for him in it<sup>w</sup> of all the *thamara'te*<sup>w</sup> (*trees/plants crops/fruits*)<sup>w</sup>; and betided him the agedness and for him (*is*) a feeble progeny<sup>w514</sup>; then betided it<sup>w</sup> *eassa'ron*<sup>x</sup> (*tornado*)<sup>x</sup> in it<sup>x</sup> (*is*) a fire<sup>w</sup>; then burnt-she<sup>y</sup>; like *tha'leka* (*afar-that-it*)<sup>x</sup> Allah manifests for you<sup>b</sup> the *Aya'te*<sup>w</sup> (*signs/proofs/messages*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> rethink you<sup>z</sup>.

أَيُّودٌ أَحَدَكُمْ أَنْ تَكُونَ لَهُ  
جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ  
الشَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ  
ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ  
فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

267. O, you who<sup>r</sup> believed you<sup>z</sup>: let-expend you<sup>z</sup> from goodies<sup>w515</sup> (of) what (*had*) earned you<sup>c</sup> and of what *akbrajana* (*We emerged/produced*) for you<sup>b</sup> of the land<sup>w</sup> / Earth<sup>w</sup>; and let-not wend you<sup>z</sup> the *khabotha*<sup>516</sup> (*became wicked/bad*)<sup>x</sup> from it<sup>x</sup> you<sup>z</sup> expend, while not you<sup>c</sup> (*are*) surely its<sup>x</sup> takers, except that *toghmedho* (*you<sup>z</sup> slightly close your<sup>n</sup> eyes*) in it<sup>x</sup>; and let-know you<sup>z</sup> that Allah (*is*) Rich Hameedon<sup>517</sup> (*iteratively praised, multitudinous praiser He Himself*).

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ  
طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا  
لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا  
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ  
وَاعْلَمُوا أَنَّ اللَّهَ غَفِيرٌ حَمِيدٌ ﴿٢٦٧﴾

<sup>511</sup> That is they *lack the strength* to earn good or benefit desirable results of what they had expended *ostentatiously*!

<sup>512</sup> See the *Lexicon* attached to this Translation regarding “أحد”!

<sup>513</sup> Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” *is the Muslim*! And in another narration: verily only that “الكرم” *is the heart of the believer*! See *نزهة الرياض شرح رياض الصالحين! لمحي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، المتقين*

<sup>514</sup> The word “ذرية” *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

<sup>515</sup> The word “طيبات” = “goodies” = “goodies,<sup>w</sup>” = a *feminine gender* means any thing *delectable and legitimate*!

<sup>516</sup> The word “khabotha” = “خبث” is a *past tense*, i.e. *that which became wicked/bad*, it has *no English equivalent per se*!

<sup>517</sup> The word “Hameed” = “حميد” *linguistically* means: (1) *multitudinously praised* and (2) *multitudinous praiser*!

268. The Satan promises you<sup>b</sup> the indigence and [he] commands you<sup>b</sup> by the profanity<sup>518</sup>; while Allah promises you<sup>b</sup> forgiveness<sup>w</sup> from Him and munificence; and Allah (*is*) *Wa'seon*<sup>519</sup> (*Surrounder and encompassing all things*), Omniscient.
269. You'a'tee ([He] accords) the *hekмата*<sup>520</sup> (*wisdom*)<sup>w</sup> (to) whom<sup>p</sup> [He] wills; and whomever you'a'ta (to be [he] accorded/given) the *hekмата*<sup>w</sup> then *Qad* (already and affirmatively) ooteya ([he] had been accorded/given) *khayran* (*desirables/worthinesses/goodnesses*) multitudinously; and not *yadhdhakkaro* (*repetitively-reminisce*) except the *alba'be's* (*hearts-intellects*)'s possessors.
270. And what expended you<sup>c</sup> of an expenditure<sup>w</sup> or vowed you<sup>b</sup> of a vow then verily Allah knows it<sup>x</sup>; and not for the *dha'lemeena*<sup>521</sup> (*injustice-doers*) of succorers.
271. en(if) you<sup>z</sup> disclose/flash the alms<sup>w</sup>/charities<sup>w</sup> then *ne'emma* (*how excellent*) (*is*) indeed<sup>522</sup> it<sup>w</sup> (*is*); and, if you<sup>z</sup> conceal it<sup>w</sup> and to'atoha (you<sup>z</sup> accord/give it<sup>w</sup> to) the indigents<sup>523</sup>, then it<sup>x524</sup> (*is*) *khayron*<sup>525</sup> (*superior/betterment/-goodness*)<sup>x</sup> for you<sup>b</sup>; and [He] expiates a'n<sup>526</sup> (off) you<sup>b</sup> of your<sup>n</sup> *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup>; and Allah by what you<sup>z</sup> work (*is*) Proficient.
272. Not on you<sup>g</sup> (*is*) their divine-guidance<sup>527</sup>; [and] but Allah divinely-guides whom<sup>p</sup> [He] wills; and whatever expend you<sup>z</sup> of *khayren*<sup>x</sup> (*lawful: possession/provision-/desirable*) so surely (*it<sup>x</sup> is*) for your<sup>n</sup> selves<sup>w</sup>; and not expend you<sup>z</sup> of *khayren*<sup>x</sup> except *ebtegha'a* (*earnest-quest of*) Allah's [Face]<sup>528</sup>; and whatever expend you<sup>z</sup> of *khayren*<sup>x</sup>

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ  
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ  
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ  
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا  
لِظَالِمِينَ مِنْ أَنْصَارٍ

إِنْ تَبَدُّوا لَصَدَقْتُمْ فَبِعِزَّتِي إِنْ  
تُخْفُوها وَتُؤْتُوها الْفُقَرَاءَ فَهُوَ خَيْرٌ  
لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ  
يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ  
خَيْرٍ فَلَا يُنْفِكُمْ وَمَا تُنْفِقُونَ  
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ  
خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا

518 The Arabic word used is “الفحشاء,” = the noun of “فاحشة” see التاج! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

519 The word “wa’seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was’eo” also with a capital “W,” to make “The Was’eo” then it becomes one of Allah’s most beautiful names, meaning “surrounding and encompassing everything!”

520 See the Lexicon attached to this Translation for “hekma”!

\* See the Lexicon attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the albab's possessors!

521 The word “ظالم” in “ظالمين” = “ظالمين” = “the injustice-doer,” as “الظالم” = “injustice!”

522 See the Lexicon attached to this Translation regarding, “ما المصدرية,” especially when for for emphasis!

523 See the Lexicon attached to this Translation for “الفقير” versus “المسكين,” i.e. indigent versus poor!

524 The word “هو” refers to the giving<sup>x</sup> which is a masculine in Arabic.

525 Some scholars say that surplus-charity is better to conceal it; but the decreed charity it is best to make it overt!

526 See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”!

527 It must be pointed out here that “guidance” has two distinct implications: (1) guidance of conveyance and (2) guidance of assistance. The former just shows all Allah’s Singular Way. Obviously, some accept it and others reject it, as all have free choices. The later, guidance of assistance points to the special and personal guidance extended by Allah to those who accept Allah’s Way manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities!

528 The expression “for Allah’s Face” is a lofty Qur’anic expression from Arabic tongue expression meaning: Allah’s pleasure and countenance, i.e. not for expectation of thanks or any recompement from the recipient of the favor put forth or given by a giver!



you<sup>vaffa</sup><sup>529</sup> (it shall be fully and augmentedly fulfilled) to you<sup>b</sup> while you<sup>f</sup> (are) not to doh'lamoona<sup>530</sup> (to be wronged you<sup>z</sup>).

تَظْلُمُونَ

273. For<sup>531</sup> the indigents, who<sup>r</sup> (had been) straitened they<sup>z</sup> in Allah's path, they<sup>z</sup> cannot (make a) striking<sup>532</sup> in the land<sup>w</sup> /Earth<sup>w</sup>; reckons them rich the ja'helo<sup>533</sup> (he who acts ignorantly or incorrectly) of the abstinence; know them [you<sup>s</sup>] by their signa; not they<sup>z</sup> ask the mankind importunately; and whatever expend you<sup>z</sup> of khayren<sup>x</sup> (lawful: possession-/provision/desirable)<sup>x</sup> so verily Allah by it<sup>x</sup> (is) Omniscient.

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

274. Who<sup>r</sup> they<sup>z</sup> expend, their possessions, by the night and the day, secretly<sup>x</sup> and openly<sup>w</sup> then for them (is) their remuneration enda (by munificence of/by Rule of) their Lord; and neither (is) fear on them and nor they sadden.

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

275. Who<sup>r</sup> they<sup>z</sup> eat the usury not up/sustain<sup>534</sup> they<sup>z</sup> except as ups whom<sup>x</sup> tramples him the Satan of the mas'se (Satanic-madness); tha'leka (afar-that-it) <sup>x</sup> (is) because verily they said: surely only the selling (is) alike the usury; and (had): legitimized Allah the selling and [He] illegitimated the usury; so whoever came<sup>x</sup> (to) him an exhortation<sup>535</sup> from his Lord and so [he] desisted, then for him what antedated and his matter (is) to Allah; and whoever [he] reverted then those (are) The Fire's<sup>w</sup> companions they (are) in it<sup>w</sup> immortals.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

276. Obliterates Allah the usury and yourbey ([He] waxes/grows) the alms<sup>w</sup>/charities<sup>w</sup>; and Allah loves not every kaffaren<sup>536</sup> (ever/stout ingrate), atheemen (repetitive sinner).

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

277. Verily who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> and aqamo<sup>537</sup> (they<sup>z</sup> upheld the prescribed obligations of) the Prayer<sup>w</sup> and aa'taw (accorded/fulfilled they<sup>r</sup>) the Zakata<sup>538</sup> (prescribed percentage of personal possessions) <sup>w</sup> for them (is) their remuneration enda (by munificence of/by Rule

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

<sup>529</sup> The word "يُوفَى" from "الوفاء," meaning gathering the last component of any obligation to make or augment it a whole! So "يُوفَى" means to be endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled!

<sup>530</sup> The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this Ayah!

<sup>531</sup> That is to say, in this context, and Allah knows best, charity expenditure is mostly for the indigents.

<sup>532</sup> The word "ضَرْبًا" translated as "strike!" Both words in Arabic and in English the two words have multiple meanings! The Arabic is very obvious in this context, but the English may pose some ambiguity! So, it should be taken in one of its meanings of: "to set out or proceed, especially in a new direction!"

<sup>533</sup> The word "جاهل"="jabelo" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the "jabil" is he who acts ignorantly or incorrectly!

<sup>534</sup> The word "يُقِيمُونَ"="up"="get up or rise" (in the intransitive sense, or in the sense of "maintain," "sustain," or "uphold")

<sup>535</sup> The word "مَوْعِظَةٌ" rooted in "وعظ"="exhort" or "admonished," could mean: exhortation or admonition!

<sup>536</sup> The word "كفّار" strongly intensive singular masculine noun meaning: he who is ever/stout ingrate!

<sup>537</sup> The word "أقام" in "أقاموا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أقام" linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) upheld, as in this Ayah (S2: 3). Also "أقام" has another "sharey'ab" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: "And when you<sup>g</sup> were in them, then you<sup>g</sup> upped for them (the second call for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

<sup>538</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

of) their Lord; and neither (*is*) fear on them and nor they sadden.

يَحْزَنُونَ ﴿٢٧٧﴾

278. O, you who<sup>r</sup> believed you<sup>z</sup> *ettaqo* (let you<sup>r</sup> reverentially guard not to displease) Allah and let-you<sup>z</sup> leave-off what remained of the usury, *en(if)* you<sup>c</sup> were believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ  
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ  
مُؤْمِنِينَ ﴿٢٧٨﴾

279. So *en(if)* you<sup>z</sup> did not, then let-you<sup>z</sup> cognize/apprise by a war from Allah and His messenger; and *en (if)* repented you<sup>c</sup> then for you<sup>b</sup> (are) your<sup>n</sup> possessions' principals; neither *tadh'lemoona* (you<sup>r</sup> wrong) nor *todhlamoona* (are to be wronged you<sup>r</sup>).

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ  
وِرَسُولِهِ وَإِن تُبْتِغُوا فَلََكُمْ رُءُوسُ  
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا  
تُظْلَمُونَ ﴿٢٧٩﴾

280. And *en (albeit)* [he] [was] *usra'ten<sup>w</sup>* (financial strait)<sup>w</sup> possessor then a postponement<sup>w</sup> to *mayara'ten<sup>w</sup>* (ease/-getting a weal)<sup>w</sup>; and, if *tassaddago* (you<sup>r</sup> remit as a charity) (*if is*) *khayron* (choicer/superior/worthier) for you<sup>b</sup> *en (if)* you<sup>c</sup> were (*to*) know.

وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ  
مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ  
إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And *ettaqo* (let reverentially self-protect you<sup>r</sup>) a day<sup>x</sup> (*to be*) returned you<sup>z</sup> in it<sup>x</sup> to Allah; afterwards each self<sup>w</sup> (*shall be*) fulfilled<sup>539</sup> what earned-she<sup>y</sup> and they (*are*) not *yodhlamoona*<sup>540</sup> (*to be wronged they<sup>r</sup>*).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ  
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

282. O you, who<sup>r</sup> believed you<sup>z</sup> if mutually debited you<sup>c</sup> by a debt<sup>x</sup> to an *ajalen*<sup>541</sup> (term-limit) *musamma*<sup>542</sup> (that which is designated and/or named), then let<sup>543</sup> write it<sup>x</sup> you<sup>z</sup>; and let write between/among you<sup>b</sup> a writer by [the] justice; and let not *ya'aba*<sup>544</sup> (categorically-refuses) a writer to write [he] as what taught him Allah; so let write [he] and let dictates who<sup>x</sup> (*is*) on him the *haqqo*<sup>545</sup> (right/just-due/debt), and let *yatta'qe* (he reverentially guards not to displease) Allah, his Lord, and let-not diminishes<sup>546</sup> [he] of it<sup>x</sup> a thing; then *en(if)* [was] who<sup>x</sup> (*is*) on him the *haqqo* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'hedo* (let-seek witnessing you<sup>r</sup>) two witnesses-/testifiers of your<sup>n</sup> men; then *en(if)* not [both] were two men, then a man and two women, of whom<sup>p</sup> you<sup>z</sup> approve of the witnesses, that *tadhella*<sup>547</sup> (forgets) an *ebda*<sup>548</sup> (a lone-she<sup>y</sup>/any she-one) them<sup>y</sup>, then reminds an *ebda* them<sup>y</sup> the other<sup>w</sup>; and let not *ya'aba* the witnesses/-testifiers, if when<sup>549</sup> (*had been*) summoned

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ  
بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ  
وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ  
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا  
عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي  
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا  
يَبْخَسْ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي  
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا  
يَسْتَطِيعُ أَن يَمْلِكَ هُوَ فَلْيَمْلِكْ وَلِيُهُ  
بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِّنْ  
رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ  
فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ  
الشَّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ  
إِحْدَاهُمَا الْآخَرَىٰ وَلَا يَأْبَ

<sup>539</sup> See footnote 581 above regarding “توفى”!

<sup>540</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah!*

<sup>541</sup> The word “الأجل” means term-limit, see اللسان!

<sup>542</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*

<sup>543</sup> The word “فاكتبوه” is an imperative command verb, hence denoted by “let, in parenthesis, as the text does not have “let” per se!” It is in the imperative to express a command to put the debt in writing!

<sup>544</sup> The Arabic word “أبى” means: [he] refused definitively, i.e. categorically-refused, there could be no future compliance!

<sup>545</sup> The “just due” means the payable debt, which is the right amount on him.

<sup>546</sup> The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

<sup>547</sup> The word “ضل” has several meanings, among them: wasted, misled, forgot (as in this context), inclined, swerved, and strayed! See اللسان!

<sup>548</sup> See the *Lexicon* attached to this Translation regarding “أحد”

<sup>549</sup> See the *Lexicon* attached to this Translation regarding, “ما المصدرية”, especially when for emphasis!

they<sup>z</sup>; and let-not weary you<sup>z</sup> to you<sup>z</sup> write it<sup>x</sup> small<sup>x</sup> or big<sup>x</sup> to its<sup>x</sup> *aja'le*<sup>550</sup> (*term-limit*)<sup>x</sup>; *tha'lekum* (*collective-afar-that*) (*is*) *aqsatto*<sup>551</sup> (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter<sup>552</sup> for the testimony<sup>w</sup> and closer/lower<sup>553</sup> that not suspect you<sup>z</sup>; except that be<sup>w</sup> [*it*<sup>w</sup>] a present<sup>w</sup> (*i.e. immediately exchanged*) trade<sup>w</sup> you<sup>z</sup> administer it<sup>w</sup> among you<sup>b</sup> then not on you<sup>b</sup> a *jonahon*<sup>554</sup> (*sin*) that not write it<sup>w</sup> you<sup>z</sup>; and let-cite you<sup>z</sup> witnessing when mutually you<sup>c</sup> sell; and let-not *youdbarra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en* (*albeit*) you<sup>z</sup> do, then verily it<sup>x</sup> (*is*) a *fosoogon*<sup>555</sup> (*rebellion vis-à-vis Allah's command*) by you<sup>b</sup>; and *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah; and Allah teaches you<sup>b</sup> and Allah by every thing (*is*) Omniscient.

الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا  
أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى  
أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ  
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا  
أَنْ تَكُونَ تَجَرَّةٌ حَاضِرَةٌ  
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ  
جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا  
تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ  
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ  
وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ

283. And *en* (*if*) you<sup>c</sup> were on a travel and not found you<sup>z</sup> a writer, then pledges<sup>x</sup>/securities<sup>x</sup> *mugboodbaton* (*it<sup>w</sup> being hand-received*); then, *en* (*if*) trusted some (*of*) you<sup>b</sup> some, then let *youaddey*<sup>556</sup> (*personally deliver or perform his full obligations*) who<sup>x</sup> [*he*] (*had been*) entrusted his *amanata*<sup>557</sup> (*entrusted article/deposit/duty/responsibility*)<sup>w</sup> and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and let-not conceal you<sup>z</sup> the testimony<sup>w</sup>; and whoever [*he*] conceals it<sup>w</sup> then surely it<sup>x</sup> (*is*) sinner his heart<sup>x</sup>; and Allah by what you<sup>z</sup> work (*is*) Omniscient.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا  
فَرِهَنْ مَقْبُوضَةً فَإِنْ أَتَىٰ مِنْ بَعْضِكُمْ  
بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ  
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ  
وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. For Allah what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup>; and *en* (*if*) you<sup>z</sup> disclose/flash what (*is*) in your<sup>n</sup> selves<sup>w</sup> or you<sup>z</sup> hide it<sup>x</sup> reckons<sup>558</sup> (*up with*) you<sup>b</sup> Allah by it<sup>x</sup>; then [*He*] forgives whom<sup>p</sup> [*He*] wills and [*He*] torments whom<sup>p</sup> [*He*] wills; and Allah over every thing (*is*) Omnipotent.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ  
وَإِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ  
تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *ahaden*<sup>559</sup> (*alone/ any-one*) of

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ  
رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ  
وَمَلَكَيْتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ

<sup>550</sup> The word “الأجل” means term-limit, see اللسان!

<sup>551</sup> The word “aqsatt”= “أقسط” is based on the root word “qasata”= “قَسَطَ” meaning: (1) was absolutely just, i.e. by the balance, not a hair of difference! (2) Justice per se, could be rendered by mutual consent between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise!

<sup>552</sup> The word “أقوم” has a double meaning of “uprightness/morally correct” and “straightness!” See الطبري and اللسان!

<sup>553</sup> That is nearer (closer) to your recollection so as not to suspect!

<sup>554</sup> See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

<sup>555</sup> See the Lexicon attached to this Translation for this important word fasoogon and its grammatical inflections!

<sup>556</sup> With respect the word “youaddey,” it is to be noted that it is from “أداء,” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee’s legal representative! This is in contrast to “waffa”= “وفى” paid the full obligations in any way!

<sup>557</sup> The word “أمانته” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

<sup>558</sup> The verbal expression “reckons with” according to the dictionary means: “To come to terms or settle accounts with!” See The American Heritage Dictionary!

<sup>559</sup> See the Lexicon attached to this Translation regarding “أحد”



His messengers; and said they<sup>z</sup>: we (*had*) heard and we obeyed; (*we seek Your<sup>s</sup>*) your<sup>t</sup> forgiveness O, our Lord: and to You<sup>s</sup> (*is*) the destiny.

الْمَصِيرُ

286. Not charges Allah a self<sup>w</sup> except its<sup>w</sup> capacity; for it<sup>w</sup> what earned-she<sup>y</sup> and on it<sup>w</sup> what *ektasaba*<sup>560</sup> (*reciprocally earned-she<sup>y</sup>*); O, our Lord: let-not *toad'k bethona*<sup>561</sup> ([You<sup>s</sup>] *retributively-punishes us*) *en(albeit)* we forgot or we erred; O, our Lord, and let-not [You<sup>s</sup>] load on us *essran*<sup>562</sup> (*severe/-heavy/ personal/and most burdensome obligation*) as what (*had*) loaded [You<sup>s</sup>] on whom<sup>r</sup> of before us; O, our Lord: and let-not *tobammilna* ([You<sup>s</sup>] *iteratively burden us*) what not (*we have*) capacity<sup>w</sup> for us by it<sup>x</sup>; and let-pardon a'n<sup>563</sup> (*regarding*) us [You<sup>s</sup>], and let-forgive a'n us [You<sup>s</sup>] and *urhamna*<sup>564</sup> (*let-[You<sup>s</sup>] mercy-give us*); You<sup>s</sup> (*are*) our Guardian, so let-succor us [You<sup>s</sup>] over the people, the unbelievers.

الْكَافِرِينَ

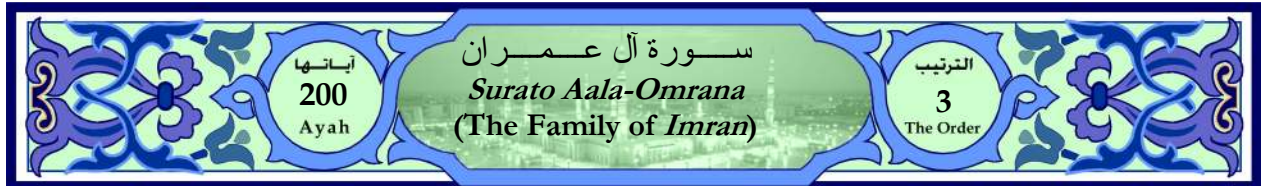
<sup>560</sup> The word “إكتسبوا” rooted in “الإفتعال”=“ليس فاعل أو تفاعل” hence “إكتسبوا” = “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer *likes the deed* and the deed *likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال”= “*spurious-reciprocity*!” Also, “إكتسبت” has *more* letters-construct implying *more positive* or *negative* meaning, in this case a *negative* one! So this *self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not *for* it but *on* (i.e. *against*) it!

<sup>561</sup> The word “يؤاخذ” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*!

<sup>562</sup> The word “*issran*” or “*issran*” or “*issren*” all mean the same, only grammatically deflected. Thus, “*issran*” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

<sup>563</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

<sup>564</sup> The word “رحمة”=“mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the command-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to transliterate it: “*urham* ([You] *mercy-gave*) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *You mercy us*,” which *cannot* be said in correct English, as there is *no verb* in English for the word “mercy!”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif-Lam-Meem*<sup>1</sup>

2. Allah, no an *elaha* (a deity) except Him, The *Hayyo* (Ever-Living), The *Qayyume*<sup>2</sup> (Ever-Sustainer).

3. *Nazzala* ([He] repetitively descended) on you<sup>8</sup> The Book<sup>x</sup> by the right, *mussaddeqan*<sup>3</sup> (accepter as credible) for what (had been) between its<sup>x</sup> both hands<sup>w4</sup>; and [He] descended The Torah<sup>w</sup> and The Euangelion<sup>x5</sup>.

4. Of before, a divine-guidance<sup>x</sup> for the mankind; and [He] descended the Criterion; verily who<sup>r</sup> unbelieved they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (Qur'anic statements/ messages) for them (is) a torment severe, and Allah (is) Mighty, revenge possessor.

5. Truly Allah, neither hides on Him a thing in the Earth<sup>w</sup> and nor in the Heaven<sup>w</sup>.

6. He Who portrays/ fashions you<sup>b</sup> in the wombs show [He] wills; no an *elaha* (a deity) except Him, The Mighty The *Hakeem*<sup>6</sup> (infinite *bekmah*<sup>7</sup> (wisdom) Possessor).

7. He Who descended on you<sup>8</sup> The Book<sup>x</sup> of it<sup>x</sup> *Ayaton*<sup>w</sup> (Qur'anic statements) *mubkama'ton*<sup>w8</sup> (firm/ eternally unchangeable) <sup>w</sup> they<sup>y</sup> (are) The Book's<sup>x</sup> mother; and others resemblers-she<sup>ym9</sup>; so as-to whom<sup>r</sup> in their hearts (is) a deviancy<sup>x</sup>, then *yattabe'o*<sup>10</sup> (they<sup>z</sup> closely-follow) what resembled of it<sup>x</sup> *ebtegha'a* (earnestly-questing) the *fetna'te*<sup>w</sup> (unbelief/ tumult) <sup>w</sup> and *ebtegha'a* its<sup>x</sup> *ta'aweele*

الْم  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ

<sup>1</sup> See the details in the *Lexicon* attached to this Translation.

<sup>2</sup> The word “الْقَيُّومُ” is one of Allah's most beautiful attributive names meaning: The Ever Sustainer of life and every thing in existence, and that is Allah (SWT)!

<sup>3</sup> The word “*mussaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

<sup>4</sup> The expression: “between its both hands” is an Arabic tongue expression meaning “before=in front of”!

<sup>5</sup> The early writings of the founder and designator of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the *Encyclopedia Britannica*, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix “eu” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “Angelion” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “Euangelion” was changed to become the proclaimed “Gospel.” The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “Enjeel.” Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation with respect to the Torah!

<sup>6</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحْكِيم”

<sup>7</sup> See the *Lexicon* attached to this Translation for “*bekmah*”

<sup>8</sup> See the *Lexicon* attached to this word Translation for elaboration.

<sup>9</sup> That is they are allegorical, and impart different meanings over time or to different perceptions! The suffix “-she' m” is for the feminine “إِ”

<sup>10</sup> See the *Lexicon* attached to this Translation for the distinction between “تَبِعَ”= followed and “اتَّبَعَ”= closely-followed

(ultimate: construing/explanation); and not knows its<sup>x</sup> *ta'aweela* (= *ta'aweela*) except Allah and the *ra'sekboona*<sup>11</sup> (firmly and profoundly established-ones) in the erudition-/knowledge say they<sup>z</sup>: we believed by it<sup>x</sup>; each (*is*) from *ende* (springing from the munificence of/by Rule of) our Lord; and not *yadhdhakaro* (repetitively-remind) except the *alba'be's*<sup>\*12</sup> (hearts-intellects)'s possessors.

8. (O), our Lord: let-not [You<sup>s</sup>] swerve our hearts after when divinely-guided us [You<sup>s</sup>]; and let-grant for us [You<sup>s</sup>] from *ladon*<sup>13</sup> (directly and possessively from) You<sup>s</sup> a mercy<sup>w</sup>; verily You<sup>s</sup> You<sup>s</sup> (are) The *Wahhabo* (iterative-Granter).

9. O, our Lord: verily You<sup>s</sup> (are) the mankind's Gatherer for a day<sup>x</sup> no suspicion<sup>x</sup> (*is*) in it<sup>x</sup>; verily Allah not unfulfills the appointment.

10. Verily who<sup>r</sup> unbelieved they<sup>z</sup> never enrich<sup>14</sup> *a'n*<sup>15</sup> (regarding) them their possessions, and neither their children from Allah a thing; and those, they (are) The Fire's<sup>w</sup> fuel<sup>16</sup>.

11. As wont/praxis (of) Pharaoh's *aal'e* (family/house-/kin/chiefs/followers) and who<sup>r</sup> (were) of before them, they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (messages/signs/proofs) so took them Allah by their offenses; and Allah (*is*) hard/severe (in) the punishment.

12. Let-say [you<sup>s</sup>] for whom<sup>r</sup> unbelieved they<sup>z</sup>, shall (be) worsted you<sup>z</sup> and (shall be) thronged you<sup>z</sup> to Hell<sup>w</sup> and wretched (*is*) the *mehad* (bed/resting place/cradle/-fixed expanse).

13. *Qad* (already and affirmatively) was for you<sup>b</sup> an *Ayaton*<sup>w</sup> (message/sign/proof) in *fe'a'tay'ne*<sup>w</sup> (two: bands/military detachments/groups)<sup>w</sup> both (of) them met; a *fe'aton*<sup>w</sup> (band/military detachments/group)<sup>w</sup> mutually fights in Allah's path while another<sup>w17</sup> unbeliever<sup>w</sup>; they<sup>z</sup> see them twice their-like, the eye's seeing; and Allah supports<sup>18</sup> by His succor whom<sup>p</sup> [He] wills; verily in *tha'leka* (afar-that-it)<sup>x</sup> surely (*is*) an *aebatan* (instructive parable/example) for the *abssa're* (insights-/discernments) possessors.

تَأْوِيلُهُ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ  
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ  
ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا  
يَذْكُرُ إِلَّا أَهْلُ الْأَلْبَابِ ﴿٣٠﴾

رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ  
هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ  
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣١﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ  
فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣٢﴾

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ  
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ  
شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿٣٣﴾

كَذَابَ آلِ فِرْعَوْنَ وَالَّذِينَ مِن  
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ  
بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٣٤﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ  
وَتُخْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ  
الْمِهَادُ ﴿٣٥﴾

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ  
الَّتَقَاتَا فِئَةٌ تَقْتُلُ فِي سَبِيلِ اللَّهِ  
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلِهِم  
رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ  
مَن يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً  
لِّأُولِي الْأَبْصَارِ ﴿٣٦﴾

<sup>11</sup> The word "*ra'sekboona*" is a subjective, masculine, plural noun for which there is no English equivalent, meaning: *be-they* that are *firmly and profoundly established people*!

<sup>12</sup> See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab's* possessors!

<sup>13</sup> The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, "لَدُنْ" which is *closer spatially and more specific*! So, "*directly and possessively*" seems to indicate such closeness! See *اللسان*!

<sup>14</sup> The word "تُغْنِي" has double meanings: (1) *enriches*, (2) *suffices*! But "*enriches*" includes suffice and *not vice versa*! As "*enriches*" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "*suffices*" meets the present needs of a specific task or requirement! Hence "*enriches*" is *superior*!

<sup>15</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>16</sup> The word "الوقود، بفتح الواو" is primarily *firewood*, but also it could mean *any fuel*! See *اللسان*!

<sup>17</sup> The word "أُخْرَى" is *feminine, singular noun*, hence: "*another*!" So, *unbeliever* is *superscripted*!

<sup>18</sup> The word "يُؤَيِّدُ" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah *alone* possesses!



14. (*Had been*) adorned for the mankind love (*of*) the (*carnal*) desires<sup>w</sup>: [*of*]<sup>19</sup> the women, and the sons, and the heaps (*of*) the heaped-up of [*the*] gold and [*the*] silver, and [*the*] horses<sup>w</sup> the *musawwama'te* (*marked/ imprinted*), and the *an'aa'me*<sup>20</sup> (*cattle/ sheep/ goats/ and camels*)<sup>w</sup> and the *bartha* (*tillage/ cultivation*); *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) a *mata'ao*<sup>21</sup> (*resource for transitory worldly delights*) (*of*) the life<sup>w</sup> (*of*) the world<sup>w</sup>; and Allah has *husno*<sup>22</sup> (*ultimately meritorious beauty*) the *ma'aabe*<sup>23</sup> (*willful-return*).

15. Let-say [*you*]: shall *ouna'bbe'okom* ([I] *inform you*<sup>b</sup> by piece-of-significant-and-availing-news) by *kbayren* (*choicer/ superior/ worthier*) than *tha'lekum* (*collective-afar-that*); for whom<sup>r</sup> *ettaqaw* (*they who had reverentially guarded not to displease Allah*) *enda* (*by munificence of/ by Rule of*) their Lord gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (*are*) in it<sup>w</sup>; and spouses (*wives*) *muttabharaton* (*they<sup>y</sup> having been purged*); and a *redhwanon* (*ultimate-gratification*) from Allah; and Allah (*is*) *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*) by the *eba'de* (*worshippers/ submitters/ slaves*).

16. Who<sup>r</sup> say they<sup>z</sup>: (O), our Lord verily we, we believed, so Let [*You*] forgive for us our offenses and let-*[You]* preclude us (*from*) The Fire's<sup>w</sup> torment.

17. The *ssabereena* (*people of patience*) and the *ssadeqeena* (*always-truth-enforcers*), and the *qa'neteena* (*they who are: devotedly obeyers/ submitters*), and the he-expenders, and the *mustaghfereena* (*forgiveness he-seekers*) by the *as'ba're* (*dawns' ere*).

18. Witnessed/ testified Allah that no an *elaha* (*a deity*) except Him, and the angels and possessors (*of*) the erudition/ knowledge, *Qa'eman*<sup>24</sup> (*constantly-Stander/ Maintainer [He]*) by the *qeste*<sup>25</sup> (*absolute justice post removal of injustice*); no an *elaha* (*a deity*) except Him, The Mighty The *Hakeemo*<sup>26</sup> (*infinite bekamah Possessor*).

19. Verily the religion *enda* (*by: Rule/ Dicta/ Munificence*) (*of*) Allah (*is*) [*the*] Islam; and not differed who<sup>r</sup> *oto* (*had been given/ accorded they<sup>r</sup>*) the book except from

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ  
مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْأَفْضَةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتْنُ  
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ  
حُسْنُ الْمَقَابِلِ ﴿١٤﴾

قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ  
لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ  
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ  
بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ  
النَّارِ ﴿١٦﴾

الصَّابِرِينَ وَالصَّادِقِينَ  
وَالْقَنِينَ وَالْمُنْفِقِينَ  
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾  
شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
وَالْمَلَكُ وَالْعِلْمُ قَائِمًا  
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿١٨﴾

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ  
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ

<sup>19</sup> That is *for*, but “*of*” is more descriptive as “*of*” indicates “selectiveness” versus “*for*” suggests “entireness!”

<sup>20</sup> The word “the *an'am*” = “الأنعام” or “na'am” “تعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف وظلف” = cattle, sheep, goats, and camels!

<sup>21</sup> The word “متاع” = “mata'ao” is rooted in the word “مَتَعَ” with many meanings, among them: a resource for transitory worldly delight! See the Lexicon attached to this Translation for elaboration!

<sup>22</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي

<sup>23</sup> The word “المآب” has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will! So it's a willful-return! See الراغب!

<sup>24</sup> The word “فانما” is an adverbial construct; see إعراب القرآن، لمحمود صافي! For lack of a better word in English to depict this adverbial sense the word “constantly” was prefixed to “Maintainer!” I chose “Maintainer” in its sense of “keeping in state of constant efficiency and validity,” a state doable by Allah only!

<sup>25</sup> The word “القسط” is not just “justice” = “العدل.” Thus, “القسط” is absolute justice post removal of the injustice. See the Lexicon attached to this Translation for the difference between “القسط” and “العدل”!

<sup>26</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”!

after what came (to) them the erudition/knowledge, *baghyyan* (selfish excessiveness/ transgression) among them; and whoever [he] unbelieves by Allah's *Aya'te<sup>w</sup>* (messages/signs/proofs) then verily Allah (is) swift (in) the reckoning.

20. So *en(if)* mutually they<sup>z</sup> argued you<sup>s</sup> then let-say [you<sup>s</sup>]: *aslamto* (I consigned) my face (i.e. entity) for Allah, and who<sup>p</sup> *ettaba'an*<sup>27</sup> ([he] who closely followed me); and let-say [you<sup>s</sup>] for whom<sup>p</sup> *oto* (they<sup>z</sup> had been accorded) the book, and the *ommeyeena*<sup>28</sup> (they who are unlettered/ the Arabs): *a'aslamtom* (have you<sup>s</sup> become Muslims); so *en(if)* *aslamo* (they<sup>s</sup> became Muslims), then *Qad* (already and affirmatively) *ihtadaw* (they<sup>s</sup> found and accepted the divine-guidance); and if they<sup>z</sup> diverted, then verily only on you<sup>s</sup> (is) the announcement, and Allah (is) *Basseeron* (keen: Seer-/comprehensive Knower of the facts and their ultimate consequences) by the *eba'de* (worshippers/ submitters/ slaves).

21. Verily who<sup>r</sup> they<sup>z</sup> unbelieve by Allah's *Aya'te<sup>w</sup>* (messages-/signs/proofs) and they<sup>z</sup> kill<sup>29</sup> the prophets by other than a right, and they<sup>z</sup> kill whom<sup>p</sup> command they<sup>z</sup> by the *qeste* (absolute justice post removal of injustice) of the mankind, so *bashsher*<sup>30</sup> (let-tell you<sup>s</sup> pleasant tidings to) them, by a painful torment.

22. Those who<sup>r</sup> (*bad*) miscarried<sup>w</sup> their works<sup>w</sup> in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and not for them of succorers.

23. Have not [you<sup>s</sup>] seen to whom<sup>r</sup> *oto* (they<sup>z</sup> had been allotted/ accorded) a lot of the book, they<sup>z</sup> (are being) invited to Allah's Book, to rule among them, afterwards, diverts a team of them, while they (are) shunners.

24. *Tha'leka* (afar-that-it) <sup>x</sup> (is) because verily they said: never touches/betides us The Fire<sup>w</sup> except days *ma'adoda'ten<sup>w</sup>* (a few/ countables)<sup>w</sup> and beguiled them in their religion what they<sup>z</sup> were *yafstarona* (they<sup>z</sup> craft a lie for fraudulent end).

25. So how *edha*<sup>31</sup> (when) We gathered them for a day<sup>x</sup> no suspicion (is) in it<sup>x</sup> and (*had been*) fulfilled-she<sup>y32</sup> every self<sup>w</sup> what earned-she<sup>y</sup> while they (are) not *yodh'lamoona*<sup>33</sup> (to be wronged they<sup>z</sup>).

إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا  
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ  
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠﴾

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ  
لِلَّهِ وَمَنْ أَتَّبَعْنِ وَقُلْ لِلَّذِينَ أُوتُوا  
الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ  
تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ  
بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ  
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ  
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ  
بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ  
نَاصِرِينَ ﴿٢٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا  
مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ  
اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْا  
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمْسَنَا  
النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ  
وَعَرَّهْمُ فِي دِينِهِمْ مَا كَانُوا  
يَفْتُرُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا  
رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا  
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾



<sup>27</sup> The word "closely" is used to intensify the word "follow," as the Arabic is "اتَّبَعَ" not "اتَّبَعَ"

<sup>28</sup> The word "أُمِّيِّينَ" (referring to the Arabs) is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it! So I resorted to transliteration and parenthetical explanation! Also the "أُمِّيِّينَ" could mean the Gentiles!

<sup>29</sup> The word "kill" here is used in the present/future tense is, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times! (Reader must bear in mind prophet vis-à-vis messenger!)

<sup>30</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubashsheron* = ابشّر/يُبشّر/مُبشّر

<sup>31</sup> This "إِذَا" is not a conditional article, See *الدر المصون* لـت أحمد الحلبي، *اعراب القرآن*، لـ محمود صافي، *معنى اللبيب*

<sup>32</sup> The word "وُفِّيَتْ" from "الوفاء" = "التمام"، meaning gathering the last component of any obligation to make it a whole! Thus, "وُفِّيَتْ" means had been endeavored and gathered the last part of an obligation and fulfilled it!

<sup>33</sup> The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

26. Let-say [you<sup>s</sup>]: *Allabumma*<sup>34</sup> (O, Allah) Owner (of) The proprietorship<sup>x</sup>; to'atey ([You<sup>s</sup>] accord/give) the proprietorship<sup>x</sup> for whom<sup>p</sup> [You<sup>s</sup>] will and [You<sup>s</sup>] wrest The proprietorship<sup>x</sup> from whom<sup>p</sup> [You<sup>s</sup>] will; and [You<sup>s</sup>] aggrandize/dignify whom<sup>p</sup> [You<sup>s</sup>] will and [You<sup>s</sup>] humiliate whom<sup>p</sup> [You<sup>s</sup>] will; by Your<sup>t</sup> Hand<sup>35</sup> (is) the *khayro* (mercy/revelation/goodness/worthiness/possession/provision/power/rain); verily You<sup>s</sup> (are) over every thing (is) Omnipotent.

27. [You<sup>s</sup>] transpierce the night in the day; and [You<sup>s</sup>] transpierce the day in the night; and *tokbrejo* ([You<sup>s</sup>] emerge/produce) the *hayya* (living/alive) from the *mayye'te*<sup>36</sup> (eventually dying entity) and *tokbrejo* the *mayye'te* from the *hayya*; and *tar'zeqo* ([You<sup>s</sup>] grant provisions/victuals for sustenance to) whom<sup>p</sup> [You<sup>s</sup>] will by other than a count.

28. Let-not *yattakhethee*<sup>37</sup> (they<sup>x</sup> take and make) the believers the unbelievers *anle'ya*<sup>38</sup> (allies/guardians) of without/- lesser than<sup>39</sup> the believers; and whoever [he] does *tha'leka* (afar-that-it)<sup>x</sup> then (that is) not of Allah in a thing, except that *tattaqo* (you<sup>x</sup> reverentially guard not to displease Allah) from them a *toqattan*<sup>w</sup> (a circumspective precaution)<sup>w</sup>; and *youbadhdherokum* (cautions you<sup>b</sup>) Allah *Nafsabo*<sup>40</sup> (Hisself, i.e. His retribution), and to Allah (is) the destiny.

29. Let-say [you<sup>s</sup>]: *en* (if) you<sup>z</sup> hide what (is) in your<sup>n</sup> chests or you<sup>z</sup> disclose/flash it<sup>x</sup> Allah knows it<sup>x</sup> and [He] knows what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; and Allah over every thing (is) Omnipotent.

30. Day finds each self<sup>w</sup> what worked-she<sup>y</sup> of *khayren*<sup>x</sup> (goodness/desirables/provision/worship)<sup>x</sup> *mubdharan*<sup>41</sup> (that which was presented/produced predeterminedly vis-à-vis time and place); and what worked-she<sup>y</sup> of an ill<sup>x</sup> [it<sup>w</sup>] longs<sup>42</sup> if that (were) between it<sup>w</sup><sup>43</sup> and between [it<sup>x</sup>]<sup>44</sup> an

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي  
الْمَلِكُ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكُ  
مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ  
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ  
النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ  
مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ  
حِسَابٍ ﴿٢٧﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ  
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ  
يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي  
شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً  
وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى  
اللَّهِ الْمَصِيرُ ﴿٢٨﴾

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ  
أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ  
مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ  
سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ

<sup>34</sup> The expression “اللهم”= “يا الله” means a call of invoking/supplicating/beseeching Allah!

<sup>35</sup> Some say that the “hands” are symbols of divine Might! What must be remembered is that none in existence like Allah, so there is no-way to compare Allah's "Hands" with anything!

<sup>36</sup> The word “mayye'te” is commonly confused with “may'te,” has no exact English equivalent per se! So, “mayye'te” is best approximated by an entity that will be eventually-dying, whereas “may'te,”= “ميت” with a sokoon on the “ي” means “dead”! The Qur'an is 100% consistent in this regards!

<sup>37</sup> The word “تَتَّخِذُ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “تَتَّخِذُ” is always taking and presuming some thing about what was taken! Thus, it is not just the mere taking!

<sup>38</sup> The word “أَوْلِيَاءَ” could also mean: friends, protectors, allies!

<sup>39</sup> That is besides or in preference to the believers!

<sup>40</sup> That is His retribution if you<sup>f</sup> violate His Criteria of established Sabreyah maxims!

<sup>41</sup> The word “mubdharan”= “مُحْضَرًا” is passive objective noun rooted in the past tense verb of “حَضَرَ,” So “مُحْضَرًا” means: presented predeterminedly vis-à-vis time and place), such as the student in a classroom!

<sup>42</sup> The word “تَوَدُّ” means having an earnest desire for some thing beyond reach, i.e. it cannot materialize in life, but surely will materialize in the Hereafter!

<sup>43</sup> This “it<sup>w</sup>” refers to the “النفس” (the self<sup>w</sup>), in Arabic a feminine gender, so its<sup>w</sup> reference must be feminized!

<sup>44</sup> This “it<sup>x</sup>” refers to “السوء,” the ill, in Arabic a masculine gender, so its<sup>x</sup> reference must be made masculine!



amadan<sup>45</sup> (term-limit end) afar; and youbadhhero-kum (cautions you<sup>b</sup>) Allah Nafsabo<sup>46</sup> (Himself, i.e. His retribution), and Allah (is) Ra'oof<sup>47</sup> (iteratively Forbearer/Clement) by the eba'de (worshippers/ submitters/ slaves).

31. Let-say [you<sup>f</sup>]: en (if) were you<sup>c</sup> loving Allah then ettabe'oney<sup>48</sup> (let-you<sup>f</sup> closely-follow me) (then) Allah (shall) love you<sup>b</sup> and [He] forgives for you<sup>b</sup> your<sup>n</sup> offenses; and Allah (is) Ghafooron (iterative Forgiver) Rabeemon (iterative mercy Giver).

32. Let-say [you<sup>f</sup>]: let-obey you<sup>z</sup> Allah and the messenger; then en (if) they<sup>z</sup> diverted, then verily Allah loves not the unbelievers.

33. Verily Allah estafa<sup>49</sup> (superlatively and exclusively selected) Adam and Noohan (Noah) and aala<sup>50</sup> (family/ house/ kin/ chiefs/ followers) Ebraheema (Abraham), and aala Imrana over the worlds.

34. A progeny<sup>w</sup> some (of) it<sup>w</sup> of some; and Allah (is) Sa'meeon<sup>51</sup> (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

35. Edb (when) said-she<sup>y</sup> Imran's woman/ wife: my Lord, verily I vowed for You<sup>g</sup> what (is) in my belly, votary<sup>52</sup>; so taqabbal<sup>53</sup> (let-clemently accept [Your<sup>f</sup>]) from me, verily You<sup>g</sup>, You<sup>s</sup> (are) The Sa'meeo<sup>54</sup> (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The Omniscient.

36. Then lamma (when/ whence) delivered-she<sup>y</sup> her, said she<sup>y</sup>: my Lord, verily I delivered her a female; and Allah (is) knowinger by what delivered-she<sup>y</sup>; and not the male (is) like the female; and that I named her Maryama (Mary); and verily I refuge her by You<sup>g</sup> and her offsprings (too) from the Satan, the ra'jeeme

أَمَدًا بَعِيدًا وَيُحَذِّرَكُمُ اللَّهُ  
نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي  
يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ  
تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٣﴾

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا  
وَأَبْرَاهِيمَ وَأَيُّهَا عِمرَانُ عَلَى  
الْعَالَمِينَ ﴿٣٤﴾

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي  
نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا  
فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ  
الْعَلِيمُ ﴿٣٦﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي  
وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا  
وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ  
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ

<sup>45</sup> The word “الأمَد” = “نهاية الأجل” i.e. the term-limit end! See اللسان!

<sup>46</sup> See the Lexicon attached to this Translation regarding “Nafsabo!”

<sup>47</sup> The word “رؤوف” of “الرافة” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللسان!

<sup>48</sup> The word “closely” is used to intensify the word “follow,” as the Arabic is “اتَّبِعُوا” not “اتبعوا”

<sup>49</sup> The word “اصطفى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “على”! In the case of (a) it could include more than a single element! In the case of (b) it means it is exclusivity, of “الاصطفاء,” that is “الاصطفاء” is exclusively for a single element! See the Lexicon to this Translation for elaboration and specific examples!

<sup>50</sup> The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2), the chiefs of a family (3) the followers of a certain leaders! (4) The distant indistinguishable human apparition! It is also used to ennoble and dignify!

<sup>51</sup> See the Lexicon attached to this Translation for this multi-meaning word the “Same'o”= “المُسمع”

<sup>52</sup> The word “muharraran”= “مُحرراً” is an objective, masculine singular noun, meaning: he who is individualized or specified and made to worship or be in the service of the house of worship. In English like votary!

<sup>53</sup> The word used in The Qur'an is “تقبل,” not “إقبل”=accept. Thus, “تقبل” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete! So, Allah is besought to accept it as is, with the already known shortcomings it may have therein! So Allah accepts it by His clemency! So, تقبل= [Your] clemently accept!

<sup>54</sup> See the Lexicon attached to this Translation for this multi-meaning word the “Same'o”= “المُسمع”

(he-who is ever multitudinously stoned/cursed).

37. So *taqabbala*<sup>55</sup> (clemently accepted) her, her Lord by an acceptance *hasanan* (ultimate meritorious deed); and sprouted<sup>56</sup> her [He] a sprouting *hasanan*; and [He] (caused to) sponsor her *Zacharia*; everywhen [he] entered on her the niche<sup>57</sup> [he] found *enda* (by) her a *rez'qan*<sup>x</sup> (provision/victual)<sup>x</sup>; said [he]: O, *Maryamo* (Mary) wherefrom<sup>58</sup> for you<sup>y</sup> this; said she<sup>y</sup>: it<sup>x</sup> (is) from *ende* (by munificence of/by Rule of) Allah; verily Allah *yarẓoqo* (grants provisions/victuals) whom<sup>p</sup> [He] wills by other than a count.

38. Afar-there<sup>59</sup> prayed (to) /invoked *Zacharia* his Lord, said [he]: my Lord let-grant [You<sup>s</sup>] for me from *ladon*<sup>60</sup> (directly and possessively from) You<sup>s</sup> a good<sup>w</sup> progeny<sup>61</sup>; verily You<sup>s</sup> (are) *Sa'meed*<sup>62</sup> (Acute-Hearer-/favorable Answerer to) the prayer/invocation.

39. So [called-she<sup>y</sup>] him the angels<sup>x63</sup> while he (was) standing/stander praying in the niche: verily Allah *youbashshero*<sup>64</sup> (tells pleasant tidings to) you<sup>s</sup> by *Yahya* (John), *mussaddeqan*<sup>65</sup> (accepter as credible) by a word<sup>66</sup> of Allah, and a master/forbearer, and *hassoran*<sup>67</sup> (chastely abstainer) and a prophet of the *ssa'lebeena* (righteous-people).

40. Said [he]: my Lord/lord<sup>68</sup> wherefrom<sup>69</sup> (to) be for me a *gholamon*<sup>70</sup> (boy) while *qad* (already and affirmatively) attained me the agedness/elderliness and my woman-/wife (is) a barren/sterile; said [He/he]: like *tha'leka* (afar-that-it)<sup>x</sup> Allah does what [He] wills.

41. Said [he]: my Lord/lord, let-make [You<sup>s</sup>]/you<sup>s</sup> for me an *Aya'tan*<sup>w</sup> (sign)<sup>w</sup>; said [He/he]: your<sup>t</sup> *Aya'to*<sup>w</sup>=

وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٦١﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُ مُنِّي لَكَ هَذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٦٢﴾

هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٦٣﴾

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٦٤﴾

قَالَ رَبِّ أُنِّي يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٦٥﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ

55 In this case, as in this great *Ayah*, Allah clemently or mercifully accepted Mary's rearing!

56 The word "أَنْبَتَهَا", "sprouted her," not only in the sense of *began* her growth but *developed* her, which is yet another meaning of "sprout!"

57 The word "niche" = "مِحْرَاب" named "مِحْرَاب" to worship in it, meaning to wage war ageist the Satan!

58 The word "أُنِّي" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

59 In Arabic the words: "هَنا", "هَناكَ", and "هَناكَ" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)!" Thus, "هَناكَ" implies that *Zacharia's* prayer came later, i.e. not there and then when Mary said: "verily, Allah provides whom He wills without count."

60 The word "لَدُنْ" is closer than "عِنْد" as you can say: "عِنْدِي مَالٌ وَالمَالُ لَيْسَ بِقَبْضَتِكَ الآنَ", thus, "لَدُنْ" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See *اللسان*!

61 The word "ذُرِّيَّةً" linguistically has double meaning: (1) ancestry or (2) progeny! See *اللسان*! In this context progeny seems to be what applies!

62 See the *Lexicon* attached to this Translation for this multi-meaning word the "Same'o" = "المُسْمِعُ"

63 See the *Lexicon* attached to this Translation for the word "المَلَائِكَةُ" although in the plural what is meant is one great angel, that of *Gabriel*. Some time in the Arabic tongue expressions they say: where are the "princes" or the "bosses" when they mean the prince or the boss respectively! Also, since the "المَلَائِكَةُ" = angels, is a "broken plural" in Arabic Grammar, its reference is feminized, hence "called-she" him!

64 See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubashsheron* = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

65 The word "mussaddeqan" is more than an "affirmer," it is acceptor of the referent as credible!

66 The expression "by word of Allah" means Allah's messenger and prophet *Isa* (Jesus) peace be upon him and his chaste mother, who came into existence by Allah's word: "be" and he became!

67 The word "حَصُورًا" is a subjective noun in the intensive form, meaning he who is abstainer (from sexual activities, while capable of doing it)! That is to say: he who is chastely abstainer!

68 The word "رَبِّ" in "رَبِّ" here could mean: (1) Allah or (2) the Arch Angel, *Gabriel*! See *القرطبي*!

69 The word "أُنِّي" is a multi-meaning adverbial particle: wherefrom!

70 The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

(Aya'tan<sup>w</sup> is) that [you<sup>s</sup>] speak not (to) the mankind (for) three days, save symbolically<sup>71</sup>; and let-remember [you<sup>s</sup>] your<sup>t</sup> Lord myriadly, and *sabbeh*<sup>72</sup> (let-say [you<sup>s</sup>]: *subhana Allah*) by the *aashey*<sup>73</sup> (the early part of night) and the *ebka're*<sup>74</sup> (a little after sun rise until mid-day).

42. And *edh* (when) said-she<sup>y</sup> the angels (Arch Angle Gabriele): O, Maryamo (Mary) verily Allah *esstafa*<sup>75</sup> (superlatively and exclusively selected) you<sup>g</sup> and *tabha'ra'ke* ([He] purged you<sup>g</sup>) and *esstafa* [He] you<sup>y</sup> over the worlds' women.

43. O, Maryamo (Mary): *uq'no'tee* (let-you<sup>r</sup>: devotedly-obey/-submit) for your<sup>y</sup> Lord and let-kowtow [you<sup>r</sup> s] and *erka'ey* (let-markedly bow [you<sup>r</sup> s] i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer).

44. *Tha'leka* (that-afar-it/ that) (is) of the invisible *an'ba'e*<sup>76</sup> (significant-and-availing-tidings)<sup>x</sup> [We] reveal<sup>77</sup> it<sup>x</sup> to you<sup>g</sup>; and you<sup>g</sup> were not *laday*<sup>78</sup> (directly present by) them *edh* (when) throwing they<sup>z</sup> their pens (arrows), which (of) them (should) sponsor Maryama (Mary); and you<sup>g</sup> were not *laday* them *edh* dispute they<sup>z</sup> (as to the sponsorship of her upbringing).

45. *Edb* (when) said-she<sup>y</sup> the angels (Arch Angle Gabriele) O, Maryamo (Mary) verily Allah *youbashshero*<sup>79</sup> (tells pleasant tidings to) you<sup>y</sup> s by a word from Him, his name (is): the Messiah *Esa* (Jesus), Maryama's (Mary's) son, notable/prestigious in the world<sup>w</sup> and the Hereafter<sup>w</sup> and of the *mugarrabeena* (he-who is among the ones brought nighest to Allah).

46. And [he] speaks (to) the mankind in the cradle and *kahlan* (maturely) and of the *ssa'lebeena*<sup>80</sup> (righteous-people).

47. Said-she<sup>y</sup>: my lord (Arch Angle Gabriele) where-from<sup>81</sup> (to) be for me a child<sup>82</sup> while not *yamsas* (touch/ come-

ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ

أَيَّامٍ إِلَّا رَمَزًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥١﴾

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ

اللَّهُ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ

عَلَى نِسَاءِ الْعَالَمِينَ ﴿٥٢﴾

يَمْرَيْمُ اقْنِطِي لِرَبِّكِ وَاسْجُدِي

وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٥٣﴾

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ

إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ

يُلْقُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ

مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ

يَخْتَصِمُونَ ﴿٥٤﴾

إِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ

يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ

الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا

فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ

الْمُقَرَّبِينَ ﴿٥٥﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٥٦﴾

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ

<sup>71</sup> That is gesturally!

<sup>72</sup> The phrase "subhana Allah," means: Allah is hallowedly and marvelously deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>73</sup> The word: العشي = "early part of night," as there is no English equivalent for "العشي"!

<sup>74</sup> The word: الإيكار = the time period spanning a little after sun rise until mid-day.

<sup>75</sup> See the Lexicon attached to this Translation or footnote 657 above for elaboration on this word!

<sup>76</sup> See the Lexicon attached to this Translation for "naba'al"

<sup>77</sup> The word "نوحى" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire<sup>3</sup> or king! See اللسان!

<sup>78</sup> The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" so "لدى" which closes spatially and more specific! So, "directly present by" (them) seems to indicate such closeness! See اللسان!

<sup>79</sup> See footnote 644 above regarding يبشر!

<sup>80</sup> The Arabic word "الصالحين" is plural for "صالح" of which he, Esa, is one of them. The English word "righteous" is an adjective so no plural for it; hence, *salehen* (righteous people)! He spoke in the "cradle" as a phenomenal sign/proof exonerating his chaste mother, and "maturely" as Allah's Prophet and Messenger to the Israelites!

<sup>81</sup> See footnote 681 above, regarding "أتى"!

<sup>82</sup> The word "ولد" applies to a "son" or a "daughter"! See الهادي!



on to/had sexual relation with) me a human; said [he]: like *tha'leka* (that-afar-it/that) Allah creates what<sup>83</sup> [He]wills; if [He] judged a matter<sup>x</sup> so verily only says [He] for it<sup>x</sup>: let-[you<sup>s</sup>] be so [it<sup>x</sup>] is.

48. And [He] teaches him the book,<sup>84\*</sup> and the *hekмата*<sup>w85</sup> (*wisdom*)<sup>w</sup> and the Torah and the Euangelion<sup>86</sup>.

49. And a messenger to Israel's sons: *anney* (that I) *qad* (already and affirmatively) came (to)you<sup>b</sup> by an *Ayaten*<sup>w</sup> (*miracle/sign/proof*)<sup>w</sup> from your<sup>n</sup> Lord; verily [I] create for you<sup>b</sup> of the mud like the bird's-mold<sup>x</sup> then [I] blow in it<sup>x</sup>; then [it<sup>x</sup>] be<sup>w</sup> a bird<sup>x</sup> by Allah's leave; and [I] cure the *akmah* (*blind at birth*) and the leper; and [I] quicken the deceased, by Allah's leave; and *ouna'bbe'o* ([I] inform by piece-of-significant-and-availing-news to) you<sup>b</sup> by what you<sup>z</sup> eat and what you<sup>z</sup> save in your<sup>n</sup> houses; verily in *tha'leka* (that-afar-it/that) surely (*is*) an *Ayatan*<sup>w</sup> (*sign/proof*)<sup>w</sup> for you<sup>b</sup> en(*if*) you<sup>c</sup> were believers.

50. And *mussaddeqan*<sup>87</sup> (*accepter as credible*) for what (*had been*) between-my-hands<sup>w</sup> (*i.e. before me*) of the Torah; and to legitimize [I] for you<sup>b</sup> some (*of that*) which<sup>x</sup> (*had been*) illegitimated on you<sup>b</sup>; and I came (to) you<sup>b</sup> by an *Ayaten*<sup>w</sup> (*miracle/sign/proof*)<sup>w</sup> from your<sup>n</sup> Lord; so *ettaqo* (*let-reverentially guard you<sup>z</sup> not to displease*) Allah and let-you<sup>z</sup> obey [me]<sup>88</sup>.

51. Verily Allah (*is*) my Lord and your<sup>n</sup> Lord, so let-worship Him you<sup>z</sup>; this (*is*) *Sse'ratten* (*road/way*) straight.

52. Then *lamma* (*when/whence*) sensed *Esa* (*Jesus*) from them the unbelief said [he]: who<sup>a</sup> (*are*) my succorers to Allah; said the Disciples: we (*are*) Allah's succorers, we believed by Allah and let-witness-/testify [you<sup>s</sup>] by- such we surely (*are*) Muslims (*consigners to Allah*).

53. (O), our Lord: we believed by what (*had*) descended You<sup>s</sup> and *ettaba'na* (*we closely-followed*) the messenger, so let-[You<sup>s</sup>] write us with the witnesses.

54. And machinated they<sup>z</sup> machination, and Allah (*is*)

يَمَسِّنِي بَشَرًا قَالَ كَذَلِكَ  
اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا  
فَلَنَمَّا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٥٤﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ  
وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٥٥﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ  
جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ أَنِّي  
أَخْلَقْتُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ  
الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا  
بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ  
وَالْأَبْرَصَ وَأُخَيِّبُ الْبَوْقَ بِإِذْنِ  
اللَّهِ وَأُنَبِّئُكُم بِمَا تَكُلُونَ وَمَا  
تَدْخُرُونَ فِي بُيُوتِكُمْ إِنَّ فِي  
ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ

مُؤْمِنِينَ ﴿٥٦﴾

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ  
التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ  
الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ  
بِبَيِّنَاتٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ  
وَأَطِيعُوا أَوْصِيَاءَهُ

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ  
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٧﴾

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ  
قَالَ مِّنْ أَنْصَارِي إِلَى اللَّهِ قَالَ  
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا

بِاللَّهِ وَأَشْهَدُ أَنَّكَ مُسْلِمُونَ ﴿٥٨﴾  
رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا  
الرَّسُولَ فَاصْكُتْنَا مَعَ

الشَّاهِدِينَ ﴿٥٩﴾

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ

<sup>83</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*! See *الذر المصون*، لـ احمد الحلب وإعراب القرآن، لمحمود صافي

<sup>84</sup> The word “الكتاب”=book, or “الكتابة”=writing, i.e. *hand-writing*! See *القرطبي*!

<sup>85</sup> See the *Lexicon* attached to this Translation for “*bekma*”

<sup>86</sup> This translator does *not* believe it is *fit* to parenthetically state “*the Gospel*” for the *Euangelion*, as the *Euangelion* is the *pure and unaltered divine Book* to *Isa* (*Jesus*); whereas the *Gospel* is *verifiably authored book* by *mostly unknown authors*; and is *verifiably full of errors and contradictions*!

<sup>87</sup> The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

<sup>88</sup> The letter “ن” in “أطيعون” by Arabic (*Linguistic*) Rule, is called “تون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “فارهبون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن*، لمحمود صافي

*khayro* (superior/ worthier) of the machinators.

55. *Edb* (when) Allah said: O, *Esa* (Jesus), verily I am *mutawafeeka*<sup>89</sup> (receiving your whole) and raising you<sup>8</sup> to Me, and purging you<sup>8</sup> [I] from whom<sup>r</sup> unbelieved they<sup>z</sup>; and [I am] making whom<sup>r</sup> *ettaba'aka*<sup>90</sup> (they<sup>z</sup> who closely followed you<sup>8</sup>) above whom<sup>r</sup> unbelieved they<sup>z</sup>, to The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; afterwards to Me (*is*) your<sup>n</sup> return then [I] rule among you<sup>b</sup> in what you<sup>c</sup> were in it<sup>x</sup> differing.

56. So as-to who<sup>r</sup> unbelieved they<sup>z</sup>, then [I] torment them a hard/severe torment in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and not for them of succorers.

57. And as-to whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> so fulfills<sup>91</sup> (for) them [He] their remunerations; and Allah loves not the *dha'lemeena*<sup>92</sup> (injustice-doers).

58. *Tha'leka*<sup>x</sup> (that-afar-it/ that)<sup>x</sup> [We] recite it<sup>x</sup> on you<sup>8</sup> of the *Aya'te*<sup>w</sup> (messages/signs/proofs) and The *Thekro* (Qur'an) The *Hakeeme*,<sup>93</sup> infinite *hekma*<sup>94</sup> Possessor).

59. Verily *Esa's* (Jesus') parable/example *enda* (by rule of) Allah(*is*) like Adam's parable/example, [He] created him of *tora'ben* (crushed sand); afterwards [He] said to him: let-[you<sup>s</sup>] be, so [he] is.

60. The right (*is*) from your<sup>t</sup> Lord so let-not be [you<sup>s</sup>] of the dubitantes.

61. So whoever [he] mutually argued you<sup>8</sup> in him (*Esa/-Jesus*) from after what came(to) you<sup>8</sup> of the knowledge-/erudition, then let-say [you<sup>s</sup>]: let-come you<sup>z</sup>: [we] summon our sons and your<sup>n</sup> sons and our women and your<sup>n</sup> women and our selves<sup>w</sup> and your<sup>n</sup> selves<sup>w</sup> afterwards *nabta'bel* ([we] elaborately supplicate-/ mutually curse), then [we] make Allah's curse on the liars.

62. Verily this (*is*) surely it<sup>x</sup> (*is*) the narrative<sup>x</sup> the right<sup>x</sup>; and not of an *elaben* (a deity) except Allah; and verily Allah (*is*) surely He (*is*) The Mighty The *Hakeemo*<sup>95</sup> (infinite *hekma*)<sup>96</sup> Possessor).

63. So *en* (if) they<sup>z</sup> diverted, then verily Allah (*is*)

الْمُنْكَرِينَ ﴿٥٤﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَمَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٦﴾

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

إِنِّ مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ وَاتَّ اللَّهُ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ

<sup>89</sup> The word *متوفيك* = *متوفيك* = *ليس فقط بالروح دون الجسم* أي *مستلمك كاملاً*، أي *أنتي مستلمك كاملاً*، أي *ليس فقط بالروح دون الجسم* *والمسيح عليه السلام سوف يموت بعد رجوعه إلى الأرض! أنتي مستلمك كاملاً*، أي *مستلمك كاملاً*، أي *ليس فقط بالروح دون الجسم* *والمسيح عليه السلام سوف يموت بعد رجوعه إلى الأرض!* *So mutawafeeka*=I am receiving you<sup>8</sup> in whole, i.e. body and soul!

<sup>90</sup> The word “closely” is used to intensify the word “followed,” as the Arabic is “اتَّبَعُوكَ” not “اتَّبَعُوكَ”

<sup>91</sup> The word “يُوفِّي” in “يُوفِّيهِمْ” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “يُوفِّي” means endeavor and gather the last part of an obligation to fulfill it!

<sup>92</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>93</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

<sup>94</sup> See the *Lexicon* attached to this Translation for “hekma!”

<sup>95</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

<sup>96</sup> See *Lexicon* attached to this Translation for “hekma!”

Omniscient by the corrupters.

64. Le-say[you<sup>s</sup>]: O, folks (of) the book let-come you<sup>z</sup> to a *sawa*(mutually agreeable/ equitable/ even) word between us and [between] you<sup>b</sup>: that not [we] worship except Allah and [we] partner not by Him a thing; and let-not *yattakbetha*<sup>97</sup> (take and make) some (of) us some (as) lords of lesser than/without Allah; then, *en(if)* they<sup>z</sup> diverted, then let-say [you<sup>s</sup>]: let-testify/ witness you<sup>z</sup> by-such we surely (are) Muslims (*consigners to Allah*).
65. O, the book's folks, wherefore mutually you<sup>z</sup> argue in *Ebraheema* (*Abraham*) while not (*had been*) descended-she<sup>y</sup> the 'Torah<sup>w</sup> and the Euangelion<sup>x98</sup> except from after him; do then not reason you<sup>z</sup>.
66. Ha you<sup>f</sup> these mutually argued you<sup>c</sup> in what for you<sup>b</sup> by it<sup>x</sup> erudition/knowledge, so wherefore mutually argue you<sup>z</sup> in what not for you<sup>b</sup> by it<sup>x</sup> erudition-/knowledge; and Allah knows and you<sup>f</sup> know not.
67. Neither was *Ebraheemo*(*Abraham*) a Jewish and nor a *Nasraneyyan* (*Christian*); [and,] but [he] was *haneefan*<sup>99</sup> (*soundly leaning [he]*) Muslim, and [he] was not of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
68. Verily worthiest (of) the mankind by *Ebraheema* (*Abraham*) (*are*) surely who<sup>r</sup> *ettaba'a* (*they<sup>x</sup> who closely-followed*) him, and this<sup>x</sup> [the] prophet, and who<sup>r</sup> they<sup>z</sup> believed; and Allah (*is*) the believers' *Wa'leyon* (*Guardian/ Alb*).
69. Longed-she<sup>y100</sup> a *ta'efa'ton*<sup>w</sup> (*a group/ faction/ party*)<sup>w</sup> of the book's folks if<sup>101</sup> they<sup>z</sup> (*could*) mislead you<sup>b</sup> and not they<sup>z</sup> mislead except themselves<sup>w</sup> while not perceive they<sup>z</sup>.
70. O, you the book's folks: wherefore you<sup>z</sup> unbelieve by Allah's *Aya'te*<sup>w</sup> (*miracle/ igns/ proofs*) while you<sup>f</sup> witness.
71. O, you the book's folks: wherefore addle you<sup>z</sup> the right<sup>x</sup> by the falsehood<sup>x</sup> and you<sup>z</sup> conceal the right<sup>x</sup> while you<sup>f</sup> know.
72. And said-she<sup>y</sup> a *ta'efa'ton*<sup>w</sup> (*group/ faction/ party*)<sup>w</sup> of the

بِالْمُفْسِدِينَ ﴿٣٧﴾  
قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعٰلَوْا اِلٰى  
كَلِمَةٍ سَوَآءٍ بَيْنِنَا وَبَيْنَكَمُ اِلَّا  
نَعْبُدُ اِلَّا اللّٰهَ وَلَا نَشْرِكُ بِهِ شَيْئًا  
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا  
مِّنْ دُوْنِ اللّٰهِ فَاِنْ تَوَلَّوْا فَقُولُوْا  
اَشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٣٨﴾  
يٰٓأَهْلَ الْكِتٰبِ لِمَ تَحٰجُّوْنَ  
فِيْ اِبْرٰهِيْمَ وَمَا اُنْزِلَتْ التَّوْرَةُ  
وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهِۦ اَفَلَا  
تَعْقِلُوْنَ ﴿٣٩﴾  
هٰتٰنَمْ هٰتُوْا حُجَجَكُمْ فِىْمَا  
لَكُمْ بِهِۦ عِلْمٌ فَلِمَ تَحٰجُّوْنَ  
فِىْمَا لَيْسَ لَكُمْ بِهِۦ عِلْمٌ وَاللّٰهُ  
يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٤٠﴾  
مَا كَانَ اِبْرٰهِيْمُ يَهُودِيًّا وَلَا  
نَصْرَانِيًّا وَلٰكِنْ كَانَ حَنِيفًا  
مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٤١﴾  
اِنَّ اَوَّلِي النَّاسِ بِاِبْرٰهِيْمَ لِلَّذِيْنَ  
اَتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ  
ءَامَنُوْا وَاللّٰهُ وَلِىُّ الْمُؤْمِنِيْنَ ﴿٤٢﴾  
وَدَّتْ طَآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ  
يُضِلُّوْكُمْ وَمَا يُضِلُّوْنَ اِلَّا  
اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٤٣﴾  
يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ  
بِآيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُوْنَ ﴿٤٤﴾  
يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ  
الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْنَ الْحَقَّ  
وَاَنْتُمْ تَعْلَمُوْنَ ﴿٤٥﴾  
وَقَالَتْ طَآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ

<sup>97</sup> The word “اِتَّخَذَ” from “الِاتَّخَذَ” which is “اِفْتَعَلَ” for “الِاتَّخَذَ” as stated in لسان العرب; therefore, “اِتَّخَذَ” is always taking and presuming some thing about what was taken! Thus, it is not just the mere taking!

<sup>98</sup> See the Lexicon attached to this Translation for the word “Euangelion,” presumably the “Gospel!”

<sup>99</sup> The word “حنيفاً” = “ميلاً” in this Ayah is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See the “inclining/leaning” is to the sound religion or faith of Ibraheem’s (Abraham’s); as he inclined/leaned away from his people’s faith which was based on multiple idols’ worships!

<sup>100</sup> The word “ودت” translated as “longed-she<sup>y</sup>” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

<sup>101</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See امغني اللبيب، ابن هشام



book's folks: let-believe you<sup>z</sup> by (tha) which<sup>x</sup> (had been) descended on who<sup>r</sup> they<sup>z</sup> believed the day's<sup>x</sup> face<sup>x102</sup> and let-unbelieve you<sup>z</sup> (by) its<sup>x</sup> end<sup>x</sup>; la'allā (craving currently unavailable deed that, perhaps) they return they<sup>z</sup>.

73. And let-not believe you<sup>z</sup> except for whom<sup>p</sup> [he] followed your<sup>n</sup> religion; let-say [you<sup>r</sup>]: verily the divine-guidance (is) Allah's divine-guidance; that youa'ta (to be accorded/given) an abadon<sup>103</sup> (a: unique one/ lone/ any-one) like what oteytom (you<sup>c</sup> had been accorded/given) or they<sup>z</sup> mutually argue (with) you<sup>b</sup> enda (by rule of) your<sup>n</sup> Lord; let-say [you<sup>r</sup>]: verily the munificence<sup>x</sup> (is) by Allah's hand<sup>w104</sup> youa'tey ([He] accords/gives) it<sup>x</sup> (to) whom<sup>p</sup> [He] wills; and Allah (is) Wa'seon<sup>105</sup> (Surrounder and encompassing all things), Omniscient.

74. Particularizes [He] by His mercy<sup>w</sup> whom<sup>p</sup> [He] wills, and Allah (is) possessor (of) the munificence the great.

75. And of the book's folks whom<sup>p</sup> en(if) [you<sup>r</sup>] entrust him by a talent<sup>x106</sup> youaddey<sup>107</sup> (he personally delivers or performs his full obligations due to) it<sup>x</sup> to you<sup>g</sup>; and of them whom<sup>p</sup> en(if) [you<sup>r</sup>] entrust him by a dinar<sup>x</sup> (a gold coin)<sup>x</sup> not youaddey it<sup>x</sup> to you<sup>g</sup> except when<sup>o</sup>/as-long-as<sup>108</sup> you<sup>g</sup> bided on him standing/stander; tha'leka (afar-that-it)<sup>x</sup> (is) because verily said they<sup>z</sup>: not on us in the ommeyeena<sup>109</sup> (they who are unlettered/the Arabs) a path; and say they<sup>z</sup> on Allah the untruth while they know.

76. Bala<sup>110</sup> (certainly-not); whoever [he] fulfilled<sup>111</sup> by his covenant and ettaqa (he had reverentially guarded not to displease Allah), then verily Allah loves the mutaqeena (reverential guarders against Allah's displeasure).

77. Verily who<sup>r</sup> purchase they<sup>z</sup> by Allah's covenant and their ayma'ne (oaths) a little price, those for them no khalāqa<sup>112</sup> (good-portion/lot) in the Hereafter<sup>w</sup>, and

ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ  
ءَامَنُوا وَجَهَ النَّهَارَ وَكَفَرُوا  
ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٣﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ  
قُلْ إِنْ أَلْهَدَىٰ هُدَىٰ اللَّهِ أَنْ  
يُؤْتِيَ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ  
يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنْ  
أَلْفَضَلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٤﴾

يَخْتَصِرُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ  
بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ  
إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ  
إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ  
بأنهم قالوا لَيْسَ عَلَيْنَا فِي  
الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى  
اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾  
بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ  
اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٧﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ  
وَأَيْمَنِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا

<sup>102</sup> The expression "day's face," is Arabic tongue expression meaning the beginning of the day!

<sup>103</sup> See the Lexicon attached to this Translation regarding "الأحد"

<sup>104</sup> Some maintain that the "hands" are symbols of divine Might or Power!

<sup>105</sup> The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

<sup>106</sup> A talent<sup>x</sup> = "قِنْطَار" is an amount of weight equal to 1,200 ounces of gold, used in ancient time.

<sup>107</sup> With respect the word "youaddey," it is to be noted that it is from "أداء," meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative! This is in contrast to "vaffa" = "وَفَّى" paid the full obligations in any way!

<sup>108</sup> See the Lexicon attached to this Translation regarding, "إِذَا الْمَصْدَرِيَّةُ"

<sup>109</sup> See the Lexicon attached to this Translation regarding "الْأُمِّيِّينَ"

<sup>110</sup> The word "bala" = "indeed-not" is absolutely not synonymous to "yes" = "نَعَمْ," see the Lexicon attached to this Translation for more elaboration!

<sup>111</sup> The word "أوفى" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole! So, "أوفى" means had endeavored and gathered the last part of an obligation and fulfilled it!

<sup>112</sup> The word "خَلَاق" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See الهادي!

neither Allah speaks (*to*) them nor looks at them [He] The *Qeyamatey's*<sup>w</sup> (Judgment's) Day, nor you *zakakey*<sup>113</sup> (He: exculpates/befits/suits and blesses) them, and for them (*is*) a painful torment.

78. And verily of them surely a team, they<sup>z</sup> twist their tongues by the book<sup>x</sup> to you<sup>z</sup> reckon it<sup>x</sup> of the book<sup>x</sup> while it<sup>x</sup> (*is*) not of the book<sup>x</sup>; and say they<sup>z</sup>: it<sup>x</sup> (*is*) from *ende* (*springing from/ by rule of*) Allah while it<sup>x</sup> (*is*) not from *ende* Allah; and they<sup>z</sup> say on Allah the untruth while they know.

79. Not was for a human that you<sup>a</sup>'tey (*accords/gives*) him Allah the book<sup>x</sup> and the rule<sup>114</sup> and the prophet-hood<sup>w</sup> afterwards [he] says for the mankind: let-you<sup>z</sup> be *ebadan* (*worshippers/slaves*) for me of without-/lesser than Allah; [and,] but let-you<sup>z</sup> be *rabbaneyyena* (*Lordly-clerics*) by what you<sup>c</sup> were teaching the book and by what you<sup>c</sup> were studying.

80. And not commands you<sup>b</sup> [he] to *tattaketho*<sup>115</sup> (*you<sup>z</sup> take and presume*) the angels and the prophets lords; would [he] command you<sup>b</sup> by the unbelief after *edh* (*when*) you<sup>f</sup> (*are*) Muslims.

81. And *edh* (*when*) took Allah the prophets' *meethaq*<sup>x116</sup> (*ratified-covenant*)<sup>x</sup> for what *aa'taytokom* ([I] *accorded-/gave you<sup>b</sup>*) of a book and *bekmaten*<sup>117</sup> (*wisdom*); afterwards came (*to*) you<sup>b</sup> a messenger *mussaddeqon*<sup>118</sup> (*accepter as credible*) for what (*is*) with you<sup>b</sup> to assuredly<sup>119</sup> believe you<sup>z</sup> by him and surely assuredly succor him you<sup>z</sup>; said [He]: have acknowledged you<sup>c</sup> and took you<sup>c</sup> on *tha'lekum* (*collective-afar-that*) *essrey*<sup>120</sup> (*my severe, heavy, personal, and most burdensome pledge-/ obligation*); said they<sup>z</sup>: we acknowledged; said [He]: then let-witness-/testify you<sup>z</sup> and I am with you<sup>b</sup> of the Witnesses-/Testifiers.

82. So whoever [he] shifted/diverted after *tha'leka* (*that-afar-it/thai*) then those they (*are*) the *fa'seeqoona*<sup>121</sup> (*rebels vis-à-vis Allah's command*).

خَلَقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ  
اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا  
يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ أَلْسِنَتَهُمْ  
بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ  
وَمَا هُمْ بِ. الْكِتَابِ يَقُولُونَ  
هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ  
اللَّهِ يَقُولُونَ عَلَى اللَّهِ الْكَذِبَ  
وَهُمْ يَعْلَمُونَ ﴿٧٩﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ  
وَالْحِكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ  
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ  
كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تَعْلَمُونَ  
الْكِتَابَ بِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ  
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ  
بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨١﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا  
ءَاتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ  
ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ  
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ  
وَلَتَنْصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ  
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي  
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا  
مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٨٣﴾

<sup>113</sup> The word “يُزَكِّيهِمْ” that's, and Allah is knowinger, [He] exculpates, befits/suits and blessed! See التفاسير واللسان!

<sup>114</sup> The word “the *bukman*”= “الحكم” is subjective, singular, masculine noun meaning: possession of sound understanding effecting just judgment all around with respect to all conducts of the possessor!

<sup>115</sup> The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “اِفْتَعَالُ” for “الِاتِّخَاذَ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making and presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>116</sup> The word “ميثاق”= “assured covenant” and “عهد”=covenant. See the Lexicon attached to this Translation!

<sup>117</sup> The English word “wisdom” is highly inadequate term to describe its supposed Arabic equivalent “*bekmah*!” See the Lexicon attached to this Translation, for an exposition!

<sup>118</sup> The word “*mussaddeqon*” is more than an “affirmer,” it is accepter of the referent as credible!

<sup>119</sup> The “ل” in “التؤمّنن” and “التنصّرّن” are juratory “ل”= “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed in both cases by “assuredly”!

<sup>120</sup> See the Lexicon attached to this Translation for more details for the word “*esr*” and its awesome meanings of various deflections.

<sup>121</sup> See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections!

83. Do then other than Allah's religion they<sup>z</sup> desire; and for Him *aslama* (had submitted to the criteria of Islam) who<sup>p</sup>(are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> voluntarily and coercively<sup>122</sup>; and to Him (*shall be*) returned they<sup>z</sup>.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ  
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

﴿٨٣﴾

84. Le-say [your]: we believed by Allah and what (*had been*) descended on us and what (*had been*) descended on Ebraheema (Abraham) and Ismaela (Ishmael) and Es'haqa (Isaac) and Ya'aqooba (Jacob) and the *asba'tte* (tribes/Israel's children) and what *oteya* (*had been accorded/given to*) Mosa (Moses), and Esa (Jesus) and the prophets from their Lord; not differentiate [we] among an *ahaden*<sup>123</sup> (a lone/any-one) of them; and we (*are*) for Him (*are*) Muslims.

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا  
أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ  
بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ

﴿٨٤﴾

85. And whoever *yabtaghey*<sup>124</sup> [*be*] earnestly-quests other than[the]Islam(as)a religion,so never (*to be*) accepted from[him],and[he] (*is*)in the Hereafter<sup>w</sup> of the losers.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ  
يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ  
الْخَاسِرِينَ

﴿٨٥﴾

86. How divinely-guides Allah a people unbelieved they<sup>z</sup> after their belief and witnessed/testified they<sup>z</sup> that the messenger (*is*) right; and came<sup>x125</sup> (*to*) them the evidences-she<sup>y</sup>; and Allah divinely-guides not the people, the *dha'lemeena*<sup>126</sup> (injustice-doers).

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا  
بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ  
حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ

﴿٨٦﴾

87. Those their requital (*is*): verily on them (*is*) Allah's curse and the angels' and the mankind's wholes.

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ  
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

﴿٨٧﴾

88. Immortals they<sup>z</sup> (*are*) in it<sup>w</sup> not (*to be*) lightened a'n<sup>127</sup> (*off*) them the torment, nor (*are*) they (*to be*) reprieved.

خَالِدِينَ فِيهَا لَا يَخَفُّ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

﴿٨٨﴾

89. Except whom<sup>t</sup> repented they<sup>z</sup> from after *tha'leka* (*that-afar-it/that*) and reformed they<sup>z</sup> then verily Allah (*is*) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ  
وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

﴿٨٩﴾

90. Verily who<sup>t</sup> unbelieved they<sup>z</sup> after their belief, afterwards *iz'dado*<sup>128</sup> (*they<sup>z</sup> further-augmented*) a disbelief never (*to be*) accepted their repentance; and those they (*are*) the strayers.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ  
ازْدَادُوا كُفْرًا لَّنْ تَقْبَلَ تَوْبَتُهُمْ  
وَأُولَٰئِكَ هُمُ الضَّالُّونَ

﴿٩٠﴾

91. Verily who<sup>t</sup> unbelieved they<sup>z</sup> and died they<sup>z</sup> while

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ

<sup>122</sup> See the *Lexicon* attached to this Translation for the distinction between “كَرَهَا,” *fat’ha* on the “ك,” as in this *Ayah*, and “كَرَهَا,” *dhammah* on the “ك,” as in (S46: 15), and “اِكْرَاهًا,” as in (S2:256)!

<sup>123</sup> See footnote 712 above regarding “أَحَدٌ”

<sup>124</sup> The word “ابْتَغَى” = “طَلَبَ حَثِيثًا” meaning: earnestly quested!

<sup>125</sup> The word “جَاءَ” in the locution “جَاءَهُمْ,” a masculine gender verb, instead of “جَانْتَهُمْ” for the “الْبَيِّنَاتُ” = “evidences-she,” a feminine gender; however the coming, and Allah knows best, is in reference to a masculine gender, represented here by both the superscript “x” on the word “came x” and the hidden pronoun [be], immediately following the verb came! The reference is for the “right” = The *Qur'an*, or the Messenger, that came with the valid proofs, and sound arguments. In Arabic the “right” = The *Qur'an*, the Messenger all are masculine genders, hence “جَاءَ” Clearly, the “هم” in “جَاءَهُمْ” is the objective pronoun!

<sup>126</sup> The “ظَالِمِينَ” = “the injustice-doer,” as “الظُّلْمُ” = “injustice!”

<sup>127</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”!

<sup>128</sup> The word “زَادَادَ” implies greater intensity, and النَّجَّاحُ says it is “ابْلَغَ” So further is prefixed for this purpose!



they (*were*) unbelievers, then never (*to be*) accepted of an *aba'de*<sup>129</sup> (*a lone/any-one*) (*of*) them the Earth's<sup>w</sup> full (*of*) gold<sup>x</sup> even if [*he*] ransomed by it<sup>x</sup>; those for them (*is*) a painful torment and not for them of succorers.

92. Never attain you<sup>z</sup> the *berra*<sup>130</sup> (*the-just-and-dutiful/Paradise as a reward*), until you<sup>z</sup> expend of whatever you<sup>z</sup> love; and whatever you<sup>z</sup> expend of a thing<sup>x</sup> so verily Allah (*is*) by it<sup>x</sup> Omniscient.

93. All the *tta'aamo*<sup>x</sup> (*wheat/edibles/food-grains*)<sup>x</sup> was legitimate for Israel's sons, except what illegitimized Israel on himself of before that *tonaẓzala* (*had been iteratively descended*) the Torah; let-say [*you*<sup>s</sup>]: then *oto* (*let-produce/come*) you<sup>z</sup> by the Torah<sup>w</sup> then you<sup>z</sup> recite it<sup>w</sup> *en(if)* you<sup>b</sup> were *ssadeqeena* (*always-truth-enforcers*).

94. Then whoever *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah the untruth from after *tha'leka* (*afar-that-it*)<sup>x</sup> then those they (*are*) the *dha'lemonoona*<sup>131</sup> (*injustice-doers*).

95. Le-say [*you*<sup>s</sup>]: *ssadaqa* (*always-enforced-the-truth*) Allah; so *ettabe'ao* (*let-you<sup>z</sup> closely-follow*) Ebraheema's (*Abraham's*) sect<sup>w</sup>/faith<sup>w</sup> *haneefan*<sup>132</sup> (*rightly-leaning [he]*) and not was [*he*] of the *musbrekeena* (*he-they who partner deities with Allah, he-polytheists*).

96. Truly, first House<sup>x</sup> established for the mankind (*is*) (*that*) which<sup>x</sup> (*is*) by *Bakkata*<sup>133</sup>, (*Makkata*) blessedly, and a divine-guidance for the worlds.

97. In it<sup>x</sup> (*are*) evident<sup>w</sup> *Aya'ton*<sup>w</sup> (*miracles/signs/proofs*) Ebraheema's (*Abraham's*) *maqamo* (*standing-place*) and whoever [*he*] entered it<sup>x</sup> was *aa'menan* (*self-safety-securer*); and for Allah on the mankind (*is*) the House-pilgrimage whoever [*he*] could to it<sup>x</sup> a path; and whoever [*he*] unbelieved verily Allah (*is*) rich/in-no-need *a'n*<sup>134</sup> (*regarding*) the worlds.

98. Le-say [*you*<sup>s</sup>]: O, the book's folks, wherefore you<sup>z</sup> unbelieve by Allah's *Aya'te*<sup>w</sup> (*miracles/igns/proofs*) and-/while<sup>135</sup> Allah (*is*) Witnesser/Testifier<sup>136</sup> over what you<sup>z</sup> work.

99. Le-say [*you*<sup>s</sup>]: O, the book's folks wherefore you<sup>z</sup> repel

فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةَ  
الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَى بِهِ  
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا  
لَهُمْ مِنْ نَاصِرِينَ ﴿٩٢﴾

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا  
تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي  
إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ  
عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ  
التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ  
فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ  
ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الشِّرْكِينَ ﴿٩٦﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي  
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى  
النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ  
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ  
غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٨﴾

قُلْ يَتَاهَلِ الْكِتَابُ لِمَ تَكْفُرُونَ  
بِقَايَةِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا  
تَعْمَلُونَ ﴿٩٩﴾

قُلْ يَتَاهَلِ الْكِتَابُ لِمَ تَصُدُّونَ

<sup>129</sup> See the *Lexicon* attached to this Translation regarding “أحد”

<sup>130</sup> The word “the *berra*” has many meanings, both *linguistic* and *Shareyah* meanings. Refer to the *Lexicon* to this Translation for fuller meanings.

<sup>131</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>132</sup> The word “حنيفاً” = “ميلاً” in this *Ayah* is a predicate construct, hence “incliner” or “leanly!” See إعراب القرآن، The “inclining/leaning” is to the sound religion or faith of Ibraheem's (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships!

<sup>133</sup> “Bakkata”= “Bakkah”=Makkah or Macca.

<sup>134</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”

<sup>135</sup> This “و” could be either be “inceptive” = “الإبتداء” or it could be “و”= “الحال”= “the state, the circumstance” so, it is rendered as: “and/while,” to cover both possibilities, as either is possible in this context!

<sup>136</sup> (1) The word “شَهِيد” is equivalent to “شاهد” but a lot stronger! Clearly “شَهِيد” is in the intensive form of “شاهد.” (2) Additionally “شَهِيد” or “الشَهِيد” is of the beautiful names of Allah, hence the concept of being iterative witnesser, as He is absolutely just and right. (3) Also “شَهِيد” or “الشَهِيد” is the “living,” i.e. he who was killed in the way/cause of Allah, therefore, he is “living” in Allah's custody, and in the Day of Judgment he will be among those who bear witness along with the prophets and his likes.

*a'n* (off/ regarding) Allah's path whom<sup>p</sup> [he] believed, *tabghonaha*<sup>137</sup> (earnestly-quest it<sup>w</sup> you<sup>r</sup>) crookedly, while you<sup>c</sup> (are) witnesses and not Allah (is) surely neglector *amma*<sup>138</sup> (regarding) what you<sup>z</sup> work.

100. O, you who<sup>r</sup> believed they<sup>z</sup>: *en(if)* you<sup>z</sup> obey a team of whom<sup>r</sup> *oto* (had been accorded/ given they<sup>z</sup>) the book *yaroddokom*<sup>139</sup> (they<sup>z</sup> forthwith-return you<sup>b</sup>) after your<sup>n</sup> belief unbelievers.

101. And[how]you<sup>z</sup>unbelieve, whileyou<sup>r</sup>(are being) recited on you<sup>b</sup>Allah's *Aya'te*<sup>w</sup> (messages/ tatements) and [in] you<sup>b</sup> (is) His messenger and whoever [he] safeguards<sup>140</sup> by Allah then *qad* (already and affirmatively) [he] (had been) divinely-guided to a *Se'ratten* (road/ way) straight.

102. O you, who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah His right *toqa'te* (reverential guarding against His displeasure), and let-not you<sup>z</sup> assuredly die except while you<sup>r</sup> (are) Muslims.

103. And let-safeguard you<sup>z</sup> by Allah's rope together and let-not separate you<sup>z</sup>; and let-remember you<sup>z</sup> Allah's boon<sup>w141</sup> on you<sup>b</sup> *edh* (when) you<sup>c</sup> were enemies then [He] conciliated among your<sup>n</sup> hearts so became you<sup>c</sup> by His boon<sup>w</sup> brothers, while you<sup>b</sup> were on a brink of a pit<sup>w</sup> of fire<sup>w</sup>; then [He] rescued you<sup>b</sup> from it<sup>w</sup>; like *tha'leka* (afar-that-it) <sup>x</sup> manifests Allah for you<sup>b</sup> His *Aya'te*<sup>w</sup> (miracles/ signs/ proofs) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tahtadona* (you<sup>z</sup> find and accept the divine-guidance).

104. And let-be<sup>w</sup> of you<sup>b</sup> an *ummaton*<sup>w</sup> (community/people)<sup>w</sup> invite they<sup>z</sup> to the *khayrey* (lawful: desiables/ goodness-worship) and they<sup>z</sup> command by the *ma'aroofe*<sup>x</sup> (popularly acceptable and not Sharey'ah disapproved maxim)<sup>x</sup> and they<sup>z</sup> forbid *a'n* (off/ regarding) the *munka're*<sup>x142</sup> (rationally objectionable or Sharey'ah prohibited maxim)<sup>x</sup> and those they (are) the thrivers.

105. And let-not be<sup>x</sup> you<sup>z</sup> like whom<sup>r</sup> they<sup>z</sup> separated and differed they<sup>z</sup> from after what came<sup>x</sup> (to) them the evidences<sup>w</sup>; and those, for them (is) a torment, great.

106. A day: (when) whiten faces and blacken faces<sup>143</sup>; then as-to whom<sup>r</sup> blackened-she<sup>y144</sup> their faces,

عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبَغُّوْهَا  
عَوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ  
بِغَفْلٍ عَمَّا تَعْمَلُونَ ﴿١٠٠﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تُطِيعُوا  
فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
يُرَدُّوْكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠١﴾

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى  
عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ  
رَسُولُهُ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ

هُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٢﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٣﴾

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا  
تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ  
عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ  
فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى  
الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ

الْمُقْلِحُونَ ﴿١٠٥﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ  
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ  
فَأَمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ

<sup>137</sup> The word "تبغونها" is rooted in "بغى" meaning: earnestly quest or earnestly seek for!

<sup>138</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

<sup>139</sup> See the *Lexicon* attached to this *Translation* for elaboration on the word "رد" meaning return forthwith!

<sup>140</sup> That is firmly adheres to His religion, Islam, as: "Verih, the religion enda (by rule of) Allah (is) [the] Islam?" (S3:19). Also, The Qur'an says: "So, never you die except while you (are) Muslims." (S2: 132).

<sup>141</sup> See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon")!

<sup>142</sup> The word "munkar"="منكر" means rationally objectionable or Islam prohibited act! See the *Lexicon* attached to this *Translation* for more details of this very important and rather recurrent word in Islamic literature!

<sup>143</sup> The expression "whiten faces and blacken faces" is an Arabic tongue expression meaning seeing what pleases or what displeases respectively!

<sup>144</sup> Ibid, regarding blackened!

have you<sup>c</sup> unbelieved after your<sup>n</sup> belief; so let-taste you<sup>z</sup> the torment, by what were you<sup>c</sup> unbelieving.

107. And as-to whom<sup>r</sup> whitened-she<sup>y</sup> their faces so in Allah's mercy<sup>w</sup> they (are) in it<sup>w</sup> immortals.

108. *Telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/those<sup>w</sup>) (are) Allah's Aya'to<sup>w</sup> (statements/messages) [We] recite it<sup>w</sup> on you<sup>g</sup> by the right; and not Allah wants an injustice for the worlds.*

109. And for Allah what (are) in the Heavens<sup>w</sup> and [what] (are) in the Earth<sup>w</sup> and to Allah (are to be) returned the matters.

110. You<sup>c</sup> were *khayara* (choicer/superior/worthier) *ummaten<sup>w</sup>* (people/community) <sup>w</sup> *okhbrejat* (which had been produced-she<sup>y</sup>) for the mankind, you<sup>z</sup> command by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and you<sup>z</sup> forbid a'n (off/regarding) the *munka're* (rationally objectionable or Islam prohibited maxim) and you<sup>z</sup> believe by Allah; and had the book's folks believed, surely [was] *khayran* (= *khayra*) for them; of them the believers and most (of) them (are) the *fa'seegoona* (rebels vis-à-vis Allah's command).

111. Never they<sup>z</sup> harm you<sup>b</sup> except an annoyance; and *en* (if) they<sup>z</sup> mutually fight you<sup>b</sup> they<sup>z</sup> turn/divert (to) you<sup>b</sup> the *adba'ra*<sup>145</sup> (rears); afterwards not (be) succored they<sup>z</sup>.

112. (Had been) struck-she<sup>y</sup> on them the ignominy<sup>w</sup> where ever *thoqefo*<sup>146</sup> (they<sup>z</sup> are being met/grabbed) except by a rope from Allah and a rope from the mankind; and *ba'o* (they<sup>z</sup> deservedly incurred) by a wrath from Allah; and (had been) struck-she<sup>y</sup> on them the abjectness<sup>w</sup>; *tha'leka* (afar-that-it) <sup>x</sup> (is) because that they<sup>z</sup> were unbelieving by Allah's *Aya'te<sup>w</sup>* (messages/-signs/proofs) and they<sup>z</sup> kill<sup>147</sup> the prophets by other than right, *tha'leka* by what disobeyed they<sup>z</sup> and were they<sup>z</sup> aggressing.

113. Not coequal they<sup>z</sup> of the book's folks an *Ummaton<sup>w</sup>* (people/community) <sup>w</sup> stander/standing-she<sup>y</sup><sup>148</sup> reciting they<sup>z</sup> Allah's *Aya'te<sup>w</sup>* (messages/statements) the night's settings/segments/hours and they kowtow.

14. They<sup>z</sup> believe by Allah and The Day The Last, and they<sup>z</sup> command by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and they<sup>z</sup> forbid a'n

أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا

الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَأَمَّا الَّذِينَ أَبْيَضَتْ وَجُوهُهُمْ فَفِي

رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

وَالِى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ

عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ

ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ

خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ

وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ

يُقَاتِلُوكُمْ يُؤَلُّوْكُمْ أَدْبَارًا ثُمَّ لَا

يُنصَرُونَ ﴿١١١﴾

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا ثَقِفُوا

إِلَّا يُحِبِّلَ مِنْ اللَّهِ وَحَبْلٌ مِنْ

النَّاسِ وَبَاءَ وَبَغْضٍ مِنَ اللَّهِ

وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ

بَأْنِهِمْ كَانُوا يُكَفِّرُونَ بِآيَاتِ اللَّهِ

وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ

بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ

أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ

ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

<sup>145</sup> That is fleeing in rout!

<sup>146</sup> The word “ثَقِفُوا” rooted in “ثَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صَادَفَ” “ظَفَرَ بِهِ” “أَدْرَكَهُ بَبَصَرِهِ لِحَدَّةٍ فِي النَّظَرِ” respectively! See البصائر and اللسان! I chose “met/grabbed” as both seem to apply! Furthermore, when you “grab” some one then that one is surely he is seen and is in “ignominy” as that one is under your control, otherwise he could flee!

<sup>147</sup> The word “kill” here is used in the present/future tense is, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times! (Reader must bear in mind prophet vis-à-vis messenger)!

<sup>148</sup> The word “Ummaton” in Arabic is a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence [-she] is suffixed to standing, standing <sup>w</sup>! The word “قائمة” could mean: “stander-she!”



(off/ regarding) the *munka're* (rationally/ *Sharey'ah* unacceptable deed/say), and they<sup>z</sup> mutually vie in the *khayra'te*<sup>149</sup> (desirable-traits of worthiness and goodness); and those (are) of the *ssa'lebeena* (righteous-people).

115. And what they<sup>z</sup> do of *khayren*<sup>x</sup> (lawful: goodness/provision/ worship)<sup>x</sup> so never (are to be) repudiated they<sup>z</sup> it<sup>x</sup> and Allah (is) Omniscient by the *muttaqeena* (reverential guards against His displeasure).

116. Verily who<sup>r</sup> unbelieved they<sup>z</sup> never (shall) enrich<sup>150</sup> a'n<sup>151</sup> (off/ regarding) them, their possessions nor their children of Allah a thing; and those (are) the Hell's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals.

117. A parable/example (of) whatever they<sup>z</sup> expend in this<sup>w</sup> life<sup>w</sup> (of) the world<sup>w</sup> (is) like the parable/example (of) a wind<sup>w</sup> in it<sup>w</sup> *sserron* (excessive/intense cold/heat) betided-she<sup>y</sup> a people's *bartha*<sup>x</sup> (tillage/cultivation)<sup>x</sup> *dhalamo*<sup>152</sup> (they<sup>z</sup> wronged to) their selves,<sup>w</sup> then *ablakat* (perished-she<sup>e</sup>) it<sup>x</sup>; and not *dhalama* (wronged) them Allah [and,] but (to) their selves<sup>w</sup> *yadh'leemoona* (they<sup>z</sup> were wronging).

118. O you, who<sup>r</sup> they<sup>z</sup> believed: let-not *tattakhetho*<sup>153</sup> (you<sup>z</sup> take and presume) a *bettanatan*<sup>\*</sup> (confidant) from lesser than/without you<sup>b</sup><sup>154</sup>; they<sup>z</sup> tarry not (creating for) you<sup>b</sup> *khabalan* (mental-derangement); longed<sup>155</sup> they<sup>z</sup> what *anetom*<sup>156</sup> (tribulated you<sup>c</sup>); *qad* (already and affirmatively) appeared-she<sup>y</sup> the *bagh'dha* (intense-hatred)<sup>w</sup> from their mouths and what their chests conceal (is) bigger; *qad* (already and affirmatively) We manifested for you<sup>b</sup> the *Aya'te*<sup>w</sup> (miracles/ signs/ proofs) en (if) you<sup>c</sup> were celebrating.

119. Ha you<sup>f</sup> these you<sup>z</sup> love them and not love you<sup>b</sup> they<sup>z</sup>; and you<sup>z</sup> believe by The Book<sup>x</sup> all (of) it<sup>x</sup>; and if they<sup>z</sup> met/encountered you<sup>b</sup> said they<sup>z</sup>: we believed; and if they<sup>z</sup> secluded they<sup>z</sup> bit over you<sup>b</sup> the finger-tips<sup>157</sup> from exasperation; let-say [you<sup>s</sup>]: let-die you<sup>z</sup> by your<sup>n</sup> exasperation; verily Allah (is) Omniscient by the chests' [possession].

120. En (if) touches/betides you<sup>b</sup> *hasanaton*<sup>w</sup> (meritorious-

الْمُنْكَرَ وَيُسْرِعُونَ فِي الْخَيْرَاتِ  
وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٥﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ  
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٦﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ  
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ  
شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ  
فِيهَا خَالِدُونَ ﴿١١٧﴾

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ  
الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ  
أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا  
أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ  
اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً  
مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا  
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ  
مِنْ أَفْوَاهِهِمْ وَمَا تَحْفَى  
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ  
الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٩﴾

هَتَأْتُمْ أَوْلِيَاءَ تَحِبُّونَهُمْ وَلَا تَحِبُّونَكُمْ  
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ  
قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ  
الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ  
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢٠﴾

إِنْ تَمَسَّسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ

<sup>149</sup> That is to attain them!

<sup>150</sup> The word “تَغْنِي” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

<sup>151</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”!

<sup>152</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger”!

<sup>153</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتِعَالٌ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some thing of what was taken! Thus, it is not just the mere taking!

\* See the difference between a and b by referring to S9:16!

<sup>154</sup> This means and Allah know best, outside your Muslim community, i.e. not from among the non-Muslims.

<sup>155</sup> The word “وَدُّوا”, translated as “longed they<sup>z</sup>” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

<sup>156</sup> That is they love that which befalls you/your community of any hardship which is most difficult for you<sup>n</sup> to handle i.e. your<sup>n</sup> tribulation!!

<sup>157</sup> The expression “bit they<sup>z</sup> over you<sup>s</sup> the finger tips from exasperation” is one of the Arabic tongue expressions, meaning: out of sorrow, frustration and rage, they bite their finger tips! However as in another *Ayah* “bites on his both hands” (S25:27) means out of rage!

deed)<sup>w</sup> (i<sup>w</sup>) displeases them; and *en*(i<sup>f</sup>) betides you<sup>b</sup> a *sayyeaton<sup>w</sup>* (demeritorious-deed)<sup>w</sup> they<sup>z</sup> exult/rejoice by it<sup>w</sup>; and *en*(i<sup>f</sup>) *tassbero* (you<sup>z</sup> hold on patiently) and *tattaqo* (you<sup>z</sup> reverentially guard not to displease Allah) not harm you<sup>b</sup> their scheme a thing; verily Allah by what they<sup>z</sup> work (i<sup>z</sup>) Surrounders.

تُصِيبُكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ  
تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ  
كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا  
يَعْمَلُونَ مُحِيطٌ ﴿١٢١﴾

121. And *edh* (when) *ghadamata* (you<sup>s</sup> went at-daybreak) from your<sup>t</sup> household/family *tobanwe'o* ([you<sup>s</sup>] deservedly *ensconcing/installing*) the believers' posts for fighting, and Allah (i<sup>s</sup>) *Sa'meeon*<sup>158</sup> (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ  
الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ﴿١٢٢﴾

122. *Edh* (when) *purposed-she'* a *ta'eja'tan<sup>w</sup>* (twain: group/faction/parties)<sup>w</sup> of you<sup>b</sup> to both dishearten, while Allah (i<sup>s</sup>) *Wa'leyyo* (Guardian/Ally) (of) them both; and on Allah so let-trust the believers.

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ  
تَفْشَلَا وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٣﴾

123. And *laqad* (verily, already and affirmatively) succored you<sup>b</sup> Allah by<sup>159</sup> *Badren* while you<sup>f</sup> (were) *athellaton*<sup>160</sup> (they who are humbled and subdued); so *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> (to) thank you<sup>z</sup>.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِدَرٍّ وَأَنْتُمْ أَذِلَّةٌ  
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٤﴾

124. When say [you<sup>s</sup>] for the believers: is never sufficing you<sup>b</sup> to supply you<sup>b</sup> your<sup>n</sup> Lord by three thousands of the angels (having been made) descenders.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ  
يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ  
الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٥﴾

125. *Bala*<sup>161</sup> (certainly-not); *en* (i<sup>f</sup>) *tassbero* (you<sup>z</sup> hold on patiently) and *tattaqo* (you<sup>z</sup> reverentially guard not to displease Allah) and they<sup>z</sup> approach you<sup>b</sup> of their ire/rush<sup>162</sup> this<sup>x</sup>, supplies you<sup>b</sup> your<sup>n</sup> Lord by five thousands of the angels *musanwemeena* (each having *signum* and their horses too).

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم  
مِّنْ فَوْرِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ  
بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ  
مُسَوِّمِينَ ﴿١٢٦﴾

126. And not made it<sup>163</sup> Allah except a *bushra<sup>w</sup>* (a pleasing-tiding)<sup>w</sup><sup>164</sup> for you<sup>b</sup>; and to tranquilize by it<sup>x</sup> your<sup>n</sup> hearts; and the triumph (i<sup>s</sup>) not except from *ende* (springing from/by Rule of) Allah, The Mighty, The Hakeeme<sup>165</sup> (infinite hekma)<sup>166</sup> Possessor).

وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ  
وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ  
إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٧﴾

127. To sever [He] end/part of whom<sup>t</sup> unbelieved they<sup>z</sup>, or [to He] repress them; so they<sup>z</sup> transpose<sup>167</sup> *kha'ebeena*<sup>168</sup> (they who are disappointed-failures).

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ  
يَكْبِتَهُمْ فَيَنْقَلِبُوا خَاطِبِينَ ﴿١٢٨﴾

<sup>158</sup> See an elaboration of the word "Sameed" see the Lexicon attached to this Translation!

<sup>159</sup> The word "by" here means: because of!

<sup>160</sup> The word "athellaton" is plural, masculine, subjective noun, meaning: they who are humbled and subdued!

<sup>161</sup> The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see the Lexicon attached to this Translation for more elaboration!

<sup>162</sup> The word "فورهم" rooted in "فار" for water when it boils over the rim of its pot and the beginning of anything! Then figuratively the word was borrowed to mean strong anger or strong wrath of a person or group or any entity! Afterwards it was figuratively generalized to mean the immediacy or urgency of situation which does or cannot stand any delay! Thus, the meaning here, and Allah knows best, rush, sudden commencement, gush of the enemy! See *الالوسي* for good exposition of this concept!

<sup>163</sup> The pronoun "هـ" in "جعله" refers to the "supply<sup>x</sup> of the angel" by Allah!

<sup>164</sup> Here again there is no single word in English for the noun "بُشْرَى" so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And "بُشْرَى" unlike its verbal conjugates, throughout The Qur'an always use it for the "khairey" (desirables, goodnesses, worthinesses)!

<sup>165</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

<sup>166</sup> See the Lexicon attached to this Translation for "hekma!"

<sup>167</sup> That is repair or return!

128. Not for you<sup>g</sup> of the matter a thing, either relents [He] on them or [He] punishes them, so verily they (are) *dha'lemoona*<sup>169</sup> (injustice-doers).

129. And for Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; [He] forgives for whom<sup>p</sup> [He] wills and torments [He] whom<sup>p</sup> [He] wills; and Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

130. O you, who<sup>r</sup> they<sup>z</sup> believed let-not eat\* you<sup>z</sup> the usury doubles (as it had been made) manyfold<sup>170</sup>; and *ettaqo* (let reverentially guard you<sup>r</sup> not to displease) Allah, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> prosper.

131. And *ettaqo* (let reverentially self-protect you<sup>r</sup> from) The Fire<sup>w</sup> which<sup>u</sup> (had been) prepared-she<sup>v</sup> for the unbelievers.

132. And let-obey you<sup>r</sup>: Allah and the messenger, *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> *turbamoona* (you<sup>r</sup> be mercy-given).

133. And let-mutually vie you<sup>z</sup> to a forgiveness<sup>w</sup> from your<sup>n</sup> Lord and a Paradise<sup>w</sup> its<sup>w</sup> *aardh*<sup>x</sup> (width/expanse)<sup>x</sup> (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> [it<sup>w</sup>] (had been) prepared-she<sup>v</sup> for the *muttageena* (reverential guarders against Allah's displeasure).

134. Who<sup>r</sup> they<sup>z</sup> expend in [the] felicity and [the] adversity, and the exasperation suppressors, and the pardoners *a'n* (regarding) the mankind, and Allah loves the benefactors.

135. And who<sup>r</sup> if did they<sup>z</sup> a profanity<sup>w</sup><sup>171</sup> or *dhalamo*<sup>172</sup> (they<sup>r</sup> wronged) their selves<sup>w</sup> they<sup>z</sup> remembered Allah then *estaghfaro*<sup>173</sup> (they<sup>r</sup> sought-forgiveness) for their offenses; and who<sup>a</sup> [He] forgives the offenses except Allah; and not insist they<sup>z</sup> on what they<sup>z</sup> did while they know.

136. Those their requital (is) forgiveness<sup>w</sup> from their Lord and paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers immortals they<sup>z</sup> (are) in it<sup>w</sup> and *ne'ama* (most excellent) (is) the workers' remuneration.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

<sup>168</sup> The word “خَابِئِينَ” = “kha'been” is a plural for “خَابٍ” = “kha'eb” which is a singular subjective noun, for which there is no exact English equivalent per se, meaning he who is disappointed or he who failed!

<sup>169</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

\* Here “eat” means legitimize/make legitimate! أكل مال الغير = اجتازه لنفسه = ate other's funds legitimized other's funds for own self!

<sup>170</sup> The word “مضاعفة” means: manyfold; because the word “ضعف” = “double,” and is the minimum of a double, but once “مضاعفة” goes more than the minimum, so it is unlimited! See اللسان!

<sup>171</sup> The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word “فاحشة” is euphemistically used to mean adultery or fornication!

<sup>172</sup> See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged!”

<sup>173</sup> The word istaghfara = استغفروا in “استغفروا” = “طلبوا الغفران” = “[they] sought forgiveness!” In English there is no seemly way to say: “استغفروا” per se! So I settled for saying: “sought forgiveness!” they<sup>z</sup>



137. <i>Qad (already and affirmatively) ceded-by-she<sup>y</sup> of before you<sup>b</sup> dispensations<sup>w174</sup>; so let-tread you<sup>z</sup> in the land<sup>w</sup> thenlet-look you<sup>z</sup>how was the deniers' consequence<sup>w</sup>.</i>	قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾
138. This ( <i>is</i> ) a declaration for the mankind and a divine-guidance <sup>175</sup> and an exhortation <sup>w176</sup> for the <i>muttageena</i> (reverential guarders against Allah's displeasure).	هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾
139. And let not <i>ta'heyno</i> <sup>177</sup> (you <sup>z</sup> : weaken, love the world and have a dislike for death in the cause of Allah) and let-not sadden you <sup>z</sup> while you <sup>f</sup> (are) the <i>a'alawna</i> (uttermosts/uppermost-ones) <i>en(if)</i> you <sup>c</sup> were believers.	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾
140. <i>En(if)</i> touches/betides you <sup>z</sup> an ulcer <sup>x</sup> so <i>qad (already and affirmatively)</i> touched/betided the people an ulcer like it <sup>x</sup> ; and <i>telka<sup>w</sup> (she-that-afar-it/<sup>w</sup> those<sup>w</sup>) (are) the days<sup>x</sup> [We]alternate it<sup>x</sup>among the mankind;and in-order(for) Allah (to) know<sup>178</sup> whom<sup>r</sup> they<sup>z</sup> believed and yatta-kebetha<sup>179</sup> ([He] takes and makes) of you<sup>z</sup> witnesses-/testifiers; and Allah loves not the dha'lemeena<sup>180</sup> (injustice-doers).</i>	إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلَهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾
141. And to <i>youmabhessa</i> (rid of the sins) Allah who <sup>r</sup> they <sup>z</sup> believed and [to] obliterate [He] the unbelievers.	وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾
142. Or reckoned you <sup>c</sup> that you <sup>z</sup> enter the Paradise <sup>w</sup> while <i>lamma</i> <sup>181</sup> (not yet) knew Allah whom <sup>r</sup> <i>jahado</i> <sup>182</sup> (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) of you <sup>b</sup> and knows [He] the <i>ssa'bereena</i> (people of patience).	أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾
143. And <i>laqad</i> (verily, already and affirmatively) you <sup>c</sup> were longing the death <sup>x</sup> from before that you <sup>z</sup> meet-/encounter it <sup>x</sup> ; so <i>qad (verily and affirmatively)</i> you <sup>c</sup> saw it <sup>x</sup> while you <sup>f</sup> look.	وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

<sup>174</sup> The word "sonun"= "سُنَنٌ" plural for "سُنَّةٌ" means dispensation (commands believed to be divinely appointed), or an example, Laws, or ordinances.

<sup>175</sup> This is reference to The *Qur'an The Supreme*; thus, it is *not just any guidance per se*, but *the aright-guidance period*!

<sup>176</sup> The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*!

<sup>177</sup> The word "تهنوا" is rooted in "وهن" فوهن أي ضعف، أو صار به وهناً

و الوهن هو الضعف و عدم القدرة على بذل الجهد.

و الوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله!

و وهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تهنوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "تهنوا" in one word per se! Hence, "تهنوا" is best rendered, in my opinion as indicated above.

<sup>178</sup> It must be noted here that this "for Allah to know" is *not* in fact Allah does *not* know, *absolutely not*! That is because Allah possesses *absolute foreknowledge*, i.e. He knows every thing *before, during and after they happen*. So, this fact is *to establish public knowledge* of whatever happened, so that the *doer and all relevant people will know* or *bear witness* that the *deed did happen* and the *doer cannot* disclaim it.

<sup>179</sup> The word "اتخذ" from "إِتْخَاذٌ" which is "إِفْتَعَالٌ" for "الْإِتْخَاذُ," as stated in لسان العرب; therefore, "إِتْخَذَ" is *always* taking and presuming some thing of what was taken! Thus, it is *not* just the mere *taking*!

<sup>180</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>181</sup> The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: "*but*!" See القرطبي ومغني اللبيب

<sup>182</sup> The word "Jahado"= "جاهدوا"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

144. And not <i>Mohammadon</i> ( <i>Mohammad</i> ) except a messenger <i>qad</i> ( <i>already and affirmatively</i> ) ceded-by-she <sup>183</sup> of before him the messengers <sup>x</sup> ; has <i>en</i> ( <i>if</i> ) [ <i>he</i> ] died or ( <i>had been</i> ) killed [ <i>he</i> ], transposed <sup>184</sup> you <sup>c</sup> over your <sup>n</sup> heels <sup>185</sup> ; and whoever [ <i>he</i> ] transposes over his heels, then never harms [ <i>he</i> ] Allah a thing; and shall requite Allah the thankers.	وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾
145. And was not for a self <sup>w</sup> to die except by Allah's leave, a book <i>mo'ajjalan</i> <sup>186</sup> ( <i>that which had been made term-limited</i> ); and whoever [ <i>he</i> ] wants the world's <sup>w</sup> reward <sup>x</sup> <i>nua'tebe</i> ( <i>[We] accord/allot him</i> ) of it <sup>w</sup> ; and whoever [ <i>he</i> ] wants the Hereafter's <sup>w</sup> reward <sup>x</sup> <i>nua'tebe</i> of it <sup>w</sup> ; and [ <i>We</i> ] shall requite the thankers.	وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُؤَجَّلًا وَمَنْ يَرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يَرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾
146. And <i>ka'ayyen</i> ( <i>how many</i> ) of a prophet fought with him <i>rebbeyouna</i> <sup>187</sup> ( <i>followers of men of knowledge</i> ) many; so not <i>wahano</i> <sup>188</sup> ( <i>they: weakened/loved the world and disliked death in Allah's cause</i> ) for what betided them in Allah's path, and not they <sup>z</sup> weakened, and not <i>estakana</i> <sup>189</sup> ( <i>quiescently submitted they<sup>r</sup></i> ); and Allah loves the <i>ssa'bereena</i> ( <i>people of patience</i> ).	وَكَايْنٍ مِنْ نَبِيِّ قَتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾
147. And not was their say except that said they <sup>z</sup> : (O), our Lord: let-forgive for us [ <i>You<sup>s</sup></i> ] our offenses and our excess in our matter; and let-firm our feet [ <i>You<sup>s</sup></i> ], and let-succor us [ <i>You<sup>s</sup></i> ] over the people, the unbelievers.	وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾
148. Then <i>aa'tabum</i> ( <i>accorded/allotted them</i> ) Allah the world's <sup>w</sup> reward and <i>husno</i> <sup>190</sup> ( <i>ultimately meritorious beautiful</i> ) reward <sup>191</sup> ( <i>of</i> ) the Hereafter; and Allah loves the benefactors.	فَنَاتَتْهُمْ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾
149. O you, who <sup>r</sup> they <sup>z</sup> believed <i>en</i> ( <i>if</i> ) you <sup>z</sup> obey who <sup>r</sup> unbelieved they <sup>z</sup> <i>yarrodokum</i> <sup>192</sup> ( <i>they<sup>r</sup> forthwith-return you<sup>b</sup></i> ) over your <sup>n</sup> heels then you <sup>z</sup> transpose losers.	يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَرْدُوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾
150. Rather Allah ( <i>is</i> ) your <sup>n</sup> Guardian and He ( <i>is</i> ) <i>kbayro</i> ( <i>choicer/ superior/ worthier</i> ) ( <i>of</i> ) the succorers.	بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾
151. [ <i>We</i> ] shall throw in hearts ( <i>of</i> ) whom <sup>r</sup> they <sup>z</sup> unbelieved the fright for what they <sup>z</sup> partnered ( <i>other deities</i> ) by	سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا

<sup>183</sup> In Arabic grammar, broken-plural is referred to / denoted by feminizing-denotative suffix="ت التانيث"=she<sup>y</sup>! As the word "messengers" is a broken-plural so imperatively it's denoted by she<sup>y</sup>; hence went-by-she<sup>y</sup>! See the Prelude!

<sup>184</sup> The word "انقلبتم" = "you<sup>r</sup> transposed," means you betook your selves reverting!

<sup>185</sup> The phrase "transposed over your heels" in this great *Ayah* is Arabic tongue expression, meaning: you returned to where you came from in a hurry!

<sup>186</sup> The word "المؤجل" means term-limit, so "مؤجلا" = "(had) been term-limited," see اللسان!

<sup>187</sup> The word "rebbeyoun" = "ربيون" according to at-Tabari and others, "rebbeyoun" = "ربيون" means many multitudes; and Ibn Abbas, at-Tabari narrates, multitudes, or men of knowledge! Whereas others, again at-Tabari narrates: "rebbeyoun" = "ربيون" means followers versus "ربانيون" meaning the chiefs!

<sup>188</sup> See footnote 175 above regarding "اتهنوا"

<sup>189</sup> The word "استكانوا" involves several facts: submission, quiet and remaining still! See الهادي! So submission by itself suffices not, hence the prefix of quiescently!

<sup>190</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي

<sup>191</sup> "The Hereafter's beauty-reward" is either Allah's pleasure or the Paradise or both!

<sup>192</sup> The word "يردوكم" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you<sup>z</sup> by a greeting,<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>" (S4: 86)!

Allah, what not *younazzel* ([He] recurrently descended) by it<sup>x</sup> an authority<sup>x</sup>; and their abode/lodging (is) the Fire<sup>w</sup> and wretched (is) *mathwa*<sup>\*193</sup> (forced: long-term/semi-permanent-abode) (of) the *dha'lemeena*<sup>194</sup> (injustice-doers).

152. And *laqad* (verily, already and affirmatively) *ssadaqakum* (always-enforced-the-truth with you<sup>b</sup>) Allah His promise; *edh* (when) *tabossana*<sup>195</sup> [you<sup>f</sup>] exterminate) them by His leave; until *edha* (whereas) you<sup>c</sup> failed and you<sup>c</sup> mutually altercated in the matter and disobeyed you<sup>c</sup> from after what [He] showed you<sup>b</sup> what you<sup>z</sup> like; of you<sup>b</sup> who<sup>p</sup> [he] wants the world<sup>w</sup> and of you<sup>b</sup> who<sup>p</sup> [he] wants the Hereafter<sup>w</sup>; afterwards [He] dispersed you<sup>b</sup> a'n (off) them to essay you<sup>b</sup> [He]; and *laqad* (verily, already and affirmatively) pardoned [He] a'n<sup>196</sup> (regarding) you<sup>b</sup>; and Allah (is) munificence-possessor on the believers.

153. *Edh* (when) you<sup>z</sup> ascend<sup>197</sup> and not swerve<sup>198</sup> you<sup>z</sup> on an *ahaden*<sup>199</sup> (a lone/any one); and the messenger summons you<sup>b</sup> in your<sup>n</sup> last<sup>w200</sup> then [He] rewarded you<sup>b</sup> afflicter by an afflicter<sup>201</sup> so that not sadden you<sup>z</sup> over what you<sup>b</sup> missed and nor what betided you<sup>b</sup>; and Allah (is) Proficient by what you<sup>z</sup> work.

154. Afterwards [He] descended on you<sup>b</sup> from after the afflicter a security<sup>w</sup> a drowsiness<sup>x</sup> over-laying a *ta'efa'tan*<sup>w</sup> (a group/faction/party) of you<sup>b</sup>; and a *ta'efa'tan*<sup>w</sup> *qad* (already and affirmatively) worried<sup>w</sup> them their selves<sup>w</sup> they<sup>z</sup> presume by Allah other than the right presumption (of) the *jahileyatey*<sup>w202</sup> (acting ignorantly or incorrectly/ or by rule of pre-Islamic era) <sup>w</sup>; say they<sup>z</sup>: is for us of the matter<sup>x</sup> of a thing; let-say [you<sup>s</sup>]: verily the matter<sup>x</sup> all of it<sup>x</sup> (is) for Allah; they<sup>z</sup> hide in their selves<sup>w</sup> what not they<sup>z</sup> disclose/flash for you<sup>g</sup>; they<sup>z</sup> say: if [was] for us of the matter<sup>x</sup> a thing, not (had been) killed we ha-here; let-say [you<sup>s</sup>] if you<sup>c</sup> were in your<sup>n</sup> houses, surely come forth who<sup>r</sup> (it was) written on them the killing to their *madha'je'a* (places of reposing while on their sides/places of repose); and for Allah (to) essay what (is) in your<sup>n</sup> chests; and for *younabhessa* (rid

الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ

وَيَسْئَلُ مَثْوَى الظَّالِمِينَ ﴿١٥٢﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِأَذْنِهِ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٣﴾

إِذْ تَصْعَدُونَ وَلَا تَلُوبُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجَكُمْ فَأَتَيْتُكُمْ غَمًّا بَغَمٍ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٤﴾

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنٌ نَاعَسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ يَخْفَوْنَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ

<sup>193</sup> In "اللسان": "هَلِكٌ" = "مَثْوَى"; and "مَثْوَى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مَثْوَى" is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

<sup>194</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>195</sup> The word "تَحْسُونَهُمْ" is rooted in "حاس" = "حاس" which has many meanings: (1) exterminate; i.e. kill to destroy, applicable here; (2) felt and knew; (3) felt compassionate towards; (4) possessed strong sense of feelings towards some-one or thing!

<sup>196</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن!"

<sup>197</sup> The word "تَصْعَدُونَ" strictly speaking means *you* ascend, while the way could be level or higher in altitude!

<sup>198</sup> That is you turn around to see or look at!

<sup>199</sup> See the *Lexicon* attached to this Translation regarding "أحد"

<sup>200</sup> It is stated in Al-Bukharey "تَأْتِيَتْ أَخْرَجَكُمْ" = "أَخْرَجَكُمْ" that is feminizing the last of you! See القرطبي!

<sup>201</sup> There are many interpretations with respect to: "rewarded you<sup>b</sup> [He] an afflicter by an afflicter," among them is: you have afflicted the messenger (SAWS) so Allah has afflicted you!

<sup>202</sup> The word "جاهلية" = "jahileyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the "jahileyatey" is acting ignorantly or incorrectly, or by rule of pre-Islamic era!



of the sins) Allah what (is) in your <sup>n</sup> hearts; and Allah (is) Omniscient by the chests' possession.	وَلِيَمَّحَصِرَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾
155. Verily who <sup>r</sup> they <sup>z</sup> shifted/diverted of you <sup>b</sup> day met the <i>ja'm'aan</i> (the twain opponent: hosts/multitudes) verily only the Satan <i>estazalla</i> <sup>203</sup> (affirmably-slipped) them by some (of) what earned they <sup>z</sup> ; and <i>laqad</i> (verily, already and affirmatively) pardoned Allah a'n (regarding) them; verily Allah (is) <i>Ghafooron</i> (iterative Forgiver) Forbearer.	إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾
156. O, you, who <sup>r</sup> they <sup>z</sup> believed: let-not be you <sup>z</sup> like whom <sup>r</sup> unbelieved they <sup>z</sup> and said they <sup>z</sup> for their brothers <i>edha</i> <sup>204</sup> (when-then) struck they <sup>z</sup> in the land <sup>w</sup> or they <sup>z</sup> were <i>ghuzzan</i> <sup>205</sup> (are being in a special military expedition) if they <sup>z</sup> were <i>endana</i> (by or among: us) not died they <sup>z</sup> and nor (had been) killed they <sup>z</sup> ; to make Allah <i>tha'leka</i> (afar-that-it) <sup>x</sup> <i>hasratan</i> <sup>w206</sup> (ardent contrition) <sup>w</sup> in their hearts; and Allah quickens and [He] deadens <sup>207</sup> ; and Allah by what you <sup>z</sup> work (is) <i>Ba'sseeron</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّئُ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾
157. And surely <i>en(albeit)</i> (had been) killed you <sup>c</sup> in Allah's path or died you <sup>c</sup> surely a forgiveness <sup>w</sup> from Allah and a mercy <sup>w</sup> (are) <i>khayron</i> (choicer/superior/worthier) (than) [of] what gather they <sup>z</sup> .	وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٧﴾
158. And indeed <i>en(if)</i> died you <sup>c</sup> or (had been) killed you <sup>c</sup> surely to Allah (are to be) thronged you <sup>z</sup> .	وَلَيْن مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تَحْشُرُونَ ﴿١٥٨﴾
159. So by indeed <sup>208</sup> a mercy <sup>w</sup> from Allah softened you <sup>g</sup> for them; and if you <sup>g</sup> were rude, harsh (in) [the] heart <sup>209</sup> surely (would have) dispersed they <sup>z</sup> from around you <sup>g</sup> ; so let-pardon [you <sup>s</sup> ] a'n (regarding) them and <i>estaghfer</i> <sup>210</sup> (let-[you <sup>s</sup> ] seek-forgiveness) for them and <i>sha'wer'hum</i> (let-[you <sup>s</sup> ] counsel with them) in the matter; then if resolved you <sup>g</sup> then let-trust [you <sup>s</sup> ] on Allah; verily Allah loves the trusters.	فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَنَّفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾
160. <i>En(if)</i> succors you <sup>b</sup> Allah then no an overcomeer [for] <sup>211</sup> you <sup>b</sup> ; and <i>en</i> disappoints you <sup>b</sup> [He] so who <sup>a</sup> <i>tha</i> <sup>212</sup> (near he-one) who <sup>x</sup> succors you <sup>b</sup> from after Him; and on Allah then let-trust the believers.	إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

<sup>203</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>204</sup> This "إذا" is not a conditional article, See اعراب القرآن، لمحمود صافي!

<sup>205</sup> The word "غزى" i.e. people engaged in a "غزوة" = a military expedition led by the Prophet, Mohammad (SAWS).

<sup>206</sup> The word "حسرة" is "أشد الندم" see التاج! Thus we qualify the word "contrition" by ardent to indicate such strength of contrition!

<sup>207</sup> The word "أَمَات" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>208</sup> See the *Lexicon* attached to this Translation regarding المصدريه!

<sup>209</sup> That is if you were coarse-bearded.

<sup>210</sup> The word "استغفر" = "اطلب الغفران" = "let-see forgiveness [you<sup>s</sup>]!" In English there is no seemly way to say: "استغفر" per se! So I settled for saying: "let-see forgiveness [you<sup>s</sup>]!"

<sup>211</sup> That is that could come against you!

<sup>212</sup> The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate! It is subject to be affixed to other letters which really designate exactly its implication! For example when "هـ" is prefixed to it, it becomes "هذا" = "this!"

161. And was not for a prophet to <i>yaghbulla</i> <sup>213</sup> ( <i>defalcates/-steal from the war booty before it is distributed</i> ); and whoever <i>yaghlul</i> ( <i>defalcates/steals from the war booty before it is distributed</i> ) <i>ya'atee</i> ([he] <i>comes/appears</i> ) by what <i>ghalla</i> ([he] <i>defalcated/stole from the war booty before it is distributed</i> ) The <i>Qeyamete</i> 's <sup>w</sup> ( <i>Judgment's</i> ) Day; afterwards ( <i>to be</i> ) fulfilled <sup>214</sup> every self <sup>w</sup> what earned-she <sup>y</sup> and they ( <i>are</i> ) not <i>yodh'lamoona</i> <sup>215</sup> ( <i>to be wronged they</i> <sup>z</sup> ).	وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾
162. Does then who <sup>p</sup> [he] <i>ettaba'a</i> <sup>216</sup> ([he] <i>closely-followed</i> ) Allah's <i>redhwanon</i> ( <i>ultimate-gratification</i> ) like whom <sup>p</sup> <i>ba'a</i> ([he] <i>deservedly incurred</i> ) by a discontent from Allah; and his abode ( <i>is</i> ) Hell <sup>w</sup> and wretched ( <i>is</i> ) the destiny.	أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾
163. They ( <i>are</i> ) ranks <sup>w</sup> <i>ende</i> ( <i>by munificence of/by Rule of</i> ) Allah; and Allah ( <i>is</i> ) <i>Ba'sseeron</i> ( <i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i> ) by what they <sup>z</sup> work.	هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
164. <i>Laqad</i> ( <i>verily, already and affirmatively</i> ) <i>manna</i> <sup>217</sup> ([He] <i>graced His boon</i> <sup>w</sup> ) Allah on the believers <i>edh</i> ( <i>when</i> ) [He] <i>missioned</i> <sup>218</sup> [in] them a messenger of them selves <sup>w</sup> ; recites [he] on them His <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) and <i>youzakkeey</i> <sup>219</sup> ([he] <i>reforms the ill-creed of</i> ) them; and [he] teaches them The Book and the <i>hekmeta</i> <sup>w220</sup> ( <i>wisdom</i> ); and <i>en</i> ( <i>albeit</i> ) they <sup>z</sup> were of before surely in a misguidance manifest.	لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾
165. Is [and] <i>lamma</i> ( <i>when/whence</i> ) betided-she <sup>y</sup> you <sup>b</sup> a disaster <sup>w</sup> <i>qad</i> ( <i>already and affirmatively</i> ) betided you <sup>c</sup> ( <i>on them</i> ) twice like it <sup>w</sup> said you <sup>c</sup> : wherefrom <sup>221</sup> ( <i>is</i> ) this <sup>x</sup> ; let-say [you <sup>s</sup> ]: it <sup>x</sup> ( <i>is</i> ) from <i>ende</i> ( <i>springing from</i> ) your <sup>n</sup> selves <sup>w</sup> ; verily Allah over every thing ( <i>is</i> ) Omnipotent.	أَوَلَمْ أَصْطَبِكُمْ مُصِيبَةً قَدْ أَصَبَكُمْ مِثْلَهَا قُلْتُمْ إِنِّي هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾
166. And whatever betided you <sup>b</sup> day the <i>jam'aa'ne</i> ( <i>the twain opponent: hosts/ multitudes</i> ) met/encountered so ( <i>it's</i> ) by Allah's leave; and to know <sup>222</sup> [He] the believers.	وَمَا أَصَابَكُمْ يَوْمَ التَّنْفِي الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾
167. And to know [He] who <sup>t</sup> hypocrised they <sup>z</sup> and ( <i>had been</i> ) said to them: let-come you <sup>z</sup> mutually fight you <sup>z</sup> in Allah's path or you <sup>z</sup> defend/garrison <sup>223</sup> ; said they <sup>z</sup> :	وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ

<sup>213</sup> The word “يَغُلُّ” the present tense of the word “غُلَّ”=“ghalla,” which has many meanings: (1) stool from the war booty before it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

<sup>214</sup> The word “تُوَفَّى” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole! Thus, “تُوَفَّى” means had been endeavored and gathered the last part of an obligation and fulfilled it!

<sup>215</sup> The word “wronged” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>216</sup> The word “closely” is used to intensify the word “follow,” as the Arabic is “اتَّبَعَ” not “اتبع”

<sup>217</sup> The word “مَنَّ” in “يَمُنُّ” means “نِعْمَةٌ يَنْعِمُهَا” That a “boon He graces it!”

<sup>218</sup> The word “بَعَثَ” in “البعث” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*!

<sup>219</sup> The word “يُزَكِّيهِمْ” here means, and Allah is knower, [he] reforms the ill-creeds of them! See التفسير واللسان

<sup>220</sup> See the *Lexicon* attached to this Translation for “hekma!”

<sup>221</sup> The word “أَتَى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>222</sup> It goes without saying of course Allah knows everything before it ever happens! But this knowledge is a “public” knowledge, so that no one denies all its facts, so that its recompense is and appears to be rightly due!

<sup>223</sup> That is you garrison on the Muslims' side, enlarging our numbers in the sight of the enemy!

<p>if<sup>224</sup> we know a fight surely (<i>would have</i>) <i>ettaba'a</i> (<i>closely-followed</i>) you<sup>b</sup> we; they for the unbelief then-day nearer than they (<i>are</i>) for the belief; they<sup>z</sup> say by their mouths what (<i>is</i>) not in their hearts; and Allah (<i>is</i>) knowinger by what they<sup>z</sup> conceal.</p>	<p>أَدْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُمُ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿٧٦﴾</p>
<p>168. Who<sup>r</sup> said they<sup>z</sup> for their brothers and sat: had they<sup>z</sup> obeyed us (<i>they would have</i>) not (<i>had been</i>) killed they<sup>z</sup>; let-say [<i>you</i><sup>s</sup>]: so let-avert a'n (<i>off</i>) your<sup>n</sup> selves<sup>w</sup> the death <i>en</i>(if) you<sup>c</sup> were <i>ssa'dequeena</i> (<i>always-truth-enforcers</i>).</p>	<p>الَّذِينَ قَالُوا لِأَخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٧﴾</p>
<p>169. And let-not assuredly<sup>225</sup> reckon [<i>you</i><sup>s</sup>] whom<sup>r</sup> they<sup>z</sup> (<i>had been</i>) killed in Allah's path (<i>are</i>) dead, rather (<i>they are</i>) <i>ahya'on</i><sup>226</sup> (<i>living/alive</i>) <i>enda</i> (<i>by munificence of/by Rule of</i>) their Lord (<i>being</i>) provided they<sup>z</sup>.</p>	<p>وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٧٨﴾</p>
<p>170. Rejoicers they<sup>z</sup> (<i>are</i>) by what <i>aa'tahum</i> (<i>accorded/-allotted them</i>) Allah of His munificence; and <i>yestabsheeroona</i><sup>227</sup> (<i>they<sup>z</sup> seek pleasant tidings</i>) by whom<sup>r</sup> not they<sup>z</sup> joined by them from their behind; that not a fear (<i>is</i>) on them and neither they sadden.</p>	<p>فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٩﴾</p>
<p>171. <i>Yestabsheeroona</i><sup>228</sup> (<i>they<sup>z</sup> seek pleasant tidings</i>) by a boon<sup>w229</sup> from Allah and a munificence; and verily Allah wastes not the believers' remuneration.</p>	<p>يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٨٠﴾</p>
<p>172. Who<sup>r</sup> <i>estajabo</i><sup>230</sup> (<i>they<sup>z</sup> favorably-answered</i>) for Allah and the messenger from after what betided them the ulcer for whom<sup>r</sup> <i>ahasano</i> (<i>they<sup>z</sup> rendered: rendered meritorious-deeds/says</i>) of them and <i>ettaqaw</i> (<i>they<sup>z</sup> had reverentially guarded not to displease Allah</i>) (<i>is</i>) a great remuneration.</p>	<p>الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿٨١﴾</p>
<p>173. Who<sup>r</sup> said for them the mankind: verily the mankind <i>qad</i> (<i>they already and affirmatively</i>) gathered for you<sup>b</sup> (<i>to fight you<sup>b</sup></i>) so <i>ekhshaw</i> (<i>let-you<sup>r</sup> reverently-fear</i>) them; then (<i>that</i>) increased them a belief; and said they<sup>z</sup>: Allah (<i>is</i>) our sufficiency<sup>231</sup>, and (<i>is</i>) <i>ne'ama</i> (<i>most excellent</i>) [<i>He</i>] The Custodian<sup>232</sup>.</p>	<p>الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿٨٢﴾</p>

<sup>224</sup> See footnote 706 above regarding “الو”

<sup>225</sup> The word “assuredly” here is used to *intensify* the word “count,” as the Arabic is “تَحْسِبَنَّ” *intensive!*

<sup>226</sup> The word “أَحْيَاءُ” is *subjective, masculine, plural noun!* It means: *they who are alive!* The word “quicks” mean “أَحْيَاءُ,” as in the phrase “The quick and the dead,” see the updated *Merriam Webster's Dictionary!*

<sup>227</sup> The word “استبشروا” means (a) he *sought the pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

<sup>228</sup> *Ibid!*

<sup>229</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

<sup>230</sup> The word “استجابوا” is *answered plus made available* what was *requested*, i.e. “favorably-answered!”

<sup>231</sup> The word *حسب* “حسبنا” = “في حسبتنا” = “المصدر” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb!* See التاج!

<sup>232</sup> There is no *proper* conventionally *acceptable* English word for “وكيل,” meaning: (1) Allah, when preceded by the article “The,” i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a *legal representative, who really practices Law*, and generally *stays within its confines*, on behalf of some one; (3) the *deputy (political representative)* of some one who takes *full responsibility* on behalf of the one who deputizes; (4) the *keeper of the affairs of some one else*. So, perhaps “custodian,” is the *best to really depict* what the real sense of a “Wakeel” is or *should be!*

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174. So they <sup>z</sup> transposed <sup>233</sup> by a boon <sup>w234</sup> from Allah and munificence; not touched them an ill and <i>ettaba'o</i> (closey. followed they <sup>z</sup> ) Allah's <i>redhwanon</i> (ultimate-gratification) and Allah ( <i>is</i> ) possessor ( <i>of</i> ) munificence, great.	فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾
175. Verily only <i>tha'lekum</i> (collective-afar-that) the Satan frightens <sup>235</sup> his <i>aw'leya</i> <sup>236</sup> (guardians/allies); so let-not fear them you <sup>z</sup> and let-fear [Me] <sup>237</sup> you <sup>z</sup> <i>en (if)</i> you <sup>c</sup> were believers.	إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾
176. And let-not sadden you <sup>g</sup> who <sup>r</sup> they <sup>z</sup> mutually <sup>238</sup> vie in the unbelief; verily they never harm Allah a thing; wants Allah that-not to make for them a fortune in the Hereafter <sup>w</sup> and for them ( <i>is</i> ) a great torment.	وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا تَجْعَلَ لَهُمْ حِظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾
177. Verily who <sup>r</sup> purchased they <sup>z</sup> the unbelief by the belief never they <sup>z</sup> harm Allah a thing; and for them ( <i>is</i> ) a painful torment.	إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾
178. And let-not assuredly <sup>239</sup> reckon who <sup>r</sup> unbelieved they <sup>z</sup> that only We protract for them <i>khayron</i> (choicer/ superior/ worthier) for their selves <sup>w</sup> ; verily what We protract for them to <i>yazdado</i> <sup>240</sup> (further-augment they <sup>z</sup> ) sin; and for them ( <i>is</i> ) a humiliative torment.	وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْمَلِي هُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُؤْمَلِي هُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾
179. Not [was] Allah to let the believers on what you <sup>f</sup> (are) on [it <sup>x</sup> ] (presently/ then) until [He] distinguishes <sup>241</sup> the <i>khabeetha</i> <sup>242</sup> (bad/ wicked/ ill-natured) from the good; and not [was] Allah to evince you <sup>b</sup> on the invisible; [and,] but Allah <i>yajta'bey</i> (directly and favorably-chooses) of His messengers whom <sup>p</sup> [He] wills; so let-believe you <sup>z</sup> by Allah and His messengers; and <i>en (if)</i> you <sup>z</sup> believe and <i>tattaqo</i> (you <sup>r</sup> reverentially guard not to displease Allah) then for you <sup>b</sup> ( <i>is</i> ) a great remuneration.	مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظِلَّكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ سَجَتِي مِنْ رُّسُلِهِ مَنْ يَشَاءْ فَعَامِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾
180. And let-not assuredly reckon who <sup>r</sup> they <sup>z</sup> stint by what <i>aa'tahum</i> (accorded/ allotted them) Allah of His munificence that ( <i>it<sup>s</sup> is</i> ) <i>khayran</i> <sup>x</sup> (choicer/ superior/-	وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا

<sup>233</sup> The word “انقلبوا”= “they<sup>r</sup> transposed,” means they betook themselves returning!

<sup>234</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

<sup>235</sup> The Arabic phrase “frightens *aw'leya'abo*” is made up of two words: (a) “frightens” and (b) “*aw'leya'abo*.” Part (a) means *he instills fear*, and part (b) means *his supporters*. Thus the Satan instills fears in his supporters, who were those that stayed behind and abstained from joining the “Jihad” with the Prophet (SAWS) and his companions. Or, some say, those who were *actively engaged in fighting the prophet and his companions*, such as Abu Sufyan at the time! Thus, such active fighters, against the Prophet and his companions, were *vainly trying to instill fear among some of the Prophet's companions!*

<sup>236</sup> The word “اولياء” could also mean: friends, protectors!

<sup>237</sup> The letter “ن” in “خافون,” by Arabic (*Linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “خافون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

<sup>238</sup> This is, and Allah knows best, in reference to the hypocrites who mutually hasten among themselves in renegading from Islam!

<sup>239</sup> The word “assuredly” is used here to intensify the word “إحسين”

<sup>240</sup> The word “تزداد” implies greater intensity, and التاج says it is “البلغ” So further is prefixed for this purpose!

<sup>241</sup> Such “distinguishing” is not for Allah's sake, because Allah already knows that! It is for public knowledge! That is so that all concerned as well as others will know on surety basis!

<sup>242</sup> The word *khabeetha*= wicked, and “natured” is an adjective, meaning: having the temperament of a specific kind.

worthier) for them, rather it<sup>x</sup> (is) evil for them; (to be) affirmably collared they<sup>z</sup> (by) what they<sup>z</sup> stinted by [it<sup>x</sup>] The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; and for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> heritage/-inheritance; and Allah by what you<sup>z</sup> work (is) Proficient.

هُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا نَحْلُوا بِهِ يَوْمَ الْقِيَمَةِ وَاللَّهُ مِيرِثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾

181. *Laqad* (verily, already and affirmatively) heard Allah say (of) whom<sup>r</sup> said they<sup>z</sup>: verily Allah (is) indigent and we (are) rich; We shall write what said they<sup>z</sup>; and their killing (of) the prophets by other than a right; and [We] say: let-taste you<sup>z</sup> torment (of) the burning.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٢﴾

182. *Tha'leka* (afar-that-it)<sup>x</sup> (is) by what advanced-she<sup>y</sup> your<sup>n</sup> hands<sup>w</sup> and verily Allah (is) surely not *dballamen*<sup>243</sup> (iterative injustice-doer) for the *abee'de*<sup>244</sup> (worshippers/submitters/slaves).

ذَلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ ﴿١٨٣﴾

183. Who<sup>r</sup> they<sup>z</sup> said: verily Allah covenanted to us that not we believe for a messenger until *ya'ateena* ([he] produces/comes to us) by a sacrificial offering<sup>x</sup> eats it<sup>x</sup> the fire<sup>w</sup>; let-say [your<sup>s</sup>]: *qad* (already and affirmatively) came (to) you<sup>b</sup> messengers of before me by the evidences<sup>w</sup> and by which<sup>x</sup> you<sup>c</sup> said; so wherefore you<sup>z</sup> killed them if you<sup>c</sup> were *ssa'dequeena* (always truth enforcers).

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَأَنْ نُّؤْتِيَكَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنَّكُمْ كُنْتُمْ صَادِقِينَ ﴿١٨٤﴾

184. So *en* (if) they<sup>z</sup> denied you<sup>s</sup> so *qad* (already and affirmatively) (had been) denied messengers of before you<sup>s</sup> came they<sup>z</sup> by the evidences<sup>w</sup> and the *zobore*<sup>245</sup> (writs of exhortations and admonitions) and the book, the illuminator.

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

185. Everyself<sup>w</sup> (is) a taster<sup>w</sup> (of) the death; and verily only (you<sup>r</sup> shall be) fulfilled<sup>246</sup> your<sup>n</sup> remunerations The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; so whoever [he] (had been) budged-a'n (off) The Fire<sup>w</sup> and [he] (had been) admitted (into) the Paradise<sup>w</sup> then *qad* (already and affirmatively) [he] won; and not the life<sup>w</sup> (of) the world<sup>w</sup> except a *mata'ao*<sup>247</sup> (resource of a transitory worldly delights) (of) the beguilement.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٦﴾

186. Surely (shall be) assuredly<sup>248</sup> essayed you<sup>z</sup> in your<sup>n</sup> possessions and your<sup>n</sup> selves<sup>w</sup>; and surely assuredly (shall) hear you<sup>z</sup> from whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded-/allotted) the book of before you<sup>b</sup> and from whom<sup>r</sup> they<sup>z</sup> partnered (deities with Allah) much annoyance;

لَتَبْلُوتُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا

<sup>243</sup> The word *dballamen*="ظلام" means iterative injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit one's self. Hence, the multitudinous injustice-doing benefits a lot more! Therefore, negating the bigger benefits automatically negates the smaller one! Clearly Allah is exalted and is beyond any need. So He does not wrong at all!

<sup>244</sup> The word "عبيد"="slaves, worshippers, submitters" means all Allah's creatures of humans or Jinn! So, if they are His "عبيد," then no one else "owns" them, hence they are all free from any human bondage!

<sup>245</sup> The word "الزبر"="الكتب" that is writes! For "الزبر"="الكتب," see التاج!

<sup>246</sup> The word "توفى" in "توفون" from "الوفاء"="التمام," meaning gathering the last component of any obligation to make it a whole! So, "توفى" means to be endeavored and gathered the last part of an obligation and fulfilled it!

<sup>247</sup> See Lexicon attached to this Translation or footnote 21 above for "متاع"="mata'a"

<sup>248</sup> The "ل" in "لتبْلُوتُنَّ" and in "لتسْمَعُنَّ" all are juratory "ل"="القسم" amounting to="التأكيد," i.e. affirmation, expressed in both cases by "assuredly"!

and *en (if) tassbero (you<sup>r</sup> hold on patiently)* and *tattaqo (you<sup>r</sup> reverentially guard not to displease Allah)* then verily *tha'leka (that is)* of the matters' resolve.

187. Andedh(when) took Allah *meethaqa*<sup>249</sup> (ratified-covenant)<sup>x</sup> whom<sup>r</sup> *oto (they<sup>z</sup> had been accorded/allotted)* the book<sup>x</sup> surely assuredly<sup>250</sup> manifest it<sup>x</sup> you<sup>z</sup> for the mankind and let-not you<sup>z</sup> conceal it<sup>x</sup>; then *nabatha (slightly-forsook)* it<sup>x</sup> they<sup>z</sup> beyond<sup>251</sup> their backs and they<sup>z</sup> purchased by it<sup>x</sup> a little price; so wretched what they<sup>z</sup> purchase.

188. Let-not [you<sup>r</sup>] assuredly reckon whom<sup>r</sup> they<sup>z</sup> exult/-rejoice by what they<sup>z</sup> *atan*<sup>252</sup> (come-out) and they<sup>z</sup> love that they<sup>z</sup> (are/ be) praised by what they<sup>z</sup> not (have/ had) done, so let-not assuredly [you<sup>r</sup>] reckon them by a *mafaza'ten*<sup>253</sup> (rescue-achievement) of the torment; and for them (is) a painful torment.

189. And for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and Allah over every thing (is) Omnipotent.

190. Verily in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation and varying of the day and the night, (are) surely *Aya'ten*<sup>w</sup> (signs/ proofs) for the *albab's*<sup>254</sup> (hearts-intellects)'s possessors.

191. Who<sup>r</sup> they<sup>z</sup> remember Allah (manneristically)<sup>255</sup> standing and sitting and on their sides and they<sup>z</sup> rethink in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation: (O), our Lord [You<sup>r</sup>] created this<sup>x</sup> not falsely *subhana*<sup>256</sup> (hallowedly and marvelously we deem You<sup>r</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>r</sup> so let-preclude us [You<sup>r</sup>] from The Fire's<sup>w</sup> torment.

192. (O), our Lord, verily You<sup>r</sup> whom<sup>p</sup> [You<sup>r</sup>] admit (in) The Fire<sup>w</sup> then *qad (already and affirmatively)* disgraced him [You<sup>r</sup>] and not for the *dha'lemeena*<sup>257</sup> (injustice-doers) (are) of succorers.

أَذَى كَثِيرًا وَإِنْ تَصَبَّرُوا وَتَتَّقُوا  
فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٧﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا  
الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا  
تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُغِضَ مَا  
يَشْتَرُونَ ﴿١٨٨﴾

لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا  
آتَوْا وَيَحِبُّونَ أَنْ تَحْمَدُوا بِمَا لَمْ  
يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ  
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٩﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩٠﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩١﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا  
وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي  
خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا  
خَلَقْتَ هَذَا بَطُلًا سُبْحَنَكَ  
فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

رَبَّنَا إِنَّكَ مَنْ تَدْخُلُ النَّارَ فَقَدْ  
أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

<sup>249</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation!

<sup>250</sup> See footnote 848 above only here in respect to "لتبينه"

<sup>251</sup> The word "وراء" means: (1) "يذرون وراءهم الآخرة" مثلاً: "لا يقدر عليه، مثلاً: "ولد الولد (3) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة". So, here *beyond (not behind/back/rear)*! So *beyond* in its sense of *above reach of knowledge or experience*!

<sup>252</sup> The word "أتوا" = "come out" = "become known," because they (*the hypocrites or those who love to be praised for what they did not do*), they "come out" with their happy announcements, after the Prophet (SAWS) went out in the *Jihad* with his companions, that they thought they deceived the Prophet (SAWS) by not going with him and for that they like to be praised because they "justified" to the Prophet (SAWS) their stay behind!

<sup>253</sup> The word "مفازة" = "منجاة" meaning rescue-achievement! For the meaning of "مفازة" = "منجاة" see التاج!

<sup>254</sup> See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الأبواب" = the *albab's* possessors!

<sup>255</sup> *Manneristically* is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for "standing" and "sitting," as presently there is no such thing as "standingly" or "sittingly," in English!

<sup>256</sup> The word "*subhanaka*" = "سبحانك" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render "*subhanaka*" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>257</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"



193. (O), our Lord verily we heard a caller calling for the belief that: let-believe you<sup>z</sup> by your<sup>n</sup> Lord; so we believed; (O), our Lord so let-forgive [Your<sup>s</sup>] for us our offenses and let-expiate [Your<sup>s</sup>] a'n (off) us our sayye'aa'te<sup>w</sup> (demeritorious-deeds)<sup>w</sup> and tawaffana (let-Your<sup>s</sup> receive us while dying) with the abra're<sup>258</sup> (dutiful-people).

194. (O), our Lord and aa'tena (let-accord/ allot us [Your<sup>s</sup>]) what [Your<sup>s</sup>] promised us over/on Your<sup>t</sup> messengers; and let-not disgrace us [Your<sup>s</sup>] The Qeyamatey's<sup>w</sup> (Judgment's) Day; verily You<sup>g</sup> not unfulfill the appointment.

195. So estajaba<sup>259</sup> (favorably-answered) for them their Lord; surely I waste not a work of a worker of you<sup>b</sup> [of] a male or a female some (of) you<sup>b</sup> of some; so who<sup>f</sup> emigrated they<sup>z</sup> or (had been) driven they<sup>z</sup> from their homes<sup>w</sup> and (had been) annoyed they<sup>z</sup> in My path and mutually fought they<sup>z</sup> and (had been) killed they<sup>z</sup>, surely [I] (shall) assuredly<sup>260</sup> expiate a'n (off) them their sayye'aa'te<sup>w</sup> (demeritorious-deeds)<sup>w</sup>; and verily [I] assuredly (shall) admit them (into) gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, a reward from ende (by munificence of/ by Rule of) Allah; and Allah has husno<sup>261</sup> (ultimately meritorious-beautiful) (of) [the] reward<sup>262</sup>.

196. Let-not assuredly deceive you<sup>g</sup> taqallobo (iterative transpose) whom<sup>f</sup> unbelieved they<sup>z</sup> in the bela'de<sup>w</sup> (region/ country/ community)<sup>w</sup>.

197. A little mata'aon<sup>263</sup> (resource of a transitory worldly delight); afterwards their abode/lodging (is) Hell<sup>w</sup> and wretched (is) the meha'de (bed/ cradle/ place of abode).

198. But whom<sup>f</sup> ettaqaw (they<sup>z</sup> had reverentially guarded not to displease Allah) their Lord for them (are) paradises<sup>w</sup> /gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup> nozolan<sup>264</sup> (hospitality-abode) from ende (by munificence of/ y Rule of) Allah; and what Allah has (is) khayron (choicer/ worthier) for the Abra're (dutiful-people).

199. And verily of the book's folks surely who<sup>p</sup> [he] believes by Allah and what (had been) descended to you<sup>b</sup> and what (had been) descended to them kha'she'eena<sup>265</sup>

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي  
لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا  
رَبَّنَا فَغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا  
سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى  
رِسْلِكَ وَلَا تَحْزِنَا يَوْمَ الْقِيَمَةِ  
إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا  
أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ  
أَوْ أَنتِ بَعْضُكُم مِّنْ بَعْضٍ  
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ  
دِيَارِهِمْ وَأُودُوا فِي سَبِيلِ  
وَقَتْلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَأَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ  
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي  
الْبَلَدِ ﴿١٩٦﴾

مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ  
وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ  
جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا تِلْكَ ثَوَابُ الَّذِينَ  
وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ  
يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا

<sup>258</sup> See the *Lexicon* attached to this Translation for full elaboration on this great word.

<sup>259</sup> The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered"

<sup>260</sup> The "ل" in "لأَكْفِرَنَّ" and in "لأَدْخِلَنَّهُ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"!

<sup>261</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي

<sup>262</sup> The beauty reward is either Allah's pleasure or the Paradise or both!

<sup>263</sup> See footnote 21 above regarding "mata'a"

<sup>264</sup> The word "نزل" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) travelers' lodging place, (7) the yield of a cultivated land!

<sup>265</sup> The word "خاشعين" = khasha'een, is plural, masculine, subjective noun, with no English equivalent available for it per se! The word "خشوع" in "خاشعين" = khasha'een involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior! However, "خشوع" denotes submission or subduing of sight and sound as well! So "الخاشعين" are those who had totally subdued their body, sight and sound! Also some time "الخاشعين" = they who bow in the Prayer! See البصائر and اللسان!

(they who: totally subdued their body, sight, sound and bow in the Prayer) (are) for Allah not they<sup>z</sup> purchase<sup>266</sup> by Allah's *Aya'te*<sup>w</sup> (messages/ statements) a little price; those for them (is) their remuneration *enda* (by munificence of Rule of) their Lord; verily Allah (is) swift (in) the accounting.

200. O you, who<sup>t</sup> they<sup>z</sup> believed *esshero* (let-hold on your<sup>~</sup> patiently) and *ssa'bero* (let-best your<sup>~</sup> your foes in patience) and *ra'betto* (let-be mutually stationed you and ever ready for contingencies for Allah's cause, let-await your<sup>~</sup> the Prayer) and *ettaqo* (let-reverentially guard you<sup>~</sup> not to displease) Allah *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> prosper you<sup>z</sup>.

أَنْزَلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ لَا  
يَشْتَرُونَ بِعَايِنَتِ اللَّهِ ثَمَنًا قَلِيلًا  
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠٠﴾  
يَتَأَيَّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا  
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠١﴾

<sup>266</sup> This is in contrast to some people of the book, some rabbis for example, who uses Allah's *Ayat* to take little price, i.e. they exchange the *Ayat* for a paltry of money!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (let reverentially guard you<sup>n</sup> not to displease) your<sup>n</sup> Lord, Who[He] created you<sup>b</sup> of one<sup>w</sup> self<sup>w</sup> and [He] created of her, her spouse (*wife*)<sup>1</sup>; and [He] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (*is*) by Him mutually query<sup>2</sup> you<sup>z</sup> and the *arhama* (maternal/paternal kins)<sup>3</sup>; erily Allah [was] over/on you<sup>b</sup> *Ra'qeeban* (Watcher/ Observer).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً. وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. And *aa'to* (let-accord/allot you<sup>z</sup>) the orphans their possessions; and let-not you<sup>z</sup> substitute (*take/receive*) the *kha'beetha* (wicked/ill-natured) by the good, and let-not you<sup>z</sup> eat\* their possessions to your<sup>n</sup> possessions; verily it<sup>x4</sup>[was]a *hooban*<sup>5</sup> (ruin/plight/sin) big.

وَأَتُوا الَّتِي تَمْنَى أَمْوَالَهُمْ وَلَا تَتَّبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

3. And *en* (if) you<sup>z</sup> feared/knew<sup>6</sup> that not *toqsetto*<sup>7</sup> (you<sup>n</sup> first remove the injustice and render absolute justice) in the orphans then let-wed you<sup>z</sup> what pleased for you<sup>b</sup> of the women: double, triple, and quadruple; then *en* feared/knew you<sup>c</sup> that *notta'a'delo* (you<sup>n</sup>: equalize/ be-just) then one-she<sup>y</sup> or what possessed<sup>w</sup> your<sup>n</sup> right hands<sup>w8</sup>; *tha'leka* (afar-that-it) \* (*is*) *adna* (lowest/closest) that not *ta'aolo*<sup>9</sup> (you<sup>n</sup> transgress or you<sup>n</sup> support too large a family).

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الَّتِي تَمْنَى فَاَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلثَ وَرَبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا ﴿٣﴾

<sup>1</sup> The word "self<sup>w</sup>" is in reference to *Adam*, father of *the humans*! In (S7:189) Allah says: "to [be] quiets to her," i.e. to his wife!

<sup>2</sup> That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights!

<sup>3</sup> The word "أَرْحَامُ" rooted in "رَحِمَ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمَ" = "womb!" Thus, one's relatives from the mother's side are "أَرْحَامُ," as they relate through the same womb! See البصائر! However, stated in "اللسان" the "relatives" from the father's side "أَقَارِبُ" are also "أَرْحَامُ," I believe because all are rooted in "الرَّحْمَةُ," hence all maternal/paternal kins are "أَرْحَامُ"

\* Here "eat" means legitimize/make legitimate! أكل مال الغير = لنفسه اجتازه = ate other's funds legitimized other's funds for own self

<sup>4</sup> That is the eating<sup>x</sup> or the interchange<sup>x</sup>!

<sup>5</sup> The word "hooban" = "حُوبًا" is "حُوبٌ" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See اللتاج!

<sup>6</sup> Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>7</sup> The word "toqsetto" = "تَقْسِطُوا" present tense, plural, masculine, based on the root word "qasatta" = "قَسَطَ" meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise! Rendering "justice" = "adl" = "عدل" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "toqsetto" = "تَقْسِطُوا" is giving the absolute exact dues to those deserving it without the minutest diminution! It is absolute balance!

<sup>8</sup> The Arabic phrase: "possessed your<sup>w</sup> hands," means that which you own, i.e. the slave women you own.

<sup>9</sup> The word "ta'olo" = "تَعُولُوا" based on the root word "ala" = "عَالَ" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case too large a family, beyond the personal means! In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have too large a family for him to be able to sufficiently support justly!



4. And *aa'to* (let-accord/ allot you<sup>z</sup>) the women their<sup>y</sup> dowers<sup>x</sup> a *nehlatan*<sup>w</sup> (bonus/ free-gift)<sup>w</sup>; then *en* (if) pleased they<sup>y</sup> for you<sup>b</sup> a<sup>n10</sup> (regarding) a thing of it<sup>x</sup> [self<sup>w</sup>] (gratifyingly)<sup>11</sup> then let-eat it<sup>x</sup> you<sup>z</sup> wholesomely with easy (of) digestion<sup>12</sup>.

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ مَخْلَّةً ۚ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿١٠﴾

5. And let-not *to'ato* (accord/ give you<sup>z</sup>) the mooncalves your<sup>n</sup> possessions which<sup>u</sup> made Allah for you<sup>b</sup> maintainability; and let-you<sup>z</sup> provide them in it<sup>w</sup> and let-clothe them you<sup>z</sup> and let-say you<sup>z</sup> for them a say *ma'a-roofan* (popularly acceptable and not *Sharey'ah* disapproved maxim).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١١﴾

6. And let-essay you<sup>z</sup> the orphans until if they<sup>z</sup> reached the marriageability<sup>13</sup>, then *en* (if) sensed/ perceived you<sup>c</sup> of them a *rushdan*<sup>14</sup> (mature discernment/ concatenating and adhering to what is right) then let-pay you<sup>z</sup> to them their possessions; and let not you<sup>z</sup> eat it<sup>w</sup> excessively nor *be'daran*<sup>15</sup> (hurryingly/ hastily/ before) that they<sup>z</sup> grow-older<sup>16</sup>; and whoever [be] [was] rich then *leyasta'afef*<sup>17</sup> (let affirmably abstain [be]); and who-ever [be] [was] indigent<sup>18</sup>, then let-eat [be] by the *ma'a-roofe*<sup>x</sup> (popularly acceptable and not *Sharey'ah* disapproved maxim); and if you<sup>c</sup> paid to them their possessions then let-you<sup>z</sup> cite witnessing on them; and sufficed by Allah *Haseeban*<sup>19</sup> (Meticulous Reckoner).

وَابْتَالُوا أَلَيْتُمُ حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَى بِاللَّهِ حَسِيبًا ﴿١٢﴾

7. For the men a lot of what left (of estate) both the begetters (parents) and the nearest-kin; and for the women a lot of what left (of estate) both the begetters (parents) and the nearest-kin, of what diminished of it<sup>x</sup> or swelled; a lot *mafrodhan*<sup>20</sup> (an ordainment made/ made obligatory).

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَفْرُوضًا ﴿١٣﴾

8. And if *hadhara* (attended at predetermined time and place) the apportionment<sup>w</sup> the near kin-possessors and the orphans and the poor<sup>21</sup> then *arzegobum* (let-provide/ give them you<sup>z</sup>) of it<sup>x</sup>; and let-say you<sup>z</sup> for them a say *ma'a-roofan* (popularly acceptable and not *Sharey'ah* disapproved maxim).

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقَرْبَىٰ وَالْمَسْكِينُ وَالْيَتَامَىٰ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٤﴾

<sup>10</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن”

<sup>11</sup> That is she gave off some of her dower voluntarily and gratifyingly!

<sup>12</sup> The Arabic tongue expression “wholesomely with easy digestion” means the food was pleasant, easy to swallow, and not attended by any trouble.

<sup>13</sup> The expression “they<sup>z</sup> reach the marriageability” means became marriageable, i.e. fifteen or more years young.

<sup>14</sup> See the *Lexicon* attached to this *Translation* for explanation and an elaboration on the word, “rushdol”

<sup>15</sup> That is to say, and Allah knows best, you hastily consume some of their possessions before they grow older!

<sup>16</sup> The phrase “grow-older” for the Arabic “yakbaro”=“يَكْبُرُوا”

<sup>17</sup> The word “abstain” here means: the guardian should not help himself from what belongs to the orphan.

<sup>18</sup> The word “فَقِيرٌ” versus the “مَسْكِينٌ” see the *Lexicon* attached to this *Translation* for the distinction!

<sup>19</sup> To intensify the word “reckoner” the word “meticulous” is prefixed to it, as الدقيق الحساب is حَسِيبٌ

<sup>20</sup> The word “mafrodhan”=“مَفْرُوضًا” is masculine, objective noun for which there is no English equivalent!

<sup>21</sup> See footnote 948 above regarding “فَقِيرٌ” versus the “مَسْكِينٌ” The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people!”

<p>9. And <i>l'yabkesha</i> (let reverently-fear) who<sup>r</sup> if they<sup>z</sup> left from behind them progeny<sup>22</sup> weaklings, they<sup>z</sup> feared/-knew<sup>23</sup> over them so let <i>yatta'qo</i> (they<sup>z</sup> reverently guard not to displease) Allah and let-say they<sup>z</sup> a <i>sa'deedan</i> (straightly/ truly/ soundly) say.</p>	<p>وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾</p>
<p>10. Verily who<sup>r</sup> they<sup>z</sup> eat the orphans' possessions unjustly verily only they<sup>z</sup> eat in their bellies a fire<sup>w</sup> and shall <i>yasslawna</i><sup>24</sup> (they<sup>z</sup> be broiled on/by) <i>Sa'era</i><sup>w</sup> (intensely kindling Fire)<sup>w</sup>.</p>	<p>إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾</p>
<p>11. Enjoins you<sup>b</sup> Allah in your<sup>n</sup> children for the male like a fortune (of) the twain-females; so <i>en</i> (albeit) they<sup>y</sup> were women above/over two then for them<sup>y</sup> two thirds (of) what left [he] (the deceased i.e. of estate); and <i>en</i>(if) was-she<sup>y</sup> one<sup>w</sup> then for her [the] half and for his [both fathers]<sup>25</sup> for each (of) them both the sixth of what left [he] (the deceased i.e. of estate), <i>en</i>(if) [was] for him a child; then, <i>en</i>(if) not [was] for him a child<sup>26</sup> and inherited him his [both fathers], then for his mother the third; so <i>en</i>(if) [were] for him brothers, then for his mother the sixth, from after a will [he] enjoins by it<sup>w</sup> or a debt; your<sup>n</sup> fathers and [your<sup>n</sup>] sons not profoundly know<sup>27</sup> you<sup>z</sup> which (of) them (is) nearer for you<sup>b</sup> beneficially; an ordainment<sup>w28</sup> from Allah; verily Allah was Omniscient, <i>Hakeeman</i><sup>29</sup> (infinite <i>hekmal</i><sup>30</sup> Possessor).</p>	<p>يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حِظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِمَّنِهَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ رَبِّ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾</p>
<p>12. And for you<sup>b</sup> a half (of) what left (of estate) your<sup>n</sup> spouses (wives) <i>en</i>(if) not was for them<sup>y</sup> a child<sup>31</sup>; then if, was for them<sup>y</sup> a child then for you<sup>b</sup> the quarter of what they<sup>y</sup> left (of estate) from after a will<sup>w</sup> they<sup>y</sup> will by it<sup>w</sup> or a debt; and for them<sup>y</sup> the quarter</p>	<p>وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ</p>

<sup>22</sup> The word “ذُرِّيَّة” linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

<sup>23</sup> The word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

<sup>24</sup> The word “يَصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

<sup>25</sup> The word “أَبَوَيْهِ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some-one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

<sup>26</sup> Normally the word “وَلَدٌ” is a singular male child, but it could also mean children, males and females! See اللسان!

<sup>27</sup> The word “تَدْرِي” is from “دَرَايَةٌ” which is far more reaching than the simple “knowledge,” as “دَرَايَةٌ” extends to having deep knowledge of the subject matter!

<sup>28</sup> The word “فَرِيضَةٌ” is a singular feminine noun, with many meanings, among them in this case: a timely portion-decreed whereas “الْفَرَضُ” is a duty timely decreed! See التاج!

<sup>29</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>30</sup> See the Lexicon attached to this Translation for “hekmal”

<sup>31</sup> The word “وَلَدٌ” applies to a “son” or a “daughter!” See الهادي!

of what you<sup>z</sup> left (*of estate*) if not was for you<sup>b</sup> a child; then *en* was for you<sup>b</sup> a child then for them<sup>y</sup> the eighth of what you<sup>c</sup> left (*of estate*) from after a will<sup>w</sup> you<sup>z</sup> will by it<sup>w</sup> or a debt; and *en* was a man (*being*) bequeathed a *kalalatan*<sup>w32</sup> (*decendent's possessions but no immediate relatives*)<sup>w</sup> or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they<sup>z</sup> were more than *tha'leka* (*afar-that-it*)<sup>x</sup> then they (*are*) partners in the third from after a will<sup>w</sup> (*being/to-be*) willed by it<sup>w</sup> or a debt other than *mudha'ren* (*mutual-futile-injurer*); an enjoinder from Allah; and Allah (*is*) Omniscient, Forbearer.

وَلَهُنَّ الْاَرْبُعُ مِمَّا تَرَكْتُمْ اِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ اِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الْاَثْنَيْنِ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا اَوْ ذَيْنَ اِنْ كَانَ رَجُلٌ يُورِثُ كَلَلَةً اَوْ امْرَاَةٌ وَلَهُ أَخٌ اَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ اِنْ كَانُوا اَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الْاَثْلَثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا اَوْ ذَيْنَ غَيْرِ مُضَارٍ وَصِيَّةٍ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿٦٨﴾

13. *Telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) Allah's limits; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers immortals they<sup>z</sup> (*are*) in it<sup>w</sup>; and *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) the win, the great.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦٩﴾

14. And whoever [*he*] disobeys Allah and His messenger and [*he*] transgresses His limits, [*He*] admits him (*into*) a Fire<sup>w</sup> immortal [*he*] (*is*) in it<sup>w</sup>; and for him (*is*) a humiliating torment.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿٧٠﴾

15. And who<sup>v</sup> they<sup>y</sup> *ya'ateena* (*commi*)<sup>y</sup> the profanity<sup>33w34</sup> of your<sup>n</sup> women then *etash'bedo*<sup>35</sup> (*let-you<sup>z</sup> seek/cite witnessing*) on them<sup>y</sup> a [*he*]-four of you<sup>b</sup>; then *en* (*if*) they<sup>z</sup> testified then let-you<sup>z</sup> hold them<sup>y</sup> in the houses until *yatanwaffahunna* (*receives them<sup>y</sup> while dying*) the death or makes Allah for them<sup>y</sup> a path.

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿٧١﴾

16. And who<sup>x</sup>-both, *ya'ateyaneha* ([*both*] *come/commit it<sup>w</sup>*) of you<sup>b</sup> then let-you<sup>z</sup> annoy them both then *en* (*if*) both repented and both reformed then let-you<sup>z</sup> shun a'n (*regarding*) them both; verily Allah was *Tanwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذَوْهُمَا فَأَمَّا تَابَا وَاصْلَحَا فَأَعْرَضُوا عَنْهُمَا اِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿٧٢﴾

17. Verily only the relentment<sup>w36</sup> (*is*) on Allah for whom<sup>r</sup> they<sup>z</sup> work the ill by a *jabalaten*<sup>37</sup> (*acting ignorantly or incorrectly*); afterwards they<sup>z</sup> repent of near; then

اِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ اِلَازِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ

<sup>32</sup> The word "*kalalah*" = "كَلَالَة" has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*" = "كَلَالَة"; (2) any deceased person who has no living biological parents, nor children, his *left property* is "*kalalah*" = "كَلَالَة". The "*kalalah*" = "كَلَالَة" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalah*" = "كَلَالَة" is a noun for *other than father and son* of the heirs.

<sup>33</sup> The word "فَاحِشَة" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فَاحِشَة" or "الفاحشة" as in this great *Ayah*, the word is *euphemistically* used to mean *adultery* or *fornication*!

<sup>35</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

<sup>36</sup> The word "التوبة" from Allah is *relentment*, but from a person it is *repentance*!

<sup>37</sup> The word "جهالة" = "*jabalaten*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to reality, (3) *did* some thing *not correct*! So the "*jabalaten*" is *acting ignorantly or incorrectly*!



<p>verily those relents Allah on them and Allah [was] Omniscient <i>Hakeeman</i><sup>38</sup> (<i>infinite bekemab</i><sup>39</sup> Possessor).</p>	<p>اللَّهُ عَلِيمًا حَكِيمًا ﴿٧٠﴾</p>
<p>18. And not-she<sup>y</sup> the relentment<sup>w</sup> (<i>is</i>) for whom<sup>r</sup> they<sup>z</sup> work the <i>sayye'aa'te</i><sup>w</sup> (<i>demeritorious-deeds</i>)<sup>w</sup> until if <i>badhara</i> (<i>attended at predetermined time and place</i>) an <i>abado</i><sup>40</sup> (<i>a lone/any-one</i>) (<i>of</i>) them the death said [<i>he</i>]: verily I repent now; and nor who<sup>r</sup> die they<sup>z</sup> while they (<i>are</i>) unbelievers; those We prepared for them a painful torment.</p>	<p>وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٧١﴾</p>
<p>19. O you, who<sup>r</sup> they<sup>z</sup> believed: not legitimate for you<sup>b</sup> to inherit you<sup>z</sup> the women coercively<sup>41</sup> and nor immure them<sup>y</sup> you<sup>z</sup> to go/arrogate you<sup>z</sup> by some (<i>of</i>) what <i>aa'taytomobunna</i> (<i>you<sup>z</sup> accorded/allotted them<sup>y</sup></i>) except if <i>ya'ateena</i> (<i>come/commit</i>)<sup>y</sup> by an evident<sup>w</sup> profanity<sup>w42</sup>; and let-consort/espouse them<sup>y</sup> you<sup>z</sup> by the <i>ma'aroo'fe</i><sup>x</sup> (<i>popularly acceptable and not Sharey'ah disapproved maxim</i>); and <i>en</i> (<i>if</i>) you<sup>z</sup> dislike them<sup>y</sup> then <i>asa</i> (<i>craving a deed beyond one's means/may</i>) that you<sup>z</sup> dislike a thing<sup>x</sup> and makes Allah in it<sup>x</sup> much <i>khayran</i><sup>43</sup> (<i>desirableness/worthiness/goodness</i>).</p>	<p>يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوهَا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٧٢﴾</p>
<p>20. And <i>en</i> (<i>if</i>) wanted you<sup>c</sup> exchanging a spouse (<i>wife</i>)<sup>44</sup> in-place (<i>of</i>) a spouse (<i>wife</i>) and <i>aa'taytom</i> (<i>accorded/-allotted you<sup>c</sup></i>) an <i>ehdabunna</i><sup>45</sup> (<i>a lone/any-one of them<sup>y</sup></i>) a talent<sup>x</sup> so let-not you<sup>z</sup> take of it<sup>x</sup> a thing; do you<sup>z</sup> take it<sup>x</sup> calumniously and sinfully manifestly.</p>	<p>وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ؕ أَنَّا خُذْنَاهُ بِهَتِّنَا وَإِنَّمَا مُبِينًا ﴿٧٣﴾</p>
<p>21. And how (<i>can</i>) you<sup>z</sup> take it<sup>x</sup> (<i>back</i>) and <i>qad</i> (<i>already and affirmatively</i>) <i>afdbha</i><sup>46</sup> (<i>privately mutually went into open exchange of sexual-intimate-conducts</i>) some (<i>of</i>) you<sup>b</sup> to some and taken they<sup>y</sup> from you<sup>b</sup> <i>meethaqan</i><sup>x47</sup> (<i>ratified-covenant</i>)<sup>x</sup> <i>gha'leedhan</i> (<i>tough/solemnly-binding</i>).</p>	<p>وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٧٤﴾</p>
<p>22. And let-not marry you<sup>z</sup> what married your<sup>n</sup> fathers of</p>	<p>وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِّنْ</p>

<sup>38</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”

<sup>39</sup> See the *Lexicon* attached to this *Translation* for “bekmal”

<sup>40</sup> See the *Lexicon* attached to this *Translation* regarding “إحد”

<sup>41</sup> See the *Lexicon* attached to this *Translation* for the distinction between “كَرْهًا” *fat'ha* on the “ك” as in this *Ayah*, and “كَرْهًا” *dhammah* on the “ك” as in (S46: 15), and “إكراهًا” as in (S2:256)!

<sup>42</sup> Adultery or fornication!

<sup>43</sup> The word “خير” = “*khayron*,” and the grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”

<sup>44</sup> The word “زَوْج” strictly and linguistically speaking means (1) *pair*, (2) *spouse* (*husband* or *wife*), (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْج” is its *plural*: (1) “زُجُوج,” which could also mean: (2) *similar*, i.e. the *look-likes!* ), (3) *hues!* See *اللسان*! Here obviously what is relevant is the “*be-spouse*, from what follows in this *Ayah!*”

<sup>45</sup> See the *Lexicon* attached to this *Translation* regarding “إحد”

<sup>46</sup> The lofty and exalted language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as “*afdbha*” = “أَفْضَىٰ,” which has many meanings, among them, “*privately you went into open exchange of sexual-intimate-conducts*” by way of *engaging in intimate relation through having sexual deeds!*

<sup>47</sup> The word “ميثاق” = “*assured covenant*” and “عهد” = *covenant*. See the *Lexicon* attached to this *Translation!*

the women except what *qad* (*already and affirmatively*) antedated; verily it <sup>x</sup> [was] profanity <sup>w48</sup> and abhorrence; and fouled a path.

23. Forbidden-she<sup>y</sup> (*it's*) on you<sup>b</sup> your<sup>n</sup> mothers and your<sup>n</sup> daughters and your<sup>n</sup> sisters and your<sup>n</sup> father's sisters and your<sup>n</sup> mother's sisters and the brothers' daughters and the sisters' daughters and your<sup>n</sup> mothers whom<sup>v</sup> they<sup>y</sup> breastfed you<sup>b</sup> and your<sup>n</sup> sisters of nursing-mothers and your<sup>n</sup> women's (*i.e. wives*)'s mothers and your<sup>n</sup> step-daughters whom<sup>v</sup> (*are*) in your<sup>n</sup> forbidden-protections<sup>49</sup> of your<sup>n</sup> women whom<sup>v</sup> entered<sup>50</sup> you<sup>c</sup> on them<sup>y</sup> then *en* (*if*) not you<sup>z</sup> were (*having had*) entered on them<sup>y</sup> then no *jonah*<sup>51</sup> (*sin*) (*is*) on you<sup>b</sup> and the wives of your<sup>n</sup> sons who <sup>r</sup> (*are*) of your<sup>n</sup> loins and to (*simultaneously*) gather you<sup>z</sup> [between] the two sisters except what *qad* (*surely and affirmatively*) antedated; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

24. And the *muh'ssanato*<sup>52</sup> (*marriers-she<sup>y</sup>m*) of the women except what possessed-she<sup>y</sup> your<sup>n</sup> right hands <sup>w53</sup> Allah's Book (*is decreed*)<sup>54</sup> on you<sup>z</sup>; and (*had been*) legitimated for you<sup>b</sup> what (*is*) beyond *tha'lekum* (*collective-afar-that*), if *tabtagha*<sup>55</sup> (*earnestly-quest*) you<sup>z</sup> by your<sup>n</sup> possessions marryers other than fornicators; so what *istamta'atom*<sup>56</sup> (*you<sup>z</sup> had lengthily and affirmably relished/ delighted the transitory joy*) by it<sup>x</sup> of them<sup>y</sup> so *aato* (*let-you<sup>z</sup> give them<sup>y</sup>*) their<sup>y</sup> remunerations ordainment<sup>w</sup>; and no *jonah*<sup>57</sup> (*sin*) (*is*) on you<sup>b</sup> in what mutually delighted you<sup>c</sup> by it<sup>x</sup> from after the ordainment; verily Allah [was] Omniscient *Hakeeman*<sup>58</sup> (*infinite bekma*)<sup>59</sup> (*Possessor*).

النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ  
فَحِشَّةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ  
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ  
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ  
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ  
وَأَخَوَاتُكُم مِّنَ الرَّضْعَةِ وَأُمَّهُنَّ  
نِسَائِكُمُ الَّذِي رَزَقْنَكُمْ أَلَّتِي فِي  
حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي  
دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم  
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ  
أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ  
تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ  
سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا  
مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ  
عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ  
أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ  
مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ  
مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً  
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَايَيْتُمْ  
بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ  
عَلِيمًا حَكِيمًا ﴿٢٥﴾

<sup>48</sup> See footnote 888 above regarding “الفاحشة” = “profanity”!

<sup>49</sup> The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” that is that which is *under your protection* but by *law* you are *forbidden* to have sexual intimacy or conduct towards them!

<sup>50</sup> The phrase: “*had entered on them*” is a lofty figurative expression for having had *private seclusion* for *sexual intercourse*!

<sup>51</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the *sin* itself! So, no “جناح” = no sin!

<sup>52</sup> The word “marriers-she<sup>y</sup>m” = “محصنات” has at least two related but distinct meanings (1) marriers-she<sup>y</sup>m i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular “محصنات” = “زوجات” but “زوجات” is not a Qur'anic terminology *per se*, although “زوجة” and “ازواج” are surely Qur'anic terms! So in *Qur'anic terms* “marriers-she<sup>y</sup>m” = “محصنات” and *nothing else*!

<sup>53</sup> The Qur'anic expression “*possessed your<sup>n</sup> right hands*” is an Arabic tongue expression meaning: *your slave*.

<sup>54</sup> It must be noted that in the word “Book” is *كتاب* not *كتاب*, i.e. the “Book” is *مفعول مطلق*, i.e. it's decreed upon you!

<sup>55</sup> The word “ابتغى” = “طلب حثيثاً” meaning: *earnestly quested*!

<sup>56</sup> The word “استمتع” is “تمتع طويلاً” see “الهادي” hence *lengthily* is added to *emphasize this concept*!

<sup>57</sup> See footnote 911 above regarding “جناح” = sin!

<sup>58</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

<sup>59</sup> See the *Lexicon* attached to this *Translation* for “bekmal”

25. And whoever [he] could not of you<sup>b</sup> *tanlan*<sup>60</sup> (as possessor of fortune/wealth/resources) to [he] marry the marriers<sup>w61</sup> the she-believers then from what possessed-she<sup>y</sup> your<sup>n</sup> right hands<sup>w62</sup> of your<sup>n</sup> slave-girls the [she]-believers; and Allah (is) knowinger by your<sup>n</sup> belief some (of) you<sup>b</sup> of some; so let-you<sup>z</sup> marry them<sup>y</sup> by permission (of) their<sup>y</sup> folks; and let-give them<sup>y</sup> you<sup>z</sup> their<sup>y</sup> remunerations by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim), *muh'ssana'ten*<sup>63</sup> (marriers-she<sup>y m</sup>) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (had been married-they<sup>y</sup>) then *en* (if) they<sup>y</sup> come by a profanity<sup>w64</sup> then on them<sup>y</sup> half (of) what (is) on the *muh'ssana'te* (marriers-she<sup>y m</sup>)<sup>65</sup> of the torment, *tha'leka* (afar-that-it)<sup>x</sup> (is) for who<sup>p</sup> *kebasheya* ([he] reverently-feared) the *anata*<sup>66</sup> (fornication/corruption/sin/wrong/tribulation) of you<sup>b</sup>; and if *tassbero* (you<sup>z</sup> hold on patiently) (it is) *kbayron* (superior/worthier) for you<sup>b</sup> and Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَإِنْ كُنَّ هُنَّ بِأَذْنِ أَهْلِهِنَّ وَآتَاهُنَّ أَجُورُهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنْ أَتَيْنَ بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ



26. Wants Allah to manifest for you<sup>b</sup> and to divinely-guide you<sup>b</sup> [He] (about the) dispensations<sup>w</sup> (of) whom<sup>r</sup> of before you<sup>b</sup> and to relent [He] on you<sup>b</sup>; and Allah (is) Omniscient *Hakeemon*<sup>67</sup> (infinite *hekmal*)<sup>68</sup> Possessor).

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

27. And Allah wants to relent [He] on you<sup>b</sup> and want who<sup>r</sup> *yattabe'ona* (they<sup>z</sup> closely-follows) the desires<sup>w</sup> that you<sup>z</sup> incline a great inclination (by way of deviation).

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا

28. Wants Allah to lighten a'n (off) you<sup>b</sup> and the mankind (had been) created feebly<sup>69</sup>.

يُرِيدُ اللَّهُ أَنْ تَخَفَّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

<sup>60</sup> The word "*tanlan*" does not have an exact English equivalent *per se*! It generally means: possessor of fortune, wealth, resources.

<sup>61</sup> See footnote 950 above regarding "marriers-she<sup>y m</sup>" = "محصنات".

<sup>62</sup> That is what you own of she-slaves.

<sup>63</sup> It is illegitimate for you the "marriers-she<sup>y m</sup>" = "محصنات", which has at least two related but distinct meanings (1) marriers-she<sup>y m</sup> (2) the females who became Muslims and are chaste because of Islam.

<sup>64</sup> That is adultery or fornication!

<sup>65</sup> It is illegitimate for you the "marriers-she<sup>y m</sup>" = "محصنات", which has at least two related but distinct meanings (1) marriers-she<sup>y m</sup> (2) the females who became Muslims and are chaste because of Islam.

<sup>66</sup> The word "*alanata*" = "العنت", in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation! See الهادي واللسان!

<sup>67</sup> See the Lexicon attached to this Translation for regarding "حكيم".

<sup>68</sup> See the Lexicon attached to this Translation for "*hekmal*"!

<sup>69</sup> The word "ضعيفا" is in an adverbial construct, hence translated "feebly!" See إعراب القرآن، لمحمود صافي!

\* Here "eat" means legitimize/make legitimate! أكل مال الغير = ate other's funds legitimized other's funds for own self!



<p>29. O you, who<sup>r</sup> they<sup>z</sup> believed: let-not eat* you<sup>z</sup> your<sup>n</sup> possessions among you<sup>b</sup> by the falsehood<sup>x</sup> except if (it) is a trade a'n<sup>70</sup> (by) consent from you<sup>b</sup>; and let-not kill you<sup>z</sup> your<sup>n</sup> selves<sup>w</sup>; verily Allah [was] by you<sup>b</sup> Raheeman (iterative mercy Giver).</p>	<p>يَتَّيْهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾</p>
<p>30. And whoever [he] does tha'leka (afar-that-it) <sup>x</sup> transgressively and unjustly then will nussley<sup>71</sup> ([We] broil)him(on/by)a Fire<sup>w</sup> and tha'leka[was]on Allah easy.</p>	<p>وَمَنْ يَفْعَلْ ذَلِكَ عُدُونًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾</p>
<p>31. En (if) you <sup>z</sup> avoid bigs (of) what you<sup>z</sup> (are) forbidden a'n<sup>72</sup> (regarding) [it<sup>x</sup>] [We] expiate a'n (regarding) you<sup>b</sup> your<sup>n</sup> misdeeds<sup>w</sup> and admit you<sup>b</sup> [We] an admittance-kareeman (bounty-giver, ennobler and of many uses/ effects).</p>	<p>إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾</p>
<p>32. And let-not long you<sup>z</sup> what favored<sup>73</sup> by it<sup>x</sup> Allah some (of) you<sup>b</sup> over some; for the men a lot of what etkasaba<sup>74</sup> (reciprocally earned) they<sup>z</sup> and for the women a lot of what etkasaba-they<sup>y</sup>; and let-ask Allah you<sup>z</sup> of His munificence; verily Allah [was] by everything Omniscient.</p>	<p>وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا آكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا آكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾</p>
<p>33. And for each We made agnates/heirs of what left (of estate) both the begetters (parents) and the nearest relatives; and who<sup>r</sup> bounded-she<sup>y</sup> your<sup>n</sup> ayma'ne (oaths) so aa'tohum (let-allot/give them you<sup>b</sup>) their lot; verily Allah [was] over everything Sha'heedan (Witnesser/ Testifier).</p>	<p>وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتَ أَيْمَانَكُمْ فَعَاتَوْهُمْ نَصِيْبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾</p>
<p>34. The men (are) qawnamona<sup>75</sup> (iterative protectors/ sustainers) over the women by what favored<sup>76</sup> Allah some (of) them over some and by what they<sup>z</sup> expended of their possessions; so the ssa'leha'te (righteous-women) (are) ga'neta'ton (she: devotedly-obeyers-/ submitters), she-keepers-up<sup>77</sup> for the (husband's) absence by what</p>	<p>الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَتُ قَانِتَتٌ حَافِظَتٌ لِلْغَيْبِ بِمَا حَفِظَ</p>

<sup>70</sup> See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن”

<sup>71</sup> The word “تصليه” transliterated “nusley” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

<sup>72</sup> Ibid!

<sup>73</sup> That is Allah had conferred some benefits, facilities, and obligations for some and not others!

<sup>74</sup> The word “اكتسبوا” rooted in “اكتسب” = “افتعل، و ليس فاعل أو تفاعل” hence “الإفتعال” = “spurious-reciprocity,” not a genuine mutuality, as by doing and redoing the deed repetitively the doer likes the deed and the deed likes the doer, consequently the doer gets accustomed to the deed, making a consensual relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity!” Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one!

<sup>75</sup> The word “قوامون” is plural for “قوام,” meaning iterative or sustainer/protector and/or maintainer, in the sense of constantly providing and maintaining or visa versa!

<sup>76</sup> Some see among the merits of such “favor” as: men are generally more rational, better administrators, Allah’s Prophets and Messengers are all men, by what they provide (e.g.: dowry) and maintain for all other needs for the family!

<sup>77</sup> The word “حافظات” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

kept-up Allah; and whom<sup>v</sup> you<sup>z</sup> fear their<sup>y</sup> *nosboza* (*disdainful upraise in recalcitrance*), then let-exhort<sup>78</sup> them<sup>y</sup> you<sup>z</sup> and let-forsake them<sup>y</sup> in the *madha'je'a* (*places of reposing while on their sides/places of repose*), and let-beat<sup>79</sup> them<sup>y</sup> you<sup>z</sup>; then *en(if)* they<sup>y</sup> obeyed you<sup>b</sup> then let-not you<sup>z</sup> transgress/wish<sup>80</sup> on them<sup>y</sup> a path; verily Allah [was] *Aa'leyon* (*High beyond description*) *Ka'beero*<sup>x</sup> (*Big beyond comparison/-comprehension, Pre-Extant, Predates all things*).

اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ  
فَعِظُوهُنَّ ۖ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ  
وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا  
عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا  
كَبِيرًا ﴿١٥﴾

35. And *en(if)* feared/knew<sup>81</sup> you<sup>c</sup> a dissension between them both then let-mission<sup>82</sup> you<sup>z</sup> a referee from his folks and a referee from her folks *en(if)* both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا  
حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا  
إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا  
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿١٦﴾

36. And let-worship you<sup>z</sup> Allah and let-not partner you<sup>z</sup> (*other deities*) by Him a thing, and [let-oblige you<sup>z</sup>] by both the begetters (*parents*) *ehsan* (*benevolently and reverentially*); and by the kin possessor and the orphans and the poor<sup>83</sup> and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (*of*) the path (*the wayfarer*) and what possessed-she<sup>y</sup> your<sup>n</sup> right hands<sup>w</sup> (*i.e. your slaves-/maid*); verily Allah loves not whom<sup>p</sup> [be] [was] prideful, boastful.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي  
الْقُرْبَىٰ وَالْجَارِ الْجَنْبِ وَالصَّاحِبِ  
بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ  
أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ  
مُخْتَلًا فَخُورًا ﴿١٧﴾

37. Who<sup>r</sup> they<sup>z</sup> stint<sup>84</sup> and command the mankind by the stint and they<sup>z</sup> conceal what gave them Allah of His munificence; and We prepared for the unbelievers a humiliating torment.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ  
اللَّهُ مِنْ فَضْلِهِ ۚ وَأَعْتَدْنَا  
لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٨﴾

38. And who<sup>r</sup> they<sup>z</sup> expend their possessions ostentatiously (*for*) the mankind and they<sup>z</sup> believe not by Allah and not by The Day [The] Last and whoever the

وَالَّذِينَ يُفْضِقُونَ أَمْوَالَهُمْ رِئَاءَ  
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ  
الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ

<sup>78</sup> The word “فعظوهن” rooted in “وعظ” = “exhorted” / “admonished,” and “موعظة,” could mean: exhortation or admonition!

<sup>79</sup> The words “beat them” for “اضربوهن” must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur’an whenever he explains/interprets any portion of it. He said regarding “beat them” = “اضربوهن,” “ضرباً غير مبرح,” that is: a beat not hard! To explain the idea of “not hard,” the noted “interpreter” of The Qur’an, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur’an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “erak” or “miswak” (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them symbolically! Additionally, that striking should never be on the face or any part of it.

<sup>80</sup> The word “تبغوا” linguistically carries two distinct meanings: (1) to transgress or (2) to wish! Qur’an commentators are not firm as to one or the other! Perhaps both apply!

<sup>81</sup> Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>82</sup> The word “بعث” in “ابعثوا” carries several meanings, among them: sent, arouse, resurrected, and prompted!

<sup>83</sup> For the words “مساكين” versus “فقراء,” see the Lexicon attached to this Translation for the distinction!

<sup>84</sup> The “يبخلون” for lack of a better word, is translated as “stint!” But “stint” must be taken in the sense of miserliness or stinginess!

Satan for him (is) a mate so fouled a mate.	قَرِينًا فَسَاءَ قَرِينًا ﴿٧٨﴾
39. And what/what-that <sup>85</sup> (is) on them had they <sup>z</sup> believed by Allah and The Day [The] Last, and expended they <sup>z</sup> of what <i>razagahum</i> (provided/ allotted them) Allah; and [was] Allah by them Omniscient.	وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٧٩﴾
40. Verily Allah wrongs <sup>86</sup> not a <i>methgala</i> (weigh/ burden- / equipoise) (of) a <i>dharraten</i> <sup>w</sup> (small ant/ mote/ atom) <sup>w</sup> ; and <i>en</i> (if/ albeit) <i>tako</i> <sup>87</sup> (it <sup>w</sup> be) is a <i>hasanatan</i> <sup>w</sup> (meritorious-deed) <sup>w</sup> [He] doubles it <sup>w</sup> and accords [He] from <i>ladon</i> <sup>88</sup> (directly and possessively from) Him a remuneration great.	إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٨٠﴾
41. So how whence <sup>89</sup> came We from each <i>Ummten</i> <sup>w</sup> (people/ community) <sup>w</sup> by a <i>sha'beeden</i> (witnesser/ testifier), and came We by you <sup>s</sup> on these <i>sha'beedan</i> (witnesser- / testifier).	فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٨١﴾
42. Then-day long <sup>90</sup> who <sup>r</sup> unbelieved they <sup>z</sup> and they <sup>z</sup> disobeyed the messenger if <sup>91</sup> (to be) leveled by them the Earth <sup>w</sup> and not conceal they <sup>z</sup> Allah a discourse <sup>92</sup> .	يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٨٢﴾
43. O you, who <sup>r</sup> they <sup>z</sup> believed let-not near you <sup>z</sup> the Prayer <sup>w</sup> while you <sup>f</sup> (are) drunk until you <sup>z</sup> know what you <sup>z</sup> say; nor <i>junuban</i> <sup>93</sup> (in the “great incidence”), except passing through a path until <i>taghta'selo</i> <sup>94</sup> (you <sup>z</sup> fully shower or bathe); and <i>en</i> (if) you <sup>c</sup> were ill or on a journey or came an <i>ahadon</i> <sup>95</sup> (a lone/ anyone) of you <sup>b</sup> from the <i>gha'ette</i> <sup>96</sup> (place of personal relief) or <i>lamastom</i> <sup>97</sup> (you <sup>z</sup> had: sexual-intercourse with/ mutually salaciously	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ أَوْ لِمَسَمْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً

<sup>85</sup> It is correct to consider "ماذا" as a single particle= "what" or to consider it two particles: "ما" = "what" and "ذا" = that! See اعراب القرآن، لمحمود صافي Here it could be either or both!

<sup>86</sup> The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this case!

<sup>87</sup> Tako=ta'kon, shortened for resoluteness and assertiveness, see تفسير الفخر الرازي

<sup>88</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Him) seems to indicate such closeness! See اللسان!

<sup>89</sup> This “إِذَا” is not a conditional article, See اعراب القرآن، لمحمود صافي!

<sup>90</sup> The word “يَوْمَئِذٍ” translated as “longs” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

<sup>91</sup> The particle “لَوْ” since it is to a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when!” See اعراب القرآن، ابن هشام!

<sup>92</sup> The word “discourse”= “حديثًا” here means a single statement of fact, as all their senses will testify against them.

<sup>93</sup> The word “junban”= “جنبًا” means having had ejaculation by sexual intercourse or other means, such as ejaculating in a dream! When one is “junban”= “جنبًا” it is said he is in the “great incidence,” as opposed to the “lesser incidence” when one breaks his “nodho'a”= the cleansing for performance of the Prayer.

<sup>94</sup> The word “taghtaselo” means to have “ghosl”= full shower or bath of the body after having had ejaculation for any reason. The “ghosl” is to be done in a Share'yah prescribed manner.

<sup>95</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”!

<sup>96</sup> The word “gha'ett”= “غانط” literally means a depression in the land. Because The Qur'an uses rather elegant and lofty language, so it uses metonymy and figures of speech to indicate some-thing, i.e. not directly but indirectly, a system the Arabic tongue is well used to. So, “algha'ett”= “غانط”=depression in the land where a person goes for privacy for self relief, i.e. emptying of one's bowels/bladder! So euphemistically it is used to indicate such privacy for that purpose.

<sup>97</sup> The word “lamastum” has several meanings, such as: (1) touching; (2) euphemism for having had sexual intercourse out of need versus for simple pleasure, as التماسه = seeking out of need. See الهادي!



<p>touched) the women then not you<sup>z</sup> found water then <i>tayamamo</i><sup>98</sup> (let-have a waterless ablution as prescribed) a good <i>ssa'eedan</i> (cleansed-dust/soil) and let-wipe your<sup>n</sup> faces and your<sup>n</sup> hands<sup>w</sup>; verily Allah [was]: <i>Afonwan</i> (iterative Pardoner) <i>Ghafooran</i> (iterative Forgiver).</p>	<p>فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾</p>
<p>44. Have not seen [you<sup>s</sup>] to whom<sup>r</sup> they<sup>z</sup> (had been) given a lot of the book they<sup>z</sup> purchase the misguidance<sup>w</sup> and they<sup>z</sup> want that you<sup>z</sup> stray the path.</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾</p>
<p>45. And Allah (is) knowinger by your<sup>n</sup> foes and sufficed by Allah <i>wa'leyyan</i> (Guardian/Ally) and sufficed by Allah <i>Na'sseeran</i> (multitudinous-Succorer).</p>	<p>وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾</p>
<p>46. Of whom<sup>r</sup> <i>hado</i><sup>99</sup> (they who: adopted the Jewish "law"/customs/repented) they<sup>z</sup> distort the <i>ka'lem</i><sup>x</sup> (plural of word/sentence)<sup>x</sup> a'n (off) its<sup>x</sup> places<sup>100</sup> and say they<sup>z</sup>: we heard and we disobeyed; and let-hear [you<sup>s</sup>] other than <i>musma'en</i><sup>101</sup> (hearer/to be heard you<sup>s</sup>) and <i>ra'eana</i><sup>102</sup> (be considerate to us/foolish/hasty you<sup>s</sup>) twistingly (of) their tongues<sup>103</sup> and discredibly<sup>104</sup> in the religion; and surely had they<sup>z</sup>: said we heard and we obeyed and let-hear [you<sup>s</sup>] and <i>undhorna</i> (let you<sup>s</sup>: pay attention to us/give us respite) surely [was] <i>khayran</i> (choicer/worthier) for them and upright-straighter; [and,] but cursed them Allah by their unbelief; so they<sup>z</sup> believe not except a little/a few<sup>105</sup>.</p>	<p>مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾</p>
<p>47. O, you who<sup>r</sup> <i>oto</i> (had been accorded they<sup>z</sup>) the book let-believe you<sup>z</sup> by what <i>naẓẓalna</i> (We repetitively descended) <i>musaddeqan</i><sup>106</sup> (accepter as credible) for what (is) with you<sup>b</sup> of before [We] efface faces<sup>x</sup> then <i>narrodda</i><sup>107</sup> ([We] forthwith-return) it<sup>x</sup> over its<sup>x</sup> rears<sup>108</sup>; or [We] curse them like [We] cursed companions (of) the Sabbath; and [was] Allah's command <i>mafoolan</i> (inevitably done/fulfilled).</p>	<p>يَتْلِيهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلُ أَن نُّظْمِرَ وَجُوهًا فَنَرَدَهَا عَلَىٰ أَذْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾</p>

<sup>98</sup> The word "*tayamamo*" = "تَيَمَّمُوا" means: for lack of water to make *ablution* for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands!

<sup>99</sup> The word "*hada*" for the singular and "*hado*" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

<sup>100</sup> That is rendering it out of its proper context!

<sup>101</sup> The phrase "hear you other than *musma'en*" carries a paradoxical meaning: on the good side it could mean that may you not be a hearer of any bad thing; or on the bad side it means that may you be robbed of the capacity to talk or be heard you again, i.e. wishing deafness for him! Clearly the Jews meant the second meaning for the Prophet! See التفاسير كتاب!

<sup>102</sup> See *Ayah* (S2:104) instructs the Muslims not to use "*ra'ena*." One meaning is: (1) [you s] consider us, by way of being kind and considerate. (2) The second meaning is: [you s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

<sup>103</sup> The Jews used to address Mohammad (SAWS) and twist their tongue almost impermeably to mean: (you) hasty, foolish, rash and thoughtless.

<sup>104</sup> In fact both words "twistingly" and "discredibly" in this *Ayah* are stated in the adverbial construct! See اعراب القرآن، لمحمود صافي!

<sup>105</sup> That is a "mini-belief," not deserving to be called "belief" per se! Or only a few of them believe! See القرطبي!

<sup>106</sup> The word "*musaddeqan*" is more than an "affirmer," it is accepter of the referent as credible!

<sup>107</sup> The word "تردها" is rooted in "رد" meaning forthwith-retuned; example the greeting must be "forthwith retuned," as in: "And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>" (S 4: 86)!

<sup>108</sup> So it is "its<sup>w</sup> rears" = "أذبارها," not "their rears," as this could mean: "أذبارهم"!

48. Verily Allah forgives not to (be) partnered by Him (other deities); and [He] forgives what (is) lesser than <i>tha'leka</i> (afar-that-it) <sup>x</sup> for whom <sup>p</sup> [He] wills; and whoever [be] partners by Allah then <i>qad</i> (already and confirmatively) <i>iftra</i> ([be] crafted a lie for fraudulent end) a great sin.	إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾
49. Have not [you <sup>s</sup> ] seen to whom <sup>r</sup> <i>youzakke</i> (they <sup>z</sup> exculpate and laud) <sup>109</sup> their selves <sup>w</sup> indeed Allah <i>youzakey</i> ([He] exculpates/ befits/ suits and blesses) whom <sup>p</sup> [He] wills and not <i>yodh'lamoona</i> <sup>110</sup> (to be wronged they <sup>z</sup> ) a <i>fa'tila</i> <sup>111</sup> (entwined skin slough/ thin thread in the slit of a date-stone).	أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾
50. Let-look [you <sup>s</sup> ] how <i>yaftarona</i> (they <sup>z</sup> craft a lie for fraudulent end) on Allah the untruth <sup>x</sup> and sufficed by it <sup>x</sup> a sin <sup>x</sup> manifest <sup>x</sup> .	أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾
51. Have not seen [you <sup>s</sup> ] to whom <sup>r</sup> they <sup>z</sup> <i>oto</i> (had been accorded/ given) a lot of The Book they <sup>z</sup> believe by the <i>jeb'te</i> <sup>112</sup> (idol deities besides Allah) and the <i>Tta'ghoo'te</i> <sup>113</sup> (devil/ or rule by tyrant or irreligious-man-made system) and say they <sup>z</sup> for whom <sup>r</sup> unbelieved they <sup>z</sup> : those (are) <i>abda</i> (of better/ have more divine-guidance) than who <sup>r</sup> they <sup>z</sup> believed a path.	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾
52. Those (are) whom <sup>r</sup> cursed them Allah; and whom <sup>p</sup> Allah curses surely never [you <sup>s</sup> ] find for him a <i>na'sseeran</i> (multitudinous-succorer).	أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَن يَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾
53. Or for them a lot of the proprietorship so then not <i>youna'tona</i> (they <sup>z</sup> accord/ give) the mankind a <i>na'qeera</i> <sup>114</sup> (tiny dot on the head cap of the date-stone).	أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلِكِ فَإِذَا لَا يَأْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾
54. Or they <sup>z</sup> envy the mankind over what Allah <i>aa'ta</i> (accorded/ gave) them of His munificence; then <i>qad</i> (already and affirmatively) <i>aa'tayna</i> (We accorded/ given) <i>aala</i> <sup>115</sup> (family of/ house of/ kin of/ the notables of the family of) <i>Ebrabeema</i> (Abraham) the book and the <i>bekmata</i> <sup>116</sup> (wisdom) <sup>w</sup> and <i>aa'tayna</i> them a great proprietorship.	أَمْ تَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾
55. So of them who <sup>p</sup> [be] believed by him/it <sup>x</sup> and of them who <sup>p</sup> [be] repelled <i>a'n</i> (regarding) him/it <sup>x</sup> and sufficed by Hell <sup>w</sup> a <i>Sa'era</i> <sup>w</sup> (intensely kindling Fire).	فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

<sup>109</sup> The word “يَزْكُونَ” here means they<sup>z</sup> exculpate and lauded themselves! See الطبري and اللسان!

<sup>110</sup> The word “wrongs” has myriads of meanings, among them: *curtains* or *diminishes*, as in this *Ayah*!

<sup>111</sup> The word “fatila”= “فتيلا” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

<sup>112</sup> That is idle deities besides Allah, such as foreteller, magician, or idles!

<sup>113</sup> The word “at-Taghoo’”= “الطاغوت” has several meanings; see the *Lexicon* attached to this *Translation*.

<sup>114</sup> The word “naqeera” = “نقيرا” means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

<sup>115</sup> The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

<sup>116</sup> The English word “wisdom” is *highly inadequate* term to describe its supposed Arabic equivalent “bekmah!” See the *Lexicon* attached to this *Translation*, for an exposition!

<p>56. Verily who<sup>r</sup>unbelieved they<sup>z</sup>by Our <i>Aya'te</i><sup>w</sup> (<i>messages</i>) will <i>nussley</i><sup>117</sup> ([We] <i>broil</i>) them (<i>on/by</i>) a Fire<sup>w</sup>; every-when<sup>118</sup> ripened-she<sup>y119</sup> their skins<sup>x</sup> We substituted them skins<sup>x</sup> other than it<sup>w120</sup> so that they<sup>z</sup> taste the torment; verily Allah [was] Mighty <i>Hakeeman</i><sup>121</sup> (<i>infinite bekma</i><sup>122</sup> <i>Possessor</i>).</p>	<p>إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمًا تَضْجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾</p>
<p>57. And who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> [We] shall admit them (<i>into</i>) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers immortals they<sup>z</sup> (<i>are</i>) in it<sup>w</sup> forever; for them in it<sup>w</sup> (<i>are</i>) spouses (<i>wives</i>) <i>mutta'hbaraton</i><sup>w</sup> (<i>she-they had been purged</i>)<sup>w</sup>; and [We] admit them (<i>into</i>) a compounded shade (<i>i.e. shaded shades</i>).</p>	<p>وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾</p>
<p>58. Verily Allah commands you<sup>z</sup> to <i>toaddo</i><sup>123</sup> (<i>personally deliver or pay the full obligations of</i>) the <i>amana'tee</i><sup>124</sup> (<i>the entrusted: possessions/responsibilities/duties</i>) to their owners<sup>125</sup>; and if you<sup>c</sup> ruled among the mankind that you<sup>z</sup> rule by the justice; verily Allah, (<i>is</i>) <i>ne'emma</i><sup>126</sup> (<i>what excellent</i>) [He] exhorts<sup>127</sup> you<sup>b</sup> by it<sup>x</sup>; verily Allah [was] <i>Sa'meean</i><sup>128</sup> (<i>Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer</i>), <i>Basseeran</i> (<i>keen: Seer/-comprehensive Knower of the facts and their ultimate consequences</i>).</p>	<p>• إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾</p>
<p>59. O you who<sup>r</sup> they<sup>z</sup> believed let-obey you<sup>z</sup> Allah and let-obey you<sup>z</sup> the messenger and the command possessors<sup>129</sup> of you<sup>b</sup>; then <i>en</i> (<i>if</i>) mutually you<sup>c</sup> altercated in a thing<sup>x</sup> then <i>ruddoho</i><sup>130</sup> (<i>let-forthwith-</i></p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ</p>

<sup>117</sup> The word “تصلية” transliterated “nusley” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

<sup>118</sup> The “ما” in “كلما” is the “time” “ما” example: لا أكلمك مادمت صائماً = I talk (to) you not while you are fasting!

<sup>119</sup> The word “نضجت” in “نضجت” = “ripened,” and not “burned,” as some maintain! As linguistically “نضج” = “انطبخ أو” = “cooked, not burned! If “burned” was intended the text would have said *sol*!

<sup>120</sup> The pronoun “it” here is used for, as the Merriam Webster Dictionary says: “a group or classification of individuals or thing.” Thus, this “it” means the *skins*!

<sup>121</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>122</sup> See the *Lexicon* attached to this Translation for “bekma”

<sup>123</sup> With respect the word “toaddo,” it is to be noted that it is from “أداء,” meaning: *personally performing (the obligation)*, e.g.: a payer must pay the payment to the payee *in person* or in certain circumstances the payee’s legal representative! This is in contrast to “vaffa” = “وفى” paid the full obligations in any way!!

<sup>124</sup> The word “amanat” is the plural of “amanah,” “أمانة,” which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

<sup>125</sup> The word “أهلها” means their: owners, deservers, worthy of it!

<sup>126</sup> The “ما” in “نعما” is the particle which *most*, if not *all*, translators either *ignore (intentionally or not)* or *misinterpret* as “of!” This particle according to the linguists and the majority of The Qur’an commentators say that it’s *extra* but meant to *intensify* the action it modifies! This author is among those who do *not* believe that there is a *single* letter in The Qur’an which is *extra per se*! But surely this “ما” and some times “من” are for *intensification*! Some tome it is referred to as “ما المصدرية” = the infinitive *ma*!

<sup>127</sup> The word “يعظكم” rooted in “وعظ” = “exhorted” / “admonished,” and “موعظة” could mean: *exhortation* or *admonition*!

<sup>128</sup> See an *elaboration* of the word “Sameean” in the *Lexicon* attached to this Translation!

<sup>129</sup> That is the designated authority over you!

<sup>130</sup> The word “فردوه” is rooted in “رد” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86)!



<p>return it<sup>x</sup> you<sup>z</sup>) to Allah and the messenger <i>en</i> (if) you<sup>c</sup> were believing by Allah and The Day [The] Last; <i>tha'leka</i> (afar-that-it) <sup>x</sup> (is) <i>khayron</i> (choicer/superior/-worthier) and <i>absa'no</i><sup>131</sup> (perfecter and beautifuler) <i>ta'aweelan</i> (ultimate: construing/ explanation).</p>	<p>وَالرُّسُولَ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٦٠﴾</p>
<p>60. Havenot seen [you<sup>s</sup>] to whom<sup>r</sup> they<sup>z</sup> claim that they believed by what (<i>had been</i>) descended to you<sup>g</sup> and what (<i>had been</i>) descended of before you<sup>g</sup>; they<sup>z</sup> want to mutually adjudicate to the <i>Ttaghboot</i><sup>132</sup> (the devil/-devil's rule/ the tyrant or his rule/ an irreligious-man-made system)<sup>x</sup> and <i>qad</i> (already and affirmatively) (<i>had been</i>) commanded they<sup>z</sup> to unbelieve they<sup>z</sup> by it<sup>x</sup>; and wants the Satan to misguide them an afar misguidance.</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الطَّغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦١﴾</p>
<p>61. And if (<i>had been</i>) said for them: let-come you<sup>z</sup> to what Allah descended and to the messenger you<sup>g</sup> saw the hypocrites repel <i>a'n</i> (regarding) you<sup>g</sup> <i>ssododan</i><sup>133</sup> (decisive-repelling).</p>	<p>وَإِذَا قِيلَ لَهُم تَعَالَوْا إِلَىٰ مَا أُنزِلَ إِلَيْكَ وَالِی الرُّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٢﴾</p>
<p>62. Then how if/then<sup>134</sup> betided<sup>w</sup> them a disaster<sup>w</sup> by what advanced<sup>w</sup> their hands<sup>w</sup>; afterwards they<sup>z</sup> came (to) you<sup>g</sup> <i>yablefona</i> (swearing they<sup>z</sup>) by Allah <i>en</i> (not) we wanted except <i>ehsan</i><sup>135</sup> (benevolence and reverence) and harmony.</p>	<p>فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ تَخَلِّفُونَ بِاللَّهِ إِنَّ أَرْذَنَٰ إِلَّا إِحْسَنًا وَتَوْفِيقًا ﴿٦٣﴾</p>
<p>63. Those (<i>are</i>) whom<sup>r</sup> Allah knows what (<i>is</i>) in their hearts so let-shun [you<sup>s</sup>] <i>a'n</i> (regarding) them and let-exhort<sup>136</sup> them [you<sup>s</sup>] and so let-say [you<sup>s</sup>] for them in their selves<sup>w</sup> an eloquent say.</p>	<p>أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾</p>
<p>64. And not We sent of a messenger except to (<i>be</i>) obeyed [<i>be</i>] by Allah's leave; and had that they <i>edh</i> (<i>when</i>) <i>dbalamoa</i><sup>137</sup> (they<sup>z</sup> wronged to) their selves<sup>w</sup> came they<sup>z</sup> (to) you<sup>g</sup> then <i>istaghfaro</i><sup>138</sup> (they<sup>z</sup> sought forgiveness) (from) Allah and <i>istaghfara</i> (sought forgiveness) for them the messenger surely they<sup>z</sup> (<i>would have</i>) found Allah <i>Tanwaban</i> (iterative Relent) <i>Raheeman</i> (iterative mercy Giver).</p>	<p>وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۖ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٥﴾</p>
<p>65. So no, by your<sup>t</sup> Lord not they<sup>z</sup> believe until they<sup>z</sup></p>	<p>فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ</p>

<sup>131</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

<sup>132</sup> The word “at-Taaghoof”= “الطاغوت” the “devil”, or “rule by the devil,” “the tyrant” or “the rule by the tyrant,” an “irreligious-man-made system” invested with authority to supposedly achieve various societal or scientific good ends!

<sup>133</sup> The word “sododan”= “صدودا” could be (1) quasi-infinitive noun (“إسم مصدر”) implying a strong repelling; (2) or infinitive noun for “صد” implying a repetitive repelling; or (3) a plural for the word “sadda”= “صد” singular repelling, away in *disgusts* and *unbelief*, and thus the plural is “repulsion”= “صدودا” is the infinitive noun implying *decisive* turning away of their faces in disagreement and unbelief by every one of the hypocrites every time!

<sup>134</sup> This “إذا” is not a conditional article, See اعراب القرآن، لمحمود صافي!

<sup>135</sup> When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted “an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony!

<sup>136</sup> The word “عظهم” rooted in “وعظ” = “exhorted” or “admonished,” see footnote 979 above regarding “وعظ”!

<sup>137</sup> See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger”

<sup>138</sup> The word *istaghfara*= “استغفر” = “طلب الغفران” = “[he] sought forgiveness!” In English there is no seemly way to say: “استغفر” *per se*! So I settled for saying: “[he] sought forgiveness!”

adjudicate you <sup>g</sup> in what wrangled among them; afterwards not find they <sup>z</sup> in their selves <sup>w</sup> (any) constraint <sup>139</sup> of what you <sup>g</sup> judged and they <sup>z</sup> submit a full-submission <sup>140</sup> .	يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾
66. And had surely We ( <i>had</i> ) written on them that let-kill you <sup>z</sup> your <sup>n</sup> selves <sup>w</sup> or let-exit you <sup>z</sup> from your <sup>n</sup> homes <sup>w</sup> not ( <i>would have</i> ) done it <sup>x</sup> they <sup>z</sup> except a few of them; and had that they did what they <sup>z</sup> ( <i>were being</i> ) exhorted <sup>141</sup> by it <sup>x</sup> surely [was] <i>khayran</i> ( <i>choicer/ superior/ worthier</i> ) for them and harder a firmness ( <i>for their faith</i> ).	وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيْثًا ﴿٦٦﴾
67. And then surely <i>aa'taynabum</i> ( <i>We would have accorded-/given them</i> ) from <i>ladon</i> <sup>142</sup> ( <i>directly and possessively from</i> ) Us a great remuneration.	وَإِذَا لَا تَأْتِيَنَّهُمْ مِنَ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾
68. And surely We ( <i>would have</i> ) divinely-guided them <i>sserattan</i> ( <i>single and specific path</i> ) straight.	وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾
69. And whoever [ <i>he</i> ] obeys Allah and the Messenger then those ( <i>are</i> ) with whom <sup>r</sup> Allah <i>an'ama</i> <sup>143</sup> ( <i>graced bounteously and ennoblingly the most desirable and delighting boons</i> ) <sup>144</sup> on them of the prophets and the <i>sseddeqeena</i> <sup>145</sup> ( <i>indeed the steadfast affirmers and ever practicers of the truth</i> ), and the martyrs and the <i>ssa'leheena</i> ( <i>righteous-people</i> ); and <i>basona</i> ( <i>what ultimately perfected and beautified</i> ) ( <i>are</i> ) those companionate <sup>146</sup> .	وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾
70. <i>Tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> ( <i>is</i> ) the munificence from Allah and sufficed by Allah Omniscient.	ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾
71. O you who <sup>r</sup> they <sup>z</sup> believed let-take you <sup>z</sup> your <sup>n</sup> precaution so let-bolt you <sup>z</sup> ( <i>in military</i> ) detachments or let-bolt you <sup>z</sup> together.	يَتَأَيَّأُ الَّذِينَ ءَامَنُوا وَخُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ وَفَرُوا جَمِيعًا ﴿٧١﴾
72. And verily of you <sup>b</sup> certainly who <sup>p</sup> [ <i>he</i> ] surely assuredly <sup>147</sup> loiters; then <i>en</i> ( <i>if</i> ) betided <sup>w</sup> you <sup>b</sup> a	وَإِنْ مِنْكُمْ لَمَنْ لَّيْبِطُنَّ فَإِنَّ

<sup>139</sup> The word “حرج” = “أضيق الضيق”، see “اللسان”، e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “حرج”، that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, “حرج” could mean “*sim*”

<sup>140</sup> The word “تسليماً” is *infinitive* noun for submit! Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun!

<sup>141</sup> The word “يوعظون” rooted in “وعظ”، = “exhorted” / “admonished”, and “موعظة” could mean: *exhortation* or *admonition*!

<sup>142</sup> The word “لدن” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدن” which is *closer spatially and more specific*! So, “directly and possessively from” (You) seems to indicate such *closeness*! See “اللسان”!

<sup>143</sup> The word “أنعم” denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) *did the most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by “أنعم”! So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*!

<sup>144</sup> See the *Lexicon* attached to this Translation for “*ne'amal*” (“*boon*”)!

<sup>145</sup> The word “*sseddeqeen*” = “*صديقين*” means they who are *indeed steadfast affirmers and practicer of the truth*!

<sup>146</sup> The word “*رفيقا*” is either (*حال*) adverbial or (*تمييز*) specificative, in both instances meaning *each companion*!

<sup>147</sup> The “*ل*” in “*ليبطن*” and also “*ليقولن*” in the next *Ayah* # 73, are *juratory* “*ل*” = “*القسم*” amounting to = “*التأكيد*”, i.e. *affirmation*, expressed in both cases by “*assuredly*”!

disaster<sup>w</sup> said [he]: *qad* (already and affirmatively) *an'ama*<sup>148</sup> (graced bounteously and ennoblingly the most desirable and delighting boons)<sup>149</sup> Allah on me *edh* (when) not [I] was with them *sha'beedan* (witnesser).

73. And indeed *en* (if) betided you<sup>z</sup> munificence<sup>x</sup> from Allah surely assuredly<sup>150</sup> say they<sup>z</sup> as if not was between you<sup>b</sup> and [between] him affection: *yalayta* (O, for a longing that) I was with them so [I] win a great win.

74. So let-mutually fight in Allah's path who<sup>r</sup> they<sup>z</sup> sell<sup>151</sup> the life<sup>w</sup> (of) the world<sup>w</sup> by the Hereafter<sup>w</sup> and whoever [he] mutually fights in Allah's path then [he] (is to be) killed or [he] prevails so will *nua'te* (We accord/allot him) a great remuneration.

75. And what (is) for you<sup>b</sup> not mutually fight you<sup>z</sup> in Allah's path and<sup>152</sup> the *musta'dh'afeena*<sup>153</sup> (deemed weaklings) of the men and the women and the children who<sup>r</sup> say they<sup>z</sup>: our Lord let-exit us [You<sup>s</sup>] from this<sup>w</sup> the village<sup>w</sup> the *dha'leme*<sup>154</sup> (injustice-doer) (are) its<sup>w</sup> folks; and let-make [You<sup>s</sup>] for us from *ladon*<sup>155</sup> (directly and possessively from) You<sup>g</sup> *awa'leyan* (guardian/allly) and let-make [You<sup>s</sup>] for us from *laddon* You<sup>g</sup> *a na'sseeran* (multitudinous-succorer).

76. Who<sup>r</sup> they<sup>z</sup> believed mutually they<sup>z</sup> fight in Allah's path; and who<sup>r</sup> unbelieved they<sup>z</sup> mutually they<sup>z</sup> fight in the *Ttagboot's* (devil/devil's rule/tyrant or his rule/an irreligious-man-made system)'s path; so let-mutually fight you<sup>z</sup> the Satan's *aw'leyaa*<sup>156</sup> (guardians-/allies); verily the Satan's scheme [was] feeble.

77. Have not [you<sup>s</sup>] seen to whom<sup>r</sup> (had been) said for them: let-check you<sup>z</sup> your<sup>n</sup> hands<sup>w</sup> and *aqemo*<sup>157</sup> (let-you<sup>z</sup> uphold/sustain the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-you<sup>z</sup> fulfill) the *Zakata*<sup>158</sup> (prescribed percentage of personal possessions)<sup>w</sup>; then *lamma* (when/-

أَصْبَحْتُمْ مُصِيبَةً قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٣﴾

وَلَمَنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لِيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٤﴾

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٥﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٦﴾

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا

<sup>148</sup> See footnote 142 above regarding "an'ama!"

<sup>149</sup> See the *Lexicon* attached to this Translation for "ne'amal" ("boon")!

<sup>150</sup> The "ل" in "الْيَقِينُ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"!

<sup>151</sup> That is they exchange the life of the world for the Hereafter, i.e. they get the Hereafter. Also, "يشرون" = they sell and "يشترُونَ" = purchase! Example: "و شروه بثمان بخت و كانوا فيه من الزاهدين" i.e. "And sold him they by a paltry price, counted silver coins!"<sup>151</sup> And they were in him of the *zabadeen*, (low-estimators, deemed him insignificant)!" (S12: 20).

<sup>152</sup> This "and" and the two following are copulative particles = "حروف عطف" according to many *Qur'an* commentators!

<sup>153</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>154</sup> The word *ظالم* = "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!" Also, in this *Ayah*, the word "الظالم" is to qualify the word "اهل," in "اهلها," which is singular or plural! So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The *Qur'an*, but to its people! And here since the "اهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the overwhelming majority of them were so!

<sup>155</sup> The word "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See *اللسان*!

<sup>156</sup> The word "اولياء" could also mean, among them: protector, friend!

<sup>157</sup> The word "اقموا" is rooted in "اقام" = uphold/sustain/maintain!

<sup>158</sup> See the *Lexicon* attached to this Translation for what is exactly the *Zakah*, and what its implications are!



whence) (had been) written on them the fighting suddenly a team of them *yakhshanna* (they <sup>z</sup> reverently-fear) the mankind as Allah's *khashya'te* (reverent-fear) or a harder *khashya'tan* (= *khashya'te*); and said they<sup>z</sup>: our Lord wherefore wrote You <sup>g</sup> the fighting on us; *lawla* (why have not) delayed us You <sup>g</sup> to a near *ajalen*<sup>159</sup> (term-limit); let-say [you<sup>s</sup>]: the world's<sup>w</sup> *mat'ao* (resource for transitory worldly delight) (is) little while the Hereafter<sup>w</sup> (is) *kabayron* (superior/ worthier) for whom<sup>p</sup> *ettaqa* (he had reverently guarded not to displease Allah); and not *todh'lamoona*<sup>160</sup> (to be wronged you <sup>z</sup>) a *fa'tila* (the entwined skin slough/ thin thread in the slit of a date-stone).

فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ  
اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۖ وَقَالُوا رَبَّنَا لِمَ  
كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ  
أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَّعَ الدُّنْيَا قَلِيلٌ  
وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ  
فَتِيلًا ﴿٧٨﴾

78. Wherever you<sup>z</sup> be overtakes you<sup>b</sup> the death and albeit you<sup>z</sup> were in towers *mushayyada'ten*<sup>w161</sup> (well loftily built and calcite-covered)<sup>w</sup>; and *en* (if) betides them a *hasanaton*<sup>w</sup> (meritorious-deed)<sup>w</sup> they <sup>z</sup> say: this <sup>w</sup> (is) from *enda* (by munificence of/ by Rule of) Allah; and *en* betides them *sayyeaton*<sup>w</sup> (demeritorious-deed)<sup>w</sup> they <sup>z</sup> say: this <sup>w</sup> (is) from *endeka* (issuing from you<sup>g</sup>); let-say [you<sup>s</sup>]: all (are) from *ende* (= *enda*) Allah; then what (is) for these [the] people almost understand not a discourse.

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ  
كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ تُضِبُّهُمْ  
حَسَنَةً يَقُولُوا هَٰذَا مِنْ عِنْدِ اللَّهِ  
وَإِنْ تُضِبُّهُمْ سَيِّئَةً يَقُولُوا هَٰذَا مِنْ  
عِنْدِكَ ۚ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ ۚ فَمَالِ  
هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ  
حَدِيثًا ﴿٧٩﴾

79. What betided you<sup>g</sup> of a *hasanaten*<sup>w</sup> (meritorious-deed)<sup>w</sup> so (it <sup>w</sup> is) from Allah; and what betided you<sup>g</sup> of a *sayyeaten*<sup>w</sup> (demeritorious-deed)<sup>w</sup> then (it <sup>w</sup> is) from your<sup>t</sup> self<sup>w</sup>; and We sent you<sup>g</sup> for the mankind a messenger; and sufficed by Allah *Sba'heedan* (Witnesser/ Testifier).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۚ وَمَا  
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَّفْسِكَ ۚ  
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ  
بِاللَّهِ شَٰهِدًا ﴿٨٠﴾

80. Whoever [he] obeys the Messenger so *qad* (already and affirmatively) [he] obeyed Allah; and whoever [he] diverted then not We sent you<sup>g</sup> over them a *ha'feedhan*<sup>162</sup> (multitudinous keeper-up).

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ  
وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِيفًا ﴿٨١﴾

81. And say they: <sup>z</sup> obedience; then if *baražo*<sup>163</sup> (they <sup>z</sup> noticeably-went forth) from *endeka* (your<sup>t</sup> vicinity/ quarters), *bayyata*<sup>164</sup> (nocturnally harbored an assault)<sup>165</sup> a *ta'efa'ton*<sup>w</sup> (band/ group/ faction/ party)<sup>w</sup> of them other than which <sup>x</sup> says [you<sup>s</sup>]/it<sup>w</sup> (the group)<sup>166</sup>; and Allah writes what *youbayyetona* (they <sup>z</sup> nocturnally harboring of assault); so let-shun a'n (regarding) them [you<sup>s</sup>] and let-trust [you<sup>s</sup>] on Allah; and sufficed by Allah a Custodian.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ  
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي  
تَقُولُ ۚ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ  
فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ  
وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨٢﴾

<sup>159</sup> The word “الأجل” means term-limit, see اللسان!

<sup>160</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>161</sup> The word “مُشِيدَةٍ” = “*mushayyadli*” is an adjective describing *well, loftily built and covered by calcite*! See اللسان!

<sup>162</sup> The word “حَفِيفًا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>163</sup> The word “بَرَزُوا” means they noticeably went forth, not just they went forth!

<sup>164</sup> The word “بَيَّتَ” = harbored by night, i.e. slept over it, implying scheming to alter it! See الطبري!

<sup>165</sup> Harbored means: entertained or nourished a specified thought or feeling!

<sup>166</sup> The hidden pronoun in “تَقُولُ” carries dual meaning: (1) what you said to them, or (2) what they said to you! That is they changed what you told them or they changed what they told you! See الدر المصون، لـ احمد الحلبي

82. Do then not they <sup>z</sup> ruminate The Qur'an <sup>x</sup> ; and had [it <sup>x</sup> ] been from <i>ende</i> ( <i>springing of</i> ) other than Allah surely they <sup>z</sup> ( <i>would have</i> ) found in it <sup>x</sup> difference multitudinous.	أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾
83. And if came (to) them a matter <sup>x</sup> of [the] security or [the] fear <sup>167</sup> they <sup>z</sup> broadcasted by it <sup>x</sup> ; and had <i>raddo</i> <sup>168</sup> ( <i>forthwith-retuned they<sup>z</sup> it<sup>x</sup></i> ) to the messenger and to the command-possessors of them surely knew it <sup>x</sup> who <sup>r</sup> they <sup>z</sup> deduce it <sup>x</sup> of them; and <i>lanla</i> ( <i>had it not been for</i> ) Allah's munificence on you <sup>z</sup> and His mercy <sup>w</sup> surely you <sup>z</sup> ( <i>would have</i> ) <i>ettaba'atom</i> ( <i>closely-followed you<sup>c</sup></i> ) the Satan save a few.	وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعِلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾
84. So let-mutually fight[you <sup>s</sup> ] in Allah's path; not ( <i>to be</i> ) charged [you <sup>s</sup> ] except your <sup>t</sup> self <sup>w</sup> ; and let-incite [you <sup>s</sup> ] the believers <i>asa</i> ( <i>craving a deed beyond one's means/ may</i> ) Allah to check <i>ba'asa</i> ( <i>warfare/ might</i> ) (of) whom <sup>r</sup> unbelieved they <sup>z</sup> ; and Allah ( <i>is</i> ) harder <i>Ba'asan</i> (= <i>ba'asa</i> ) and harder <i>tankeelan</i> ( <i>punishing-determent</i> ).	فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِ الَّذِينَ كَفَرُوا ۗ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾
85. Whoever [he] intercedes a <i>hasanatan</i> <sup>w</sup> ( <i>meritorious-deed</i> ) <sup>w</sup> intercession <sup>w</sup> for him is a lot <sup>169</sup> of it <sup>w</sup> ; and whoever [he] intercedes a <i>sayyeatan</i> <sup>w</sup> ( <i>demeritorious-deed</i> ) <sup>w</sup> intercession <sup>w</sup> for him is a <i>keflon</i> <sup>170</sup> ( <i>sufficient portion/ - similar</i> ) of it <sup>w</sup> ; and Allah [was] over everything <i>Muqetan</i> <sup>171</sup> ( <i>Omnipotent/ -Sustainer of time and place for all things</i> ).	مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۚ وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيَّتًا ﴿٨٥﴾
86. And if ( <i>had been</i> ) greeted you <sup>z</sup> by a greeting <sup>w</sup> then let-greet you <sup>z</sup> by <i>ahsa'na</i> <sup>172</sup> ( <i>excellenter</i> ) than it <sup>w</sup> or <i>ruddo</i> <sup>173</sup> ( <i>let-you<sup>z</sup> forthwith-return it<sup>w</sup></i> ); verily Allah [was] over every-thing <i>Haseeban</i> ( <i>meticulous Reckoner</i> ).	وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾
87. Allah; no an <i>elaha</i> ( <i>a deity</i> ) except Him; surely assuredly <sup>174</sup> gathers you <sup>z</sup> [He] to The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> no suspicion ( <i>is</i> ) in it <sup>x</sup> ; and who <sup>a</sup> ( <i>is</i> ) <i>assdaqo</i> ( <i>more truthful</i> ) than Allah a discourse.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ ۚ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾
88. So what ( <i>is</i> ) for you <sup>b</sup> in the hypocrites <i>fe'a'tay'ne</i> <sup>w</sup> ( <i>two: bands/ parties/ groups</i> ) <sup>w</sup> ; and Allah relapsed/inverted	۞ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكُسُهُمْ بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَنْ

<sup>167</sup> Some Arabic linguists said that: "القتل" = "الخوف" See اللسان و تاج العروس!

<sup>168</sup> The word "رُدُّوهُ" is rooted in "رَدَّ" meaning *forthwith-retuned*; example the greeting must be "*forthwith- retuned*," as in this *Ayah*: "And when (*had*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it<sup>w</sup>." (S 4: 86)!

<sup>169</sup> The Arabic word "نَصِيبٌ" = "*naseeb*" has several meanings, among them: (1) a lot as in luck; (2) a *portion or a share of something*. Thus, "نَصِيبٌ" is *different* from "كِفْلٌ" as noted in footnote 1021 next.

<sup>170</sup> The word "كِفْلٌ" = "*keflon*" has several meanings, among them; **sufficient**: (1) a portion, (2) like, equal, or similar (*to an already established sum of a certain quantity or quality*). Also see الراغب و اللسان

<sup>171</sup> The Arabic word "مُقِيَّتًا" = "*Muqetan*" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

<sup>172</sup> The word أحسن = *absane* = *excellenter*!

<sup>173</sup> The word "رُدُّوهُ" is rooted in "رَدَّ", see footnote 1018 above regarding "رَدَّ"!

<sup>174</sup> The "ل" in "لِيَجْمَعَنَّ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed here by "assuredly"*!

them by what they<sup>z</sup> earned; do you<sup>z</sup> want to divinely-guide whom<sup>p</sup> Allah misled; and whom<sup>p</sup> Allah misleads so never you<sup>g</sup> find for him a path.

تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يَضِلَّ اللَّهُ  
فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

89. Longed<sup>175</sup> they<sup>z</sup> if<sup>176</sup> you<sup>z</sup> (*were to*) unbelieve as they<sup>z</sup> unbelieved so you<sup>z</sup> be coequal; so let-not *tattaketho*<sup>177</sup> (*you<sup>z</sup> take and make*) of them *aw'leyaa*<sup>178</sup> (*guardians/allies*) until they<sup>z</sup> emigrate in Allah's path; then *en (if)* they<sup>z</sup> diverted then let-take them you<sup>z</sup> and let-kill them you<sup>z</sup> whence you<sup>z</sup> found them; and let-not *tattaketho*<sup>179</sup> (*you<sup>z</sup> take and make*) of them *waleyyan*<sup>180</sup> (*guardian/ally*) and neither *nasseeran* (*iterative succorer*).

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا  
فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ  
أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ  
فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ  
وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا  
وَلَا نَصِيرًا ﴿٨٩﴾

90. Except whom<sup>r</sup> they<sup>z</sup> join to a people between you<sup>z</sup> and [between] them a *meethaqon*<sup>181</sup> (*ratified-covenant*)<sup>x</sup> or they<sup>z</sup> came (*to*) you<sup>b</sup> strained<sup>w</sup> their chests<sup>x</sup> to mutually fight you<sup>b</sup> or mutually fight their people; and had Allah willed verily He (*would have*) empowered them over you<sup>b</sup>; then surely they<sup>z</sup> (*would have*) mutually fought you<sup>b</sup>; so *en (if)* they<sup>z</sup> withdrew-/isolated (*from*) you<sup>b</sup> so not fought<sup>182</sup> you<sup>b</sup> they<sup>z</sup> and they<sup>z</sup> cast to you<sup>b</sup> the *salama* (*submission/reconciliation/peace*) then not made Allah for you<sup>b</sup> on them a path.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءَكُمْ حَصْرَتٌ  
صُدُّوهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يُقْتَلُوا  
قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ  
فَلَقَتِلُوكُمْ فَإِنْ اعْتَرَلُوكُمْ فَلَمْ يُقْتَلُوكُمْ  
وَأَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ  
عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

91. Shall find you<sup>z</sup> others they<sup>z</sup> want to have security (*towards*) you<sup>z</sup> and to have they<sup>z</sup> security (*towards*) their people; everywhen<sup>183</sup> (*had been*) *ruddo* (*forthwith-returned* they<sup>z</sup>) to the *fetna'te*<sup>w</sup> (*warring/tumult/unbelief*)<sup>w</sup> they<sup>z</sup> (*had been*) relapsed/inverted in it<sup>w</sup>; so *en (if)* not they<sup>z</sup> withdrew-/isolated (*from*) you<sup>b</sup> and they<sup>z</sup> cast/offered you<sup>z</sup> not the *salama* (*submission-reconciliation/peace*) and they<sup>z</sup> checked not their hands<sup>w184</sup> then let-take them you<sup>z</sup> and let-kill them you<sup>z</sup> whence you<sup>z</sup> grabbed<sup>185</sup>

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ  
يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رَدُّوا  
إِلَىٰ الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ  
يَعْتَرِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا  
أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ  
ثَقَفْتُمُوهُمْ وَأُولَٰئِكَ جَعَلْنَا لَكُمْ

<sup>175</sup> The word “وَدُّوا,” translated as “longed they” means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

<sup>176</sup> See the *Lexicon* attached to this Translation regarding “إِلَوْ”

<sup>177</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ,” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is *always* taking and presuming something about what was taken! Thus, it is *not* just the mere *taking*!

<sup>178</sup> The word “أَوْلِيَاءَ” could also mean in certain constructs: friends, protectors, allies!

<sup>179</sup> Ibid!

<sup>180</sup> The word “أَوْلِيَاءَ” could mean: friend, protector, or guardian/ally!

<sup>181</sup> The word “مِيثَاقٌ”=“assured covenant” and “عَهْدٌ”=covenant. See the *Lexicon* attached to this Translation!

<sup>182</sup> See the *Lexicon* attached to this Translation regarding the effect of the particle “لَمْ” which *changes* the *present* tense to a *past* tense!

<sup>183</sup> The particle “مَا” has many meanings, among them “time,” *كل ما أمطرت برد الجو*.

<sup>184</sup> The particle “لَمْ” applies to: *isolated, offered, and checked* respectively! See *إعراب القرآن، لمحمود صافي*

<sup>185</sup> The word “ثَقَفْتُمُوهُمْ” rooted in “ثَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “إِدْرَكَهُ بِبَصَرِهِ لِحَدَّةٍ فِي النَّظَرِ” “ظَفَرَ بِهِ” “صَادَفَ” respectively! See *اللسان والبصائر* and “إِلْسَانُ” I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting”!



them; and *ulaekum*<sup>186</sup> (collective-those there/those), We made for you<sup>b</sup> over them an authority manifest.

92. And not [was] for a believer to kill a believer except mistakenly<sup>187</sup>; and whoever kills [he] a believer mistakenly then freeing a neck<sup>w188</sup> *mu'amenah*<sup>w</sup> (he who attained age of doing the prescribed: Prayer and fasting)<sup>w</sup> and a *de'yaton*<sup>w</sup> (compensatory-blood-money)<sup>w</sup> handed-over<sup>w</sup> to his family<sup>w</sup> except if that *yassaddago* (recipients remit as charity); then *en* (if) [was] [he] of a people foe<sup>189</sup> for you<sup>b</sup> while he is a believer then freeing a neck<sup>w</sup> *mu'amenah*<sup>ten</sup>; <sup>190</sup> and so *en* [was] [he] of a people between you<sup>b</sup> and [between] them a *meethaqon*<sup>x191</sup> (ratified-covenant)<sup>x</sup> then *de'yahon* handed over<sup>w</sup> to his family<sup>w</sup> (victim's) and freeing a neck<sup>w</sup> *mu'amenah*<sup>ten</sup>; then whoever [he] found not (thewhere withal) then fasting two consecutive months a relentment<sup>w</sup> from Allah and Allah [was] Omniscient *Hakeeman*<sup>192</sup> (infinite *bekmah*<sup>193</sup> Possessor).

93. And whoever [he] kills a believer intentionally then his requital (is) Hell<sup>w</sup> immortal [he] (is) in it<sup>w</sup>; and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

94. O you, who<sup>r</sup> they<sup>z</sup> believed if struck/peregrinated you<sup>c</sup> in Allah's path then let-verify you<sup>z</sup> and let-not say you<sup>z</sup> for whom<sup>p</sup> [he] cast/offered [to] you<sup>b</sup> the peace: not you<sup>g</sup> (are) a believer *tabtaghona*<sup>194</sup> (earnestly-quest you<sup>z</sup>) the life<sup>w</sup> (of) the world's<sup>w</sup> transients; hence<sup>195</sup> *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (afar-that-it)<sup>x</sup> you<sup>c</sup> were of before; then *manna*<sup>196</sup> ([He] graced His boon<sup>w</sup>) Allah on you<sup>b</sup>; so let-verify you<sup>z</sup>; verily Allah [was] by what you<sup>z</sup> work (is) Proficient.

95. Not level/even the sitters of the believers other than the *dhara're* (plight/affliction) possessors and the *Mojahedoona* (the earnest fighters) in Allah's path by

عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ ۖ إِلَّا أَنْ يَصَدَّقُوا ۖ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا ۖ وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيِّبُوا وَلَا تَقُولُوا لِمَنْ ءَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا ۖ تَتَّبِعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَائِرٌ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنْتُمْ مِّن قَبْلُ فَمَرْبُ اللَّهِ عَلَيْكُمْ فَتَيِّبُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ

<sup>186</sup> The word "*ulaekum*" = "أُولَئِكَ" is a noun of indication for the plural masculine or feminine meaning all those there!

<sup>187</sup> That is to say: circumstantially or accidentally.

<sup>188</sup> The expression "freeing a neck" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed. The word "neck" is a feminine gender, hence "neck" and so its referent "*mu'amenah*" is not a "she-believer" per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars!

<sup>189</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural and (3) "multitudinous foe," see الهادي واللسان!

<sup>190</sup> Regarding the word "*mu'amenah*" see to the explanation of footnote 1037 above!

<sup>191</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation!

<sup>192</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

<sup>193</sup> See the Lexicon attached to this Translation for "*bekmah*"

<sup>194</sup> The word "ابتغى" = "طلب حثيثا" meaning: earnestly quested!

<sup>195</sup> The "ف" in "فعنده" is "تعليلية" i.e. indicative of "cause or reason!" See أعراب القرآن، لمحمود صافي!

<sup>196</sup> The word "من" in "يمن" means "إنعمة ينعمها" That a "boon He graces it!"

<p>their possessions and their selves<sup>w</sup> preferred Allah the <i>Mojahedeena</i> by their possessions and their selves<sup>w</sup> over the sitters a rank<sup>w</sup>; and each Allah promised the Paradise<sup>w</sup>; and Allah preferred the <i>Mojahedeena</i> over the sitters a great remuneration.</p>	<p>اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿١٠٦﴾</p>
<p>96. Ranks<sup>w</sup> from Him and a forgiveness<sup>w</sup> and a mercy;<sup>w</sup> and Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Rabeeman</i> (iterative mercy Giver).</p>	<p>دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٧﴾</p>
<p>97. Verily whom<sup>r</sup> <i>tawaffahum</i><sup>197</sup> (receive them while dying) the angels<sup>198</sup> (while they are) <i>dha'leme</i><sup>199</sup> (he-they injustice-doers) (to) their selves<sup>w</sup> said they<sup>z</sup>: in what were you<sup>z</sup>; said they<sup>z</sup>: we were <i>mustadb'afeena</i><sup>200</sup> (deemed weaklings) in the land;<sup>w</sup> said they<sup>z</sup> (the angels): has (it<sup>w</sup>) not been Allah's Earth<sup>w</sup> vast so you<sup>z</sup> emigrate in it<sup>w</sup>; so those, their abode/lodging (is) Hell<sup>w</sup> and fouled-she<sup>y</sup> a destiny.</p>	<p>إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٠٨﴾</p>
<p>98. Except the <i>mustadb'afeena</i><sup>201</sup> (deemed weaklings) of the men and [the] women and the children, (that) they<sup>z</sup> cannot (do) a scheme and nor <i>yahtadoona</i> (they who find and accept the divine-guidance) a path.</p>	<p>إِلَّا الْمُسْتَضْعَفِينَ مِنْ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٠٩﴾</p>
<p>99. So those <i>asa</i><sup>202</sup> (craving a deed beyond one's means/ may) Allah that [He] pardons <i>a'n</i><sup>203</sup> (regarding) them; and Allah [was] <i>Affowan</i> (iterative Pardoner) <i>Ghafooran</i> (iterative Forgiver).</p>	<p>فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۖ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿١١٠﴾</p>

<sup>197</sup> This is yet another of the Arabic *tongue* expression: “تتوفاهم الملائكة” “receive or have received their souls the angels,” a sort of euphemism for those people who are dying but not yet dead!

<sup>198</sup> Here again “the angels,” in the plural, may mean, and Allah knows best, the angel of death.

<sup>199</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged!”

<sup>200</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>201</sup> Ibid!

<sup>202</sup> The word “asa” has many *implicative* meanings, see the *Lexicon* attached to this Translation!

<sup>203</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن!”

100. And whoever [he] emigrates in Allah's path [he] finds in the land <sup>w</sup>/Earth <sup>w</sup> *moraghaman*<sup>204</sup> (route/-escape) many and an expanse <sup>w</sup> and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (already and affirmatively) fell his remuneration on Allah; and Allah [was] *Ghafooran* (iterative-Forgiven) *Rabeeman* (iterative mercy Giver).

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ تُخْرِجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْوُتُّ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

101. And if struck/peretrinated you<sup>c</sup> in the Earth <sup>w</sup> then not on you<sup>b</sup> a *jonahon*<sup>205</sup> (sin) that you<sup>z</sup> shorten [of] the Prayer<sup>w</sup> *en*(if) you<sup>c</sup> feared/knew<sup>206</sup> that (might) *yaf'tenakum* (engages you<sup>f</sup> in sinful/immoral/unpraised deed/say you<sup>b</sup> who<sup>r</sup> unbelieved they<sup>z</sup>; verily the unbelievers they<sup>z</sup> [were] for you<sup>b</sup> a foe<sup>207</sup> manifest.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنْ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

102. And if<sup>208</sup> you<sup>g</sup> [was]/were in them then *aqamta*<sup>209</sup> (upheld/stood you<sup>h</sup>) for them the Prayer<sup>w</sup> then let up a *ta'efa'ton*<sup>w</sup> (band/-group/part)<sup>w</sup> of them with you<sup>g</sup> and let take they<sup>z</sup> their weapons; then if they<sup>z</sup> kowtowed then let be they<sup>z</sup> from your<sup>n</sup> beyond/back; and let come another *ta'efa'ton*<sup>w</sup> not prayed they<sup>z</sup> then let-pray they<sup>z</sup> with you<sup>g</sup> and let-take they<sup>z</sup> their precaution and their weapons; longed<sup>210</sup> who<sup>r</sup> unbelieved they<sup>z</sup> if<sup>211</sup> you<sup>z</sup> neglect *a'n* (regarding) your<sup>n</sup> weapons and *amate'ate*<sup>212</sup> (baggages/-furnishings/chattel-/things of utility for) you<sup>b</sup> so they<sup>z</sup> tilt on you<sup>b</sup> one<sup>w</sup> tilt<sup>w</sup>; and no *jonaha* (sin) (is) on you<sup>b</sup> *en*(if) [was] by you<sup>b</sup> an annoyance of rain or you<sup>c</sup> were ill to lay aside your<sup>n</sup> weapons; and let-take you<sup>z</sup> your<sup>n</sup> precaution; verily Allah prepared for the unbelievers a humiliating torment.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةً مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ زُرَّابِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

103. Then if finished you<sup>z</sup> the Prayer<sup>w</sup> then let-remember you<sup>z</sup> Allah (manneristically)<sup>213</sup> standing, sitting and

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ

<sup>204</sup> The word *moraghaman* = “مراغما” means a route, an escape, a course, or a way; thus, who intends to emigrate for the cause of Allah will find a “route” or an “escape,” or a “way” and also will find some “expanse” once away from his/her current situation where he/she cannot practice his/her religion freely!

<sup>205</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جَنَاحٌ” = no sin!

<sup>206</sup> Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>207</sup> The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادي* and *اللسان*!

<sup>208</sup> The particle “إِذَا” is a future adverbial conditional article hence it is “if” not “when!” also, [was] versus were!

<sup>209</sup> The superscript <sup>h</sup> for the ت in “أَقَمْتَ” = “upheld/stood up”!

<sup>210</sup> The word “وَدَّ” translated as “longed” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

<sup>211</sup> See the *Lexicon* attached to this Translation regarding “لَوْ”

<sup>212</sup> The word “أَمْتَعَةٌ” = “amate'a” means: *baggages, furnishings, chattel, things for utility*! See the *Lexicon* attached to this Translation for elaboration!

<sup>213</sup> Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English!





assault they<sup>z</sup>) what not [He] delights of the say; and Allah[was] by what they<sup>z</sup> work Surrounders.

109. Ha you<sup>f</sup> these disputed you<sup>c</sup> a'n (regarding) them in the life<sup>w</sup> (of) the world<sup>w</sup> so who<sup>a</sup> (shall) dispute Allah a'n them The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; or who<sup>a</sup> (shall) be over them a custodian.

110. And whoever [he] works an ill or [he] wrongs<sup>226</sup> (to) himself afterwards *yastaghfer*<sup>227</sup> ([he] seeks forgiveness) (from) Allah [he] finds Allah *Ghafooran* (iterative Forgiven) *Raheeman* (iterative mercy Giver).

111. And whoever [he] earns a sin<sup>x</sup> so verily only [he] earns it<sup>x</sup> on himself<sup>w</sup>; and Allah [was] Omniscient *Hakeeman*<sup>228</sup> (infinite *bekmah*<sup>229</sup> Possessor).

112. And whoever [he] earns an offense<sup>w</sup>/inequity<sup>w</sup><sup>230</sup> or a sin<sup>x</sup> afterwards [he] throws it<sup>x</sup> by an innocent<sup>x231</sup> verily *qad* (already and affirmatively) [he] encumbered a calumny and a sin manifester.

113. And *lawla* (had it not been for) Allah's munificence<sup>x</sup> on you<sup>b</sup> and His mercy<sup>w</sup> surely (would have) purposed<sup>w</sup> a *ta'efa'ton*<sup>w</sup> (band/group/faction/party)<sup>w</sup> of them to mislead you<sup>g</sup>; and not they<sup>z</sup> mislead except their selves<sup>w</sup> and not harm they<sup>z</sup>\* you<sup>g</sup> of a thing; and Allah descended on you<sup>g</sup> The Book and the *hekмата*<sup>w232</sup> (wisdom)<sup>w</sup> and [He] taught you<sup>g</sup> what knew not you<sup>g</sup> and [was] Allah's munificence<sup>x</sup> on you<sup>g</sup> great.

114. No *khayra* (goodness/worthiness/worship) in much of their *najwa* (secret-talk) except who<sup>p</sup> [he] commanded by a charity<sup>w</sup> or a *ma'aarofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) or a reconciliation among the mankind; and whoever [he] does *tha'leka* (afar-that-it)<sup>x</sup> *ebtegha'a* (earnest-quest) (of) Allah's gratification then will *nua'teybe* ([We] accord/allot him) a great remuneration.

115. And whoever [he] mutually contends the messenger from after what manifested for him the divine-

يَبْتَغُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ  
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٩﴾

هَاتُتْهُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ  
الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ  
الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١١٠﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ  
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١١﴾

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ  
عَلَىٰ نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١٢﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَزِمْ  
بِهِ بَرِيئًا فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا  
مُبِينًا ﴿١١٣﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ  
لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضْلُوكَ  
وَمَا يُضْلُونَ إِلَّا أَنْفُسَهُمْ وَمَا  
يُضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ  
الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ  
تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ  
عَظِيمًا ﴿١١٤﴾

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا  
مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ  
بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نؤْتِيهِ  
أَجْرًا عَظِيمًا ﴿١١٥﴾

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ

<sup>224</sup> The word “يَبْتَغُونَ” = harbored by night, i.e. slept over it, implying scheming to alter it! See الطبري!

<sup>225</sup> Harbored means: entertained or nourished a specified thought or feeling!

<sup>226</sup> The say: “يَظْلِمُ نَفْسَهُ” = “he does injustice to himself” = he wrongs to himself! The best I could find to say is: he wrongs to himself, but “to” is not part of the main text! So I enclosed it in a parenthesis!

<sup>227</sup> See footnote 1080 above regarding *يستغفر*!

<sup>228</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”!

<sup>229</sup> See the *Lexicon* attached to this Translation for “*hekma*”!

<sup>230</sup> There is “خَطْءٌ” and “خَطِيئَةٌ” both are “offenses” committed intentionally and therefore are sins! But “خَطْءٌ” is masculine and singular and “خَطِيئَةٌ” is feminine and singular!

<sup>231</sup> That is “he who is free of what he is accused of or being associated to him!”

\* يَضُرُّونَكَ = each individually vis-à-vis يَضُرُّوكَ = all, i.e. collectively!

<sup>232</sup> See the *Lexicon* attached to this Translation for *hekma*!

guidance and *yattabe'a* ([*he*] *closely-follows*) other than the believers' path [*We*] affiliate him what [*he*] affiliated and *nussley*<sup>233</sup> ([*We*] *broil*) him (*on/by*) Hell<sup>w</sup> and fouled-she<sup>y</sup> a destiny.

116. Verily Allah forgives not (*to be*) partnered (*deities*) by Him and [*He*] forgives what (*is*) lesser than *tha'leka* (*afar-that-it*)<sup>x</sup> for whom<sup>p</sup> [*He*] wills; and whoever [*he*] partners (*deities*) by Allah so *qad* (*already and affirmatively*) strayed [*he*] afar stray.

117. *En* (*not*) invoke they<sup>z</sup> of lesser than/without Him except females<sup>234</sup>; and *en* they<sup>z</sup> invoke except a Satan *ma'reedan* (*obdurate/rebellious*).

118. Cursed him Allah and said [*he*]: surely assuredly<sup>235</sup> [*I*] (*take*<sup>236</sup> and *make*) from Your<sup>t</sup> *eba'de* (*worshippers/-submitters/slaves*) a lot *mafrodhan* (*ordainment made/-made obligatory*).

119. And surely [*I*] assuredly (*shall*) mislead them; and surely [*I*] assuredly *umanneyohum*<sup>237</sup> (*shall arouse their unattainable desires of them*) and surely [*I*] (*shall*) assuredly command them so surely (*shall*) assuredly slit they<sup>z</sup> the ears of the *an'aa'me*<sup>w238</sup> (*cattle/sheep/goats-/and camels*)<sup>w</sup>; and surely [*I*] (*shall*) assuredly command them so surely they<sup>z</sup> (*shall*) assuredly change Allah's creation; and whoever *yattakhethe*<sup>239</sup> (*he takes and makes*) the Satan *wa'leyan*<sup>240</sup> (*guardian/ally*) of without/lesser-than Allah so *qad* (*already and affirmatively*) lost [*he*] a manifest *kbusra'nan*<sup>241</sup> (*perdition/waste/misguidance*).

120. Promises them [*he*] and *youmanneyhum* (*he assuredly arouses the unattainable desires of them*); and not promises them the Satan except beguilement.

121. Those their abode/lodging (*is*) Hell<sup>w</sup> and they<sup>z</sup> find not *a'n* (*off/regarding*) it<sup>w</sup> a *ma'heessa* (*an escaping-place*).

122. And who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> [*We*] shall admit them (*in*) paradise<sup>w</sup> /gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers immortals

لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ تُولَّهِ مَا تَوَلَّى وَتُصْلِهِ  
جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ  
مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ  
يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٧﴾

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْنَا  
وَأَنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٨﴾

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ  
نَصِيًّا مَفْرُوضًا ﴿١١٩﴾

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَأَمْرَنَّهُمْ  
فَلْيَبْتَئِكُنَّ آذَانَ الْإِنْعَامِ  
وَلَأَمْرَنَّهُمْ فَلْيَغْيِرْنَ خَلْقَ اللَّهِ وَمَنْ  
يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ  
اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١٢٠﴾

يَعْدُهُمْ وَيُمَنِّيَنَّهُمْ وَمَا يَعْدُهُمُ  
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢١﴾  
أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَخْرُجُونَ  
عَنْهَا مَحِيصًا ﴿١٢٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا

<sup>233</sup> The word "نُصْلِيهِ" transliterated "nusley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

<sup>234</sup> Many of the pagan Arabs' idols were females.

<sup>235</sup> The "ل" in "لَأَتَّخِذَنَّ" in *Ayah* 116, and also "لَأُمَنِّيَنَّهُمْ", "لَأَمْرَنَّهُمْ", "لَيَبْتَئِكُنَّ" in the next *Ayah* 119, all are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly"!

<sup>236</sup> The word "إِتَّخَذَ" from "إِتَّخَاذَ" which is "إِفْتَعَالُ" for "الآتخاذ", as stated in *لسان العرب*; therefore "إِتَّخَذَ" is always *taking and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

<sup>237</sup> The word "التمني" for a thing means *desiring* that thing for *which there is no hope of it happening*!

<sup>238</sup> The word "the an'am" = "الأنعام" or "neam" "نعم" means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = *cattle, sheep, goats, and camels*!

<sup>239</sup> The word "إِتَّخَذَ" from "إِتَّخَاذَ" which is "إِفْتَعَالُ" for "الآتخاذ", as stated in *لسان العرب*; therefore, "إِتَّخَذَ" is *always taking and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>240</sup> The word "ولي" could also mean: a friend, or a protector!

<sup>241</sup> The word "الخسران", linguistically in The Qur'an has *various* senses, such as "waste" or as in here it means *misguidance/perdition*! See the *Lexicon* attached to this *Translation* for details! Also see البصائر!



they<sup>z</sup>(are)in it<sup>w</sup> forever; Allah's promise (is) (absolute)-right<sup>242</sup>; and who<sup>a</sup> (is) *assdaqo* (more faithful/ truer) than Allah's *qeelan*<sup>243</sup> (responsive/ -assertive say).

123. Neither by your<sup>n</sup> longings and nor the book's folks longings; whoever [he] works ill<sup>x</sup> (is) requited [he] by it<sup>x</sup>; and [he] finds not for him of lesser than Allah a *wa'leyan* (guardian/ ally) and nor a *na'seeran* (multitudinous-succorer).

124. And whoever [he] works the righteous-works<sup>w</sup> of a male or a female while he (is) a believer so those they<sup>z</sup> enter the Paradise<sup>w</sup> and not *yodh'lamoona*<sup>244</sup> (to be wronged they<sup>z</sup>) a *na'qeera*<sup>245</sup> (tiny dot on the head cap of the date-stone).

125. And who<sup>a</sup> (is) *ahsa'no*<sup>246</sup> (perfecter and beautifuler) religiously than whom<sup>p</sup> [he] consigned his face<sup>247</sup> for Allah while he (is) a benefactor and *ettaba'a* ([he] closely-followed) *Ebraheema's* (Abraham)'s sect<sup>w</sup>/ faith,<sup>w</sup> *haneefan*<sup>248</sup> (soundly inclined he); and *ittakhatha*<sup>249</sup> (took and made) Allah *Ebraheem kbaleylan*<sup>250</sup> (ultimate-faithful friend).

126. And for Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; and Allah [was] by everything Surrounders.

127. And *yestaftonaka* (they<sup>z</sup> seek situationally apt and wise opinion of you<sup>s</sup>) in the women; let-say [you<sup>s</sup>]: Allah *yousteykum* ([He] issues situationally apt and wise opinion to you<sup>b</sup>) in them<sup>y</sup> and what (is being) recited on you<sup>b</sup> in The Book in the women-orphan whom<sup>v</sup> not *toa'tonabunna* (you<sup>z</sup> accord/ give them<sup>y</sup>) what (was) written (decreed) for them<sup>y</sup> and you<sup>z</sup> wish to marry them<sup>y</sup> and the *mustadh'afeena*<sup>251</sup> (deemed weaklings) of the children

الْأَتَهَرُ خَلْدَيْنِ فِيهَا أَبَدًا وَعَدَ اللَّهُ

حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ

الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا

نَصِيرًا

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ

ذَكَرٍ أَوْ نَسِيٍّ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ

يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ

لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ

حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ

يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ

فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا

تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ

تَنْكِحُوهُنَّ وَالْمُسْتَضَعْفِينَ مِنَ

<sup>242</sup> The Arabic text says: "حقًا," not "حق," i.e. the word "حقًا" = absolute objective noun, used for *strengthening* indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي!

<sup>243</sup> The word "قِيلًا" is the *pronounced say* and also it is the *assertive response* to a pronounced say! In this case, it means and Allah knows best, Allah's say is *emphatically and assuredly truer* than any other!

<sup>244</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>245</sup> The word "nageera" = "تَقِيرًا" means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

<sup>246</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>247</sup> The Qur'anic diction "consigned his face" is an Arabic *tongue* expression meaning *determinedly moved towards* (in this case) Allah and he *submissively gave up himself* for Allah's care and His cause's endeavor; "his face" means "his entity!"

<sup>248</sup> The word "حنيفًا" = "ميلًا" is an *adverbial* construct, hence "leanly!" See إعراب القرآن، لمحمود صافي! The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on multiple idols' worships!

<sup>249</sup> The word "اتَّخَذَ" from "الِاتِّخَاذَ", see footnote 1087 above!

<sup>250</sup> The word "خَلَّةٌ" is "ultimate-faithful-friendship," i.e. friendship without any "خلل" = *defect*! English as well as Arabic-English dictionaries almost all do not have an entry for "خَلَّةٌ" They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect! Clearly *intimate*, although gives the sense of "closeness and sincerity" it also carries with it the *unacceptable* open expression of "sexual relation," hence making such entry as *useless and invalid* in terms of "خَلَّةٌ" as stated in The Qur'an. That is why I chose to express "خَلَّةٌ" as "ultimate-faithful-friendship!"

<sup>251</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

and to up/sustain you<sup>z</sup> for the orphans by the *qestte*<sup>252</sup> (removal of injustice and rendering absolute-justice) and what you<sup>z</sup> do of a *kbayren*<sup>x</sup> (lawful: goodness-/worthiness/provision/worship) so verily Allah [was] by it<sup>x</sup> Omniscient.

128. And *en (if)* a woman [feared/knew]-she<sup>y253</sup> of her *ba'a'le* (husband/lord/owner) a *nosbozan* (disdainfully upraise in recalcitrance) or a shunning then no *jonaba*<sup>254</sup> (*sin*) (*is*) on them both to both reconcile between them both arrant reconciliation<sup>x255</sup> and the reconciliation<sup>x</sup> (*is*) *kbayron* (superior/worthier); and *uhdherat* (had been presented she<sup>y</sup> predeterminedly vis-à-vis time and place) the selves<sup>w</sup> (of) the *shubha*<sup>256</sup> (stingers, stinters towards doing what is dutiful); and if *tobseno* (you<sup>z</sup> render: meritorious deeds/says) and *tattaqo* (you<sup>z</sup> reverentially guard not to displease Allah) then verily Allah [was] by what you<sup>z</sup> work Proficient.

129. And never can you<sup>z</sup> to *ta'adelo* (you<sup>z</sup> equalize/ be-just) among the women albeit hankered you<sup>c</sup>; so let-not incline you<sup>z</sup> all the inclination<sup>257</sup>; so you<sup>z</sup> leave her as the overhang<sup>w</sup>/suspense<sup>w258</sup>; and *en (if)* you<sup>z</sup> reconcile and *tattaqo* (you<sup>z</sup> reverentially guard not to displease Allah) then verily Allah [was] *Ghafooran* (iterative-Forgiver) *Rabeeman* (iterative mercy Giver).

130 And *en (if)* both separate enriches<sup>259</sup> Allah each of His plenitude and [was] Allah *Wa'sean*<sup>260</sup> (Furnisher of provision and mercy), *Hakeeman*<sup>261</sup> (infinite *bekmah*<sup>262</sup> Possessor).

131. And for Allah what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup> and *laqad* (verily, already and

الْوَلَدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٨﴾

وَأِنْ أَرْأَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۚ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوا كَالْمُطَلَقَةِ ۚ وَإِنْ تَصْلَحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٣٠﴾

وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣١﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

<sup>252</sup> See the *Lexicon* attached to this Translation for the distinction between “*al-qest*”=“القسط” and the justice=“العدل.”

<sup>253</sup> Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>254</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

<sup>255</sup> The word “صلحا” is إِمْفَعُول مطلق! Thus, it must be qualified to so indicate that, so arrant is affixed!

<sup>256</sup> The word “shubha”=“الشح” versus “البخل” the two words are too different! “الشح” means deficiency in obliging towards what is expected or presumed duty or responsibility, where as “البخل” is greed in giving wealth! So, “asshubha” is (stinting towards doing what is dutiful)! In a discussion of attempted reconciliation between the disputants: husband and wife, each appears to be insisting on their individual rights, normally, she for his desertion and he for her recalcitrance. So both have their “shubha entities” manifested! However, the best path is as shown by the rest of this great Ayah, exemplified by the kindness and *ettaqwa* (love and fear of Allah). In other words, if each will try to overcome their individual “covetous enmity” and try to be kind to the other and have *taqwa*, of Allah, of course Allah is “All Proficient” of that, and He will reward each plentifully, as reconciliation is good, as so clearly stated in this great and instructive Ayah.

<sup>257</sup> The Qur’anic diction “not all the inclination” is an Arabic tongue say, meaning: beyond bounds!

<sup>258</sup> The Qur’anic diction “overhang<sup>w</sup>/suspense<sup>w</sup>” is an Arabic tongue saying meaning: in an undecided status!

<sup>259</sup> That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

<sup>260</sup> The word “wa’sean” is singular, masculine, subjective noun with multiple meanings: (1) Surrounding of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was’ean” also with a capital “W,” to make “The Was’ean” then it becomes one of Allah’s most beautiful names, meaning Furnisher of provision and mercy to everything!

<sup>261</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>262</sup> See the *Lexicon* attached to this Translation for “bekmah”

*affirmatively*) enjoined We whom<sup>r</sup> *oto* (*the<sup>z</sup> had been accorded/given*) the book of before you<sup>b</sup> and *eyyakum*<sup>263</sup> (*indeed including you<sup>b</sup>*) that *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah; and *en* (*if*) you<sup>z</sup> *unbelieve* so verily for Allah what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup>; and [was] Allah Rich *Ha'meedan*<sup>264</sup> (*multitudinous praised, iterative praiser*).

132. And for Allah what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup> and sufficed by Allah Custodian.

133. *En* (*if*) [He] wills [He] annuls/undoes you<sup>b</sup> O, you the mankind; and *ya'atey* ([He] *comes forth*) by others; and [was] Allah over *tha'leka* (*afar-that-it*)<sup>x</sup> Omnipotent<sup>265</sup>

134. Whoever [*he*] [was] [wanting] the world's<sup>w</sup> reward<sup>x</sup> so *enda* (*by munificence of / y Rule of*) Allah (*is*) the world's<sup>w</sup> reward and the Hereafter's<sup>w</sup>; and [was] Allah *Sameean* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

135. O you, who<sup>r</sup> they<sup>z</sup> believed let-be you<sup>z</sup> *qanwa-meena*<sup>266</sup> (*iterative protectors/sustainers you<sup>z</sup>*) by the *qesste*<sup>267</sup> (*removal of injustice and rendering absolute-justice*) witnesses-/testifiers for Allah and albeit over your<sup>n</sup> selves<sup>w</sup> or both the begetters (*parents*) or the nearest-kin; *en* (*if*) be [*he*] a rich or an indigent<sup>268</sup> then Allah (*is*) *worthier* by them both<sup>269</sup>; so let-not *tatta'be'o* (*closely-follow you<sup>z</sup>*) the *hawa* (*tendentious liking*) that you<sup>z</sup> *swerve* and *en* you<sup>z</sup> *twist*<sup>270</sup> or you<sup>z</sup> *shun* so verily Allah [was] by what you<sup>z</sup> work Proficient.

136. O you, who<sup>r</sup> they<sup>z</sup> believed let-believe<sup>271</sup> you<sup>z</sup> by Allah and His messenger and The Book<sup>x</sup> which<sup>x</sup> *naazzala* (*repetitively descended*) [He] on His messenger;

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

وَكَفَى بِاللَّهِ وَكِيلًا ۚ إِنَّ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا

مَنْ كَانَ يَرْيِدُ نَوَابَ الدُّنْيَا فَعِندَ اللَّهِ نَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْنَا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ

<sup>263</sup> The word “إِيَّاي” = “أداة تأكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

<sup>264</sup> The word “حميد” linguistically means: “He is much praised” or “He praises muchly,” thus He is *automatically* a *praiser* = “إحامد”

<sup>265</sup> See the *Lexicon* attached to this *Translation* for the *distinctive difference* for: “this,” “that,” and “far-that!”

<sup>266</sup> The word “قوامين” is plural for “قوام,” meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or *visa versa*!

<sup>267</sup> See the *Lexicon* attached to this *Translation* for the distinction between: “القسط” and “العدل”.

<sup>268</sup> The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction!

<sup>269</sup> In other words the “شهادة” the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for* rich or poor, Allah *a fortiori* will take care of *both* if and when the “شهادة” is rendered *truthfully*. That is *truth serves every one's best interest*.

<sup>270</sup> That is you *twist your tongue* in an effort to *mislead* your testimony, “شهادة” in *favor* or *against*!

<sup>271</sup> This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed books, and His *messengers*, and His *angels*, and the *Day of The Judgment*. In other words, this would apply to the people of the book as well as the Muslims.



and the book<sup>x</sup> which<sup>x</sup> [He] descended of before; and whoever [be] unbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (already and affirmatively) [be] strayed afar stray.

وَالْكِتَابِ الَّذِي أُنْزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا

بَعِيدًا ﴿١٣٧﴾

137. Verily who<sup>r</sup> believed they<sup>z</sup> afterwards unbelieved they<sup>z</sup> afterwards they<sup>z</sup> believed afterwards they<sup>z</sup> unbelieved afterwards *izdado*<sup>272</sup> (they<sup>z</sup> further augmented) a disbelief not was Allah to forgive for them and nor [to] divinely-guide them a path.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٨﴾

138. *Bashsher*<sup>273</sup> (let-tellyou<sup>s</sup> pleasant tidings) the hypocrites indeed surely for them (*is*) a painful torment.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٩﴾

139. Who<sup>r</sup> *yattakbetbo*<sup>274</sup> (they<sup>z</sup> take and presume) the unbelievers *awa'leyaa*<sup>275</sup> (guardians/ allies) of without-/lesser than the believers do *yabtaghona*<sup>276</sup> (they<sup>z</sup> earnestly-quest) *enda* (by rule of/ or characteristic of) them the prestige<sup>277</sup>; so truly the prestige (*is*) for Allah together.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُلِيتُغُفُونَ عَنْهُمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٤٠﴾

140. And *qad* (already and affirmatively) *nazẓala* (repetitively descended) [He] on you<sup>b</sup> in 'The Book that if you<sup>c</sup> heard Allah's *Aya'te*<sup>w</sup> (statements) (being) unbelieved by it<sup>w</sup> and *youstab'ẓa'a* (being affirmably jested) by it<sup>w</sup> then let-not sit you<sup>z</sup> with them until they<sup>z</sup> wade<sup>278</sup> in a discourse<sup>x</sup> other than it<sup>x</sup>; verily you<sup>b</sup> (are) then like them; verily Allah (*is*) the hypocrites' Gatherer and the unbelievers' (too) in Hell<sup>w</sup> together.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤١﴾

141. Who<sup>r</sup> await they<sup>z</sup> by you<sup>b</sup> so *en(if)* [was] for you<sup>b</sup> an opening<sup>x279</sup> (overwhelming victory) from Allah said they<sup>z</sup>: have we not been with you<sup>z</sup>; and *en* [was] for the unbelievers a lot<sup>280</sup> they<sup>z</sup> said: had not we

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ

<sup>272</sup> The word “نزداد” implies greater intensity, and اللّٰتاج says it is “البلغ” So further is prefixed for this purpose!

<sup>273</sup> The word *bashsher* = “بشّر” has no English equivalent *per say*! So, we resort to transliteration and parenthetical explanation! It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients! As some times “grievous” tiding could be the case! Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them!

<sup>274</sup> The word “اتخذ” from “الابتخاذ” which is “افتعال” for “الاتخاذ,” as stated in *لسان العرب* therefore, “اتخذ” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

<sup>275</sup> The word “اولياء” could also mean, among them: protector, friend!

<sup>276</sup> The word “يغفون” is based on the word “ابتغى” = “طلب حثيثا” meaning: earnestly quested!

<sup>277</sup> The word “العزة” = “prestige” = lordliness in the sense of: possessing power and authority over others!

<sup>278</sup> The Arabic tongue expression: “خاض في الحديث” = “waded in the topic,” means plunged into discussing the topic without knowledge or plunged in it recklessly! So, those who rejected and derided Allah's Ayat were wading in the topic!

<sup>279</sup> The word “فتح” means “overwhelming victory, victory, besting and rule” see الراغب!

<sup>280</sup> Here a lot (“chance- success”) means it was the turn for the unbelievers to be victorious, as wars are, according to Arabic proverb: “الحرب سجال,” i.e. the war is alternating, successes and failures! In the case of the unbelievers’ “victory” The Qur'an refers to it as “نصيب” or chance-success! Therefore the spoils of success should be shared!

overwhelmed<sup>281</sup> over you<sup>z</sup> and we prevented you<sup>z</sup> from the believers; so Allah rules among you<sup>b</sup> The *Qeyamatey's*<sup>w</sup> (Judgment's) Day and never Allah makes for the unbelievers over the believers a path.

نَسْتَحْذُوْهُ عَلَيْكُمْ وَنَمْنَعُكُمْ مِنَ الْمُؤْمِنِيْنَ ۖ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللّٰهُ لِلْكَافِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ﴿٢٨١﴾

142. Verily the hypocrites mutually beguile Allah, while He (zi): beguiling<sup>282</sup>/beguiler (of) them, and if they<sup>z</sup> upped<sup>283</sup> to the Prayer<sup>w</sup> they<sup>z</sup> upped indolently, pretending (to) the mankind and they<sup>z</sup> remember Allah not save a little/a few.<sup>284</sup>

اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خٰدِعُهُمْ وَاِذَا قَامُوْا اِلَى الصَّلٰوةِ قَامُوْا كَسَالٰى يَرٰءَوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا ﴿٢٨٢﴾

143. (Being made) vacillators<sup>285</sup> (they are) between *tha'leka* (afar-that-it)<sup>x</sup> not to these and not to these; and whomever Allah misleads verily never [you<sup>s</sup>] find for him a path.

مُذَبْذَبِيْنَ بَيْنَ ذٰلِكَ لَا اِلٰى هَتْوٰلٍ وَلَا اِلٰى هَتْوٰلٍ ۚ وَمَنْ يُضِلِلِ اللّٰهُ فَلَنْ يَجِدَ لَهُ سَبِيْلًا ﴿٢٨٣﴾

144. O you who<sup>r</sup> they<sup>z</sup> believed let-not *tattakbetho*<sup>286</sup> (take and make you<sup>z</sup>) the unbelievers *aw'leyaa*<sup>287</sup> (guardians/allies) of without/lesser than the believers; do you<sup>z</sup> want to make for Allah on you<sup>b</sup> an authority manifest.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا الْكَافِرِيْنَ اَوْلِيَاۡءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ اَتُرِيْدُوْنَ اَنْ نَّجْعَلَ لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ﴿٢٨٤﴾

145. Verily the hypocrites (are) in *eddarke* (descending bottom) the lowest level of The Fire<sup>w</sup> and never [you<sup>s</sup>] find for them *nasseeran* (iterative succorer).

اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرِكِ الْاَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيْرًا ﴿٢٨٥﴾

146. Except whom<sup>r</sup> they<sup>z</sup> repented and they<sup>z</sup> mended and they<sup>z</sup> safeguarded by Allah and *akeblasso*<sup>288</sup> (they: were true/genuine/sincere) (towards) their religion for Allah so those (are) with the believers and will *yona'tey* (accord/allot) Allah the believers a great remuneration.

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنََهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ۖ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ﴿٢٨٦﴾

147. What Allah does by your<sup>n</sup> torment *en* (if) you<sup>c</sup> thanked and you<sup>c</sup> believed and Allah [was] thanker Omniscient.

مَا يَفْعَلُ اللّٰهُ بِعٰذِبِكُمْ اِنْ شَكَرْتُمْ وَّءَامَنْتُمْ ۚ وَكَانَ اللّٰهُ شٰكِرًا عَلِيْمًا ﴿٢٨٧﴾

<sup>281</sup> The word “استحوذ” means *gained complete prevalence* or *overwhelmed*! So, the *hypocrites* are addressing the *unbelievers* reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

<sup>282</sup> “He (zi): beguiling them /beguiler”= He is doing with them what the *overcomeer* does in such contest, as He has *foreknowledge* and they do not have! In this respect see very relevant and informative footnote 75 for (S2:9).

<sup>283</sup> There is a *distinction* between “قام” = “upped” = “got up or rose” (in the intransitive sense, and “stood” = “وقف”

<sup>284</sup> That is only a few of them or their remembrance is so small and little not worthy of much!

<sup>285</sup> The word “*muthabthabeen*” is *objective, masculine, plural noun* with no English equivalent *per se*! It means those that were unable to determine for themselves, they are *made to vacillate and swing from one side to the other*!

<sup>286</sup> The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ”, as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and *presuming something* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>287</sup> The word “اولياء” could also mean, among them: *protector, friend*!

<sup>288</sup> The word “اخلصوا” has no English corresponding word *per se*, as it means: they were *sincere, true or genuine*! Clearly all these adjectives do not have verbs! And “اخلصوا” requires a verb to denote the idea of these adjectives!

148. Not loves Allah the loudening/openness <sup>289</sup> by the ill of the say except whomever[he] (had been) wronged; and Allah[was] Sameean (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.	<p>لَا تُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿٥٨﴾</p>
149. En (if) you <sup>z</sup> disclose/flash a <i>khayran</i> <sup>x</sup> (desirables/-worship/ goodness) <sup>x</sup> or you <sup>z</sup> conceal it <sup>x</sup> or you <sup>z</sup> pardon a'n (regarding) an ill then verily Allah [was] <i>Afonwan</i> (multitudinous Pardoner) Omnipotent.	<p>إِنْ تَبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿٥٩﴾</p>
150. Verily who <sup>r</sup> they <sup>z</sup> unbelieve by Allah and His messengers and they <sup>z</sup> want to differentiate between Allah and His messengers and they <sup>z</sup> say we believe by some and we unbelieve by some and they <sup>z</sup> want to <i>yattakbetho</i> <sup>290</sup> (they <sup>z</sup> take and make) between <i>tha'leka</i> (afar-that-it) <sup>x</sup> a path.	<p>إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿٦٠﴾</p>
151. Those, they (are) the unbelievers (absolute)-right <sup>291</sup> ; and We prepared for the unbelievers a torment humiliative.	<p>أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٦١﴾</p>
152. And who <sup>r</sup> they <sup>z</sup> believed by Allah and His messengers and not differentiated they <sup>z</sup> between an <i>ahadaen</i> <sup>292</sup> (a lone/any-one) of them those will <i>youa'teyhum</i> (accord/give them [He]) their remunerations and Allah [was] <i>Ghafooran</i> (iterative-Forgiver) Raheeman (iterative mercy Giver).	<p>وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجُورُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٢﴾</p>
153. Ask you <sup>g</sup> the book's folks to <i>tonazzel</i> ([you <sup>s</sup> ] repetitively descend) on them a book from the Heaven <sup>w</sup> ; so <i>qad</i> (already and affirmatively) asked they <sup>z</sup> <i>Mosa</i> (Moses) bigger than <i>tha'leka</i> (that-afar-it/that); so said they <sup>z</sup> : let-[you <sup>s</sup> ] show us Allah openly/overtly; so took <sup>w</sup> them the thunderbolt <sup>w293</sup> by their injustice; afterwards <i>ittakbatho</i> <sup>294</sup> (they <sup>z</sup> took and presumed) the calf (a deity) from after what came <sup>w</sup> (to) them the evidences <sup>w</sup> ; then We pardoned a'n (regarding) <i>tha'leka</i> ; and We gave <i>Mosa</i> (Moses) an authority manifest.	<p>يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّيْقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿٦٣﴾</p>
154. And raised We above them the <i>Ttoora</i> (mount in Sinai) by their <i>meetha'qe</i> <sup>x</sup> (ratified-covenant) <sup>x295</sup> and said	<p>وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا</p>

<sup>289</sup> The word “الجهر” stands (1) for “openness”= public or unconcealed state, or (2) “loudness” (self-explanatory)! I pondered for some time as to which of these two word to be used? After considerable evaluation, finally I opted for “open” as more apt and its meaning, includes or implies loudness as well!

<sup>290</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ”, as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>291</sup> The Arabic text says: “حقاً,” not “حق,” i.e. the word “حقاً,”= absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

<sup>292</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>293</sup> That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead!

<sup>294</sup> The word “اتخذ” from “الإتخاذ”, see footnote 1136 above!

<sup>295</sup> The words: “ميثاق”=“ratified covenant” and “عهد”=covenant.



<p>We for them: let-enter you<sup>z</sup> the door (<i>in a manner</i>) kowtowing<sup>296</sup> and We said for them: let-not transgress you<sup>z</sup> in the Sabbath; and We took from them a <i>meethaqan</i><sup>x</sup> (<i>ratified-covenant</i>)<sup>x</sup> <i>gha'leedhan</i> (<i>tough-/solemnly-binding</i>).</p>	<p>لَهُمْ أَدْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾</p>
<p>155. So by indeed<sup>297</sup> their breaking (<i>of</i>) their <i>meethaqan</i><sup>x</sup> (<i>ratified-covenant</i>) and their unbelief by Allah's <i>Aya'te</i><sup>w</sup> (<i>messages/ miracles/ signs/ proofs</i>) and their killing (<i>of</i>) the prophets by other than right and their say our hearts<sup>x</sup> (<i>are</i>) <i>gholufon</i> (<i>shrouded/ wrapped</i>) rather Allah stamped<sup>298</sup> on it<sup>w</sup> by their unbelief; so they<sup>z</sup> believe not save a: little/ few.</p>	<p>فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِعَايَةِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا حَقَّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾</p>
<p>156. And by their unbelief and their say about <i>Mariama</i> (<i>Mary</i>) a great calumny.</p>	<p>وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ هَتِّنًا عَظِيمًا ﴿١٥٧﴾</p>
<p>157. And their say verily we killed the Messiah <i>Esa</i> (<i>Jesus</i>), <i>Mariama's</i> (<i>Mary's</i>) son, Allah's messenger; while not killed him they<sup>z</sup> and not crucified him they<sup>z</sup> [and] but (<i>had been</i>) feigned/ simulated for them; and verily who<sup>r</sup> they<sup>z</sup> differed in him surely (<i>are</i>) in a doubt of him not for them by him of a knowledge except <i>ette'ba'a</i> (<i>closely-following of</i>) the presumption; and not killed him they<sup>z</sup> <i>yaqueenan</i> (<i>with absolute certitude</i>).</p>	<p>وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلْبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾</p>
<p>158. Rather raised [him] Allah to Him; and Allah [was] Mighty <i>Hakeeman</i><sup>299</sup> (<i>infinite hekma</i><sup>300</sup> Possessor).</p>	<p>بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٩﴾</p>
<p>159. And <i>en</i> (<i>not</i>) of the book's folks except surely (<i>to</i>) assuredly<sup>301</sup> believe by him before his death; and The <i>Qeyamete</i>'s<sup>w</sup> (<i>Judgment's</i>) Day [<i>he</i>] is on them <i>sha'beedan</i> (<i>iterative witnesser/ testifier</i>).</p>	<p>وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٦٠﴾</p>
<p>160. So by an injustice of whom<sup>r</sup> <i>hado</i><sup>302</sup> (<i>they had adopted the Jewish "lan"/ customs/ repented</i>) We illegitimated on them goodies<sup>w303</sup> (<i>which had been</i>) legitimated<sup>w</sup> for them; and by their repelling a'n (<i>regarding</i>) Allah's path multitudinously.</p>	<p>فَبُظْلِمَ مِنَ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَبِيتٌ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦١﴾</p>

<sup>296</sup> The word "سُجَّدًا" is an *adverbial* form, see لمحمود صافي، إعراب القرآن، So the need for ("in a manner"), as a prefix, because as of yet there is *no* such word as "kowtowingly!"

<sup>297</sup> This "فبما" in "فبما" is "فبما التوكيدية" hence: *indeed*. See لـ احمد الحلبي

<sup>298</sup> The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

<sup>299</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "الحكيم"

<sup>300</sup> See the *Lexicon* attached to this *Translation* for "hekma!"

<sup>301</sup> The "ل" in "اليومين" is a *juratory*- "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"

<sup>302</sup> The word "hada" for the singular and "hado" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "lan" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "religion" *per se*, that is why they say: "lan," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

<sup>303</sup> The word "طبيات" = "goodies" = "goodies," = a *feminine gender* means any thing *delectable and legitimate*!

<p>161. And their taking the usury<sup>x</sup> while <i>qad</i> (already and affirmatively) (had been) forbidden they<sup>z</sup> a'n (regarding) it<sup>x</sup>; and their eating the mankind's possessions by the falsehood<sup>x</sup>; and We prepared for the unbelievers of them a painful torment.</p>	<p>وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكَلَهُمْ أَمْوَالُ النَّاسِ بِالْكَذِبِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾</p>
<p>162. But the <i>rasekhoona</i> (well-grounded) in the erudition/-knowledge of them and the believers they<sup>z</sup> believe by what (had been) descended to you<sup>g</sup> and what (had been) descended of before you<sup>g</sup>; and the <i>muqeemeena</i> (sustainers of the prescribed obligations of) the Prayer<sup>w</sup> and the <i>mu'atoona</i> (ones that accord/fulfill) the Zakata<sup>w304</sup> (prescribed percentage of personal possessions)<sup>w</sup> and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.</p>	<p>لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْقَائِمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾</p>
<p>163. Verily We revealed<sup>305</sup> to you<sup>g</sup> as We revealed to Noohen (Noah) and the prophets of after him; and We revealed to Ebraheema (Abraham) and Isma'ela (Ishmael) and Is'haqa (Jacob) and the Asbatt'e (Jewish tribes) and Esa (Jesus) and Ayyuba (Job), and Yunusa (Jonah) and Haroona (Aaron) and Solaimana (Solomon) and aa'tayna (We accorded/allotted) Dawooda (David) a Zabura (Book of wisdoms and no specific rules).</p>	<p>إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾</p>
<p>164. And messengers <i>qad</i> (already and affirmatively) narrated We (about) them on you<sup>g</sup> of before and messengers [We] narrated not (about) them on you<sup>g</sup>; and Allah spoke to Mosa (Moses) a takleeman<sup>306</sup> (a direct/-absolute speaking).</p>	<p>وَرَسُولًا قَدْ قَضَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ نَقْضُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾</p>
<p>165. Messengers <i>mubashshereena</i><sup>307</sup> (iterative tellers of pleasing tidings) and warners so that not (to) be for the mankind on Allah an argument<sup>w</sup> after the messengers; and Allah [was] Mighty Hakeeman<sup>308</sup> (infinite hekma<sup>309</sup> Possessor).</p>	<p>رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لَعَلَّ يُكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾</p>
<p>166. But Allah witnesses/ testifies by what [He] descended (The Qur'an<sup>x</sup>) to you<sup>g</sup>; [He] descended it<sup>x</sup> by His knowledge and the angels witness/ testify (too); and sufficed by Allah Sha'heedan (Witnesser/ Testifier).</p>	<p>لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾</p>
<p>167. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled a'n (regarding) Allah's path <i>qad</i> (already and affirmatively) they<sup>z</sup> strayed afar stray.</p>	<p>إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾</p>

<sup>304</sup> See the Lexicon attached to this Translation for exactly what az-Zakah is and its implications!

<sup>305</sup> The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>306</sup> According to the Arabic tongue: “كَلَّمَ تَكْلِيمًا” means not figuratively but actually, that is when the verb is strengthened, by the infinitive noun or the verbal noun, as “تَكْلِيمًا” in “كَلَّمَ تَكْلِيمًا” then the action stated by the respective verb is actual.

<sup>307</sup> The word “mubashshereen” is masculine, plural, subjective noun, meaning teller of pleasing tidings, with no English equivalent!

<sup>308</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>309</sup> See the Lexicon attached to this Translation for “hekma!”

168. Verily who <sup>r</sup> unbelieved they <sup>z</sup> and <i>dbalamo</i> <sup>310</sup> ( <i>they<sup>z</sup> wronged</i> ) <sup>311</sup> Allah was not to forgive for them and nor to divinely-guide them a road/way.	إِنَّ الَّذِينَ كَفَرُوا وظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾
169. Except Hell's "road/way" immortals they <sup>z</sup> ( <i>are</i> ) in it "forever" and <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>s</sup> [was] on Allah easy.	إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾
170. O, you the mankind <i>qad</i> ( <i>already and affirmatively</i> ) came ( <i>to</i> ) you <sup>z</sup> the messenger by the right from your <sup>n</sup> Lord; so let-believe you <sup>z</sup> ( <i>it's</i> ) <i>khayran</i> ( <i>choicer-/superior/worthier</i> ) for you <sup>z</sup> ; and <i>en(if)</i> you <sup>z</sup> unbeliever then verily for Allah what ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; and [was] Allah Omniscient <i>Hakeeman</i> <sup>312</sup> ( <i>infinite hekma</i> ) <sup>313</sup> Possessor).	يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾
171. O, you the book's folks: let-not overstep you <sup>z</sup> in your <sup>n</sup> religion; and let-not say you <sup>z</sup> on <sup>314</sup> Allah except the right; verily only the Messiah <i>Esa</i> ( <i>Jesus</i> ) <i>Mariama's</i> ( <i>Mary</i> )'s son ( <i>is</i> ) Allah's messenger and His Word <sup>w</sup> cast it <sup>w</sup> [ <i>He</i> ] to <i>Mariama</i> ( <i>Mary</i> ) and a <i>Ruhon</i> <sup>315</sup> ( <i>Jesus/possessor of His Lord's Soul</i> ) of Him; so let-believe you <sup>z</sup> by Allah and His messengers; and let-not say you <sup>z</sup> three; let-desist you <sup>z</sup> ( <i>it is</i> ) <i>khayran</i> ( <i>choicer-/superior/worthier</i> ) for you <sup>b</sup> ; verily only Allah ( <i>is</i> ) One <i>elahon</i> ( <i>deity</i> ) <i>Subhana</i> <sup>316</sup> ( <i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i> ) Him that be for Him a child; for Him what ( <i>are</i> ) in the Heavens <sup>w</sup> and what ( <i>are</i> ) in the Earth <sup>w</sup> ; and sufficed by Allah a Custodian.	يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقْنَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنِّي فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾
172. Never <i>yastankefa</i> ( <i>disdains/affirms-disdain</i> ) the Messiah that [ <i>he</i> ] be an <i>abdan</i> <sup>317</sup> ( <i>a slave</i> ) for Allah nor the angels the <i>mugaraboona</i> <sup>318</sup> ( <i>ones-made-nearest to Allah</i> ); and whoever <i>yastankefa a'n</i> <sup>319</sup> ( <i>regarding</i> ) His <i>ebada'te</i> <sup>w</sup> ( <i>worship/servility-to-Him</i> ) <sup>w</sup> and <i>yestake-bero</i> <sup>320</sup> ( <i>[he] affirms</i>	لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ

<sup>310</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>311</sup> Ibid!

<sup>312</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>313</sup> Ibid!

<sup>314</sup> That is you attribute to or ascribe to!

<sup>315</sup> The word "*Ruh*" carries many meanings in The Qur'an! (1) It: "(*is*) of my Lord's command" (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angel Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is by command of Allah: "*be*" and *he became*, i.e. *without the human-mating*! So "*Jesus*" names are: "*be*," the word, also "*word*" (of good tidings to Mary that she would have a son), "*المسيح*" = *Christ* all are *Isa's* names! See القرطبي *اللسان*!

<sup>316</sup> The word "*subhanabo*" = "*سبحانه*" has no English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*bo*" = "*Him*!" Wherever the word "*subhana*," or its associates/inflections (such as "*سبحان*" or "*سبحانك*") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "*subhana*" = "*سبحان*" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

<sup>317</sup> The word "*abdan*" = "*slave*," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>318</sup> The word "*المقربون*" is masculine, plural, objective noun, no English equivalent for it, so translated as "*the ones-made-near*!"

<sup>319</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن"

<sup>320</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!



his standing haughtily above submission) then [He] throngs them to Him together.

فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿٧٣﴾

173. As-to whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> then [He] fulfills<sup>321</sup> (for) them their remunerations and [He] augments them from His munificence; and as-to who<sup>r</sup> *istankafo* (they<sup>z</sup> disdained/ affirmed-disdain) and *istakbaro*<sup>322</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) so [He] torments them a painful torment and not find they<sup>z</sup> for them from without/lesser than Allah a *wa'leyan*<sup>323</sup> (ally/guardian) and nor *nasseeran* (iterative succorer).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ؕ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٧٤﴾

174. O, you the mankind *qad* (already and affirmatively) came (to) you<sup>b</sup> a proof from your<sup>n</sup> Lord; and We descended to you<sup>b</sup> an illumination manifest.

يَتَأْتِيَ النَّاسَ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأُنْزِلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿٧٥﴾

175. So as-to who<sup>r</sup> they<sup>z</sup> believed by Allah and they<sup>z</sup> safeguarded by Him, then [He] shall admit them into a mercy<sup>w</sup> from Him and a munificence, and [He] divinely-guides them a *Sserttan* (single and specific path) straight.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿٧٦﴾

<sup>321</sup> The word “يوفي” in “يوفيهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it!

<sup>322</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>323</sup> The word “ولي” could also mean: a friend, a protector!

176. *Yastaftonaka*<sup>324</sup> (they<sup>s</sup> seek your<sup>t</sup> situationally apt and wise opinion), let-say [you<sup>s</sup>] Allah *yusfteykum* ([He] issues you<sup>b</sup> situationally apt and wise opinion) in the *kalala'tee*<sup>325</sup> (estate of a deceased): *en* (if) an *emro'en*<sup>326</sup> (mature/perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of estate)<sup>327</sup> and he inherits her *en* not be for her children; then *en* both were<sup>y</sup> twain-she then for them both two-thirds of what [he] left (of estate); and *en* they<sup>z</sup> were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you<sup>b</sup> that not stray you<sup>z</sup>; and Allah by every-thing (is) Omniscient.

فِي يُفْتِيكُمْ اللَّهُ قُلْ يَسْتَفْتُونَكَ  
وَلَدٌ لَهُ لَيْسَ هَٰذَا أَمْرًا إِنْ الْكَالِلَةُ  
وَهُوَ تَرَكَ مَا نِصْفُ فَلَهَا أُخْتُ وَلَهُ  
كَانَتْ فَإِنْ وَلَدٌ هَٰذَا يَكُنْ لَمْ إِنْ يَرِثَهَا  
وَإِنْ تَرَكَ مِمَّا الْثُلَاثَانِ فَلَهُمَا اثْنَتَيْنِ  
مِثْلٌ فَلِلذَّكَرِ وَنِسَاءٍ رَجُلًا إِخْوَةً كَانُوا  
أَنْ لَكُمْ اللَّهُ يُبَيِّنُ الْأَنْثَيْنِ ظَ  
عَلِيمٌ شَيْءٍ بِكُلِّ وَاللَّهُ تَضِلُّوا

<sup>324</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>325</sup> The Arabic word “*kalalab*” = “كَلَالَة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalab*” = “كَلَالَة,” (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalab*” = “كَلَالَة,” The “*kalalab*” = “كَلَالَة” is by “*heir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalab*” = “كَلَالَة” is a noun for other than father and son of the heirs.

<sup>326</sup> See the *Lexicon* attached to this *Translation* for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

<sup>327</sup> The word “التركة,” أي الإنصاف أو الهجر “التركة” and not “التركة” clearly here with respect to



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who<sup>r</sup> they<sup>z</sup> believed: let-fulfill<sup>1</sup> you<sup>z</sup> by the contracts; (*had been*) legitimized<sup>w</sup> for you<sup>b</sup> brute<sup>w</sup> the *an'aa'me's*<sup>w2</sup> (cattle/sheep/goats/and camels)'s<sup>w</sup> except what (*is being*) recited on you<sup>b</sup> other than [you<sup>z</sup>] legitimating the hunting while you<sup>f</sup> (*are*) *burumom*<sup>3</sup> (*wearing the ritual garment for Hajj or Ummrah*); verily Allah rules what [He] wants.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اؤْفُوا  
بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ  
الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ  
مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۚ إِنَّ اللَّهَ  
يُحْكُمُ مَا يُرِيدُ ﴿١﴾

2. O you who<sup>r</sup> they<sup>z</sup> believed: let-not legitimize you<sup>z</sup> Allah's rites,<sup>4</sup> and nor [the] Month<sup>x</sup> the Sacred, and nor the *badya* (*sacrificial animals*), and nor the *gala'eda*<sup>5</sup> (*collar-garlanded-sacrificial-animals*), and nor proceeders (*to*) The House The Sacred, *yabtaghona*<sup>6</sup> (*they<sup>z</sup> earnestly-quest*) a munificence from their Lord and *redhwanan*<sup>x</sup> (*ultimate gratification*); and if *ballaltum*<sup>7</sup> (*you<sup>z</sup> had concluded the rites and took off your<sup>n</sup> garment of ritual*) then let-hunt you<sup>z</sup>; and let-not *yaj' remannakum* (*cause you<sup>z</sup> assuredly to offend*), hatred (*of*) a people, (*that had*) repelled you<sup>z</sup> a'n (*off*) The Mosque The Sacred, to you<sup>z</sup> transgress; and let-cooperate you<sup>z</sup> on the *berre* (*the just and proper by Sharey'ah*) and the *taqwa* (*the reverential guarding against Allah's displeasure*); and let-not you<sup>z</sup> cooperate on the sin and the aggression; and *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ  
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا  
الْقُلُوبَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ  
يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا  
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا تَجْرِمَنكُمْ  
شَيْئَانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ  
الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا  
وَتَعَاوَنُوا عَلَى الْإِثْمِ وَالْتَّقْوَىٰ وَلَا  
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُونِ ۚ وَأَتَّقُوا  
اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

3. (*Had been*) illegitimated<sup>w</sup> on you<sup>b</sup> the carrion<sup>w</sup> and the blood and the swine's flesh and whichever (*i.e. anything*) (*that had been*) invoked by it<sup>x</sup> for other than Allah; and the *munkhanega*<sup>to</sup> (*she-strangled-to-death*) and the *manqotha*<sup>to</sup> (*she-beaten-violently-to-death*) (*or almost*) and the *mutaraddeya'te* (*she-died out-by-falling-from-height*)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ  
الْخَنَازِيرِ وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ  
وَالْمُنْتَخِيفَةُ وَالْمَوْقُودَةُ وَالْمُتَرَدِّيةُ  
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا

<sup>1</sup> The word "ؤفوا" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole! So, "ؤفوا" means you endeavor and gather the last part of an obligation, so fulfill it!

<sup>2</sup> The word "the an'am" = "الأنعام" or "neam" "تعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف وظلف" = cattle, sheep, goats, and camels

<sup>3</sup> The word "burum" = "حرم" = wearing the "ehram" = "إحرام", that is the ritual garment of consecration for Hajj or Ummrah.

<sup>4</sup> The word "شعائر" = rites, i.e. any Allah designated sacred rites, including places and other physical entities! Thus, the rites are all the designated symbols, practices, ceremonies, etc. as prescribed by the Sharey'ah!

<sup>5</sup> The word "qalaid" means those marked sacrificial animals, designated by special bands around their necks, known as "galaid." Such collar-garlanded-animals must be left alone and not bothered at all.

<sup>6</sup> The word "yabtaghona" is based on the word "يبتغي" = "طلب حثيثا" meaning: earnestly quested.

<sup>7</sup> The word "ballaltum" = "حللتهم" means you<sup>z</sup> have concluded the rites and took off your ehram (the ritual garment of consecration for Hajj or Ummrah)!



and the *natteha'te* (*she-killed-by-the-goring-of-the-horn*) and what ate<sup>8</sup> the preying-beasts<sup>9</sup> except what *thakkay-tom* (*you<sup>z</sup> had slaughtered before they die*) and what (*had been*) slaughtered on the immolation stones and that *tas'taq-semo* (*you<sup>z</sup> seek apportioning*) by the divining arrows *tha'lekum* (*collective-afar-that*) (*is*) a *fesqon*<sup>10</sup> (*rebellion vis-à-vis Allah's command*); today despaired who<sup>r</sup> unbelieved they<sup>z</sup> in your<sup>n</sup> religion; so let-not you<sup>z</sup> *takhshobum* (*reverently-fear them*) and *ikhsho* (*let-reverently-fear you<sup>z</sup>*) [Me]<sup>11</sup>; today I completed<sup>12</sup> for you<sup>b</sup> your<sup>n</sup> religion and I concluded on you<sup>b</sup> My boon<sup>w13</sup> and I delighted for you<sup>b</sup> [the] Islam *deenan* (*religiously/ as religion*); so whoever [he] (*had been*) forced in a dearth, other-than *mutajanefen* (*intentional incliner [he]*) for a sin, then surely Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

4. Ask you<sup>s</sup> they<sup>z</sup>: what (*had been*) legitimized for them; let-say [you<sup>s</sup>]: (*had been*) legitimized for you<sup>b</sup> the goodies<sup>w14</sup> and what you<sup>c</sup> taught of the *jawa'reje*<sup>15</sup> (*hunting-animals*) *mukallebeena* (*hunting-trainers*), you<sup>z</sup> teach them<sup>y16</sup> of what taught you<sup>b</sup> Allah; then let-eat you<sup>z</sup> of what they<sup>y</sup> caught<sup>17</sup> over you<sup>b</sup>;<sup>18</sup> and let-mention you<sup>z</sup> Allah's name on it<sup>x</sup>; And *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah. Verily Allah (*is*) swift (*in*) the account.

5. Today (*had been*) legitimized for you<sup>b</sup> the goodies<sup>w</sup> and *tta'aamo*<sup>x</sup> (*wheat/ edible/ food-grains*)<sup>x</sup> (*of*) whom<sup>r</sup> *oto* (*had been accorded/ given they<sup>z</sup>*) the book<sup>x</sup> (*is*) legitimate for you<sup>b</sup>; and your<sup>n</sup> *tta'aamo*<sup>x</sup> (*is*) legitimate for them; and the marriers-she<sup>y m19</sup> of the she-believers and the marriers-she<sup>y m</sup> of whom<sup>r</sup> (*had been*) *oto* the book of before you<sup>b</sup> if *aa'taytom* (*you<sup>z</sup> accord/ allotted them<sup>y</sup>*) their<sup>y</sup> remunerations; marriers you<sup>z</sup> other than fornicators

ذَكِّمْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ  
تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ  
الْيَوْمَ يَسِّرَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ  
فَلَا تَخْشَوْهُمْ وَاحْشَوْنَ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا  
فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ  
مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿٥٠﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ  
لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ  
مَكَلَّيْنِ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ  
فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا  
اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
سَرِيعُ الْحِسَابِ ﴿٥١﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ  
الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ  
وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْخَصَنَتُ مِنَ  
الْمُؤْمِنَتِ وَالْخَصَنَتُ مِنَ الَّذِينَ  
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا  
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرِ

<sup>8</sup> The word “أكل”=ate has several meanings, among them *preyed upon* by a preying beast!

<sup>9</sup> The word “السبع” is a generic noun for the various preying beasts include the: lion, wolf, tiger, various birds, etc!

<sup>10</sup> See the *Lexicon* attached to this Translation for an elaboration on this rather important word.

<sup>11</sup> The letter “ن” in “فأخشون” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنه” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “فأخشون” is omitted, for “التخفيف” = “alleviation, lightening!” See إعراب القرآن، لمحمود صافي

<sup>12</sup> See the *Lexicon* attached to this Translation for the difference between *concluded* for (“أتم”) =brought it to its end versus (“أكمل”) brought it to its completion!

<sup>13</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

<sup>14</sup> The word “طيبات”=“goodies”=“goodies,w”= a feminine gender means any-thing delectable and legitimate!

<sup>15</sup> For example: birds, dogs!

<sup>16</sup> The pronoun “هن” in the word “تعلمونهن” refers to the “birds or dogs” whose plural is “جمع تكسير” = “fracture-plural” so it is referred to in the feminine by Arabic Grammar! Thus, the [she-] prefix to the pronoun “them!”

<sup>17</sup> The word “caught” is feminized here as “they<sup>y</sup> caught” because in Arabic it is so, as it is in reference to the action of the “hunting animals” which is “جمع تكسير” = “broken plural,” in which case it is feminine!

<sup>18</sup> The word “عليكم” means *for you*, as the word “على” in “عليكم” has nine different meanings, among them: (1) “باسم” = by Allah's name, (2) accompaniment, i.e. the catch is due to dual activity by you and the agent for the catch, (3) prompting, the catch was due to your urging of the agent to do the catching!

<sup>19</sup> As stated in (S4:24) the word “marriers-she<sup>y m</sup>” = “محصنات,” has at least two related but distinct meanings (1) marriers-she, <sup>y m</sup> i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular “محصنات” = “زواجات” but “زواجات” is not a Qur'anic terminology per se, although “زوجة” and “ازواج” are surely Qur'anic terms! So in Qur'anic terms “marriers-she<sup>y m</sup>” = “محصنات,” and nothing else!

you<sup>z</sup> [and] nor *muttakhethee* (you<sup>z</sup> takers-and-makers) paramours; and whoever [he] unbelieves by the belief verily *qad* (already and affirmatively) miscarried his work and he (is) in the Hereafter of the losers.

6. O you who<sup>r</sup> they<sup>z</sup> believed if you<sup>c</sup> upped<sup>20</sup> to the Prayer<sup>w</sup> then let-wash you<sup>z</sup> your<sup>n</sup> faces and your<sup>n</sup> hands<sup>w</sup> to the elbows and let-wipe you<sup>z</sup> by your<sup>n</sup> heads<sup>w</sup> and [wash]<sup>21</sup> your<sup>n</sup> feet<sup>w</sup> to the twain ankles; and *en* (if) you<sup>c</sup> were *junuban* (had ejaculated by sexual intercourse/dream/adult-couples' private parts meeting)<sup>22</sup> then *ettahharo*<sup>23</sup> (let-you<sup>z</sup> perform the ghusola, prescribed bathing) and *en* you<sup>c</sup> were patients or on a travel or came an *ahadon*<sup>24</sup> (a lone/any-one) of you<sup>b</sup> from the *gha'itte*<sup>25</sup> (self-relief place in a geographic depression), or *lamasa*<sup>26</sup> (needfully mutually-touched) you<sup>c</sup> the women (wife/she-slave personally owned) then you<sup>z</sup> found no water then *tayamm-amo*<sup>27</sup> (let-strike you<sup>z</sup> a clean soil with the palms of the two hands and wipe the face and hands) a good *ssa'eedan* (clean-dust/soil)<sup>x</sup> so let-wipe you<sup>z</sup> your<sup>n</sup> faces and your<sup>n</sup> hands<sup>w</sup> from it<sup>x</sup>; not wants Allah surely to make on you<sup>z</sup> of a constraint,<sup>28</sup> [and] but [He] wants to purge you<sup>b</sup> and to conclude [He] His boon<sup>w29</sup> on you<sup>b</sup> la'allah (craving currently unavailable deed that, perhaps) you<sup>b</sup> thank you<sup>z</sup>.

7. And let-remember you<sup>z</sup> Allah's boon<sup>w30</sup> on you<sup>b</sup> and His *meethaq*<sup>x</sup> (ratified-covenant) <sup>x</sup> which <sup>x</sup> *mathaqakum* ([He] mutually covenantally-ratified you<sup>z</sup>) by it<sup>x</sup> *edh* (when) said you<sup>c</sup>: we heard and we obeyed; and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah; verily Allah (is) Omniscient by the chests' possession.

مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ  
وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ  
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٦﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى  
الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ  
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ  
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ  
جُنُبًا فَاطْهَرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ  
عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ  
الْمَغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ  
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ  
مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ  
حَرَجٍ وَلَيْكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ  
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧﴾

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ  
الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا  
وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ  
بِدَاتِ الصُّدُورِ ﴿٧﴾

<sup>20</sup> There is a distinction between “قام”=“upped”=“got up or rose” (in the intransitive sense, and “stood”=“وقف”

<sup>21</sup> The majority of Qur'an reciters read “أَرْجُلَكُمْ” with a “فتحة على الهمزة” as to include the washing of the feet by “و العطف” = coupling. So, the word “wash” is in square brackets, because it does not explicitly appear in the text, although it is implied if one goes along with the majority of the reciters who read: “أَرْجُلَكُمْ” with a “فتحة على الهمزة”. Given that there are various recitations of “الخفض و الكسر على الهمزة” See القرطبي!

<sup>22</sup> The word “جُنُبًا” = “junuban” = (having had ejaculated by sexual intercourse or dream or adult-couples' meeting/ touching of their private parts, by insertion or not)! Ghusl means full bodily bathing!

<sup>23</sup> See the Lexicon attached to this Translation; the “ghosl”= full shower or bath of the body after having been junuban for any reason. The “ghosl” is to be done in a Share'yah prescribed manner!

<sup>24</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>25</sup> See the Lexicon attached to this Translation for the meaning of this figurative of speech word “gha'itt”= “إغائط”

<sup>26</sup> See the Lexicon attached to this Translation for the meaning of “lamastum”

<sup>27</sup> See the Lexicon attached to this Translation for the meaning of this word, “tayammamo”

<sup>28</sup> The word “حرج” = “أضيق الضيق”, see “اللسان”, e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج”, that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حرج” could mean “sin”

<sup>29</sup> See the Lexicon attached to this Translation for “ne'amah” (“boon”)

<sup>30</sup> See Ibid, regarding “boon”

<p>8. O you who<sup>r</sup> they<sup>z</sup> believed, let-you<sup>z</sup> be<sup>x</sup> <i>qawwameena</i><sup>31</sup> (iterative protectors/sustainers): for Allah (as) witnesses-/testifiers by the <i>qesste</i><sup>32</sup> (rendering absolute justice post removal of injustice); and let-not you<sup>z</sup> assuredly offend (because of) hatred (of) a people, on that not <i>ta'adelo</i> (you<sup>z</sup> to equalize/be-just); <i>e'edelo</i><sup>33</sup> (let-you<sup>z</sup> be: equalizing-/just); it<sup>x</sup> is nearer for the <i>taqwa</i> (the reverential guarding against Allah's displeasure) and <i>ettaqo</i> (let reverentially guard you<sup>z</sup> not to displease) Allah; verily Allah (is) Proficient of what work you<sup>z</sup>.</p>	<p>يَتَّيِبُهُمُ اللَّهُ الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاةُ قَوْمٍ عَلَىٰ وَلَا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾</p>
<p>9. Promised Allah whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> for them a forgiveness<sup>w</sup> and a great remuneration.</p>	<p>وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾</p>
<p>10. And who<sup>r</sup> unbelieved they<sup>z</sup> and denied they<sup>z</sup> by Our <i>Aya'te</i><sup>w</sup> (messages) those (are) companions (of) the <i>Jaheeme</i><sup>34</sup> (intensely-blazing Fire<sup>w</sup>).</p>	<p>وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾</p>
<p>11. O you who<sup>r</sup> they<sup>z</sup> believed, let-remember you<sup>z</sup> Allah's boon<sup>w35</sup> on you<sup>b</sup> <i>edh</i> (since)<sup>36</sup> purposed a people to <i>yabsotto</i> (they<sup>z</sup> extend to assault) their hands<sup>w</sup> to you<sup>z</sup> then [He] checked their hands<sup>w</sup> a'n(off) you<sup>b</sup>; and <i>ettaqo</i> (let reverentially guard you<sup>z</sup> not to displease) Allah. And on Allah so let-trust the believers.</p>	<p>يَتَذَكَّرُ الَّذِينَ آمَنُوا أَدَّكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾</p>
<p>12. And <i>laqad</i> (verily, already and affirmatively) took Allah <i>meethaqa</i><sup>x</sup> (ratified-covenant) <sup>x</sup> (of) Israel's sons and We missioned<sup>37</sup> of them twelve chieftains; and said Allah: verily I am with you<sup>z</sup> indeed <i>en(if) aqamtom</i><sup>38</sup> (you<sup>c</sup> upheld the prescribed obligations of) the Prayer<sup>w</sup> and <i>aa'taytom</i> (you<sup>c</sup> accorded/fulfilled) the <i>Zakata</i><sup>w39</sup> (prescribed percentage of personal possessions)<sup>w</sup> and you<sup>c</sup> believed by My messengers and <i>az-zar'tomobum</i><sup>40</sup> (you<sup>c</sup> deferentially-supported them) and requited you<sup>c</sup> Allah a requital <i>hasanan</i> (ultimate meritorious deed), surely [I] (shall) assuredly<sup>41</sup></p>	<p>وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ</p>

<sup>31</sup> The word "قَوَّامِينَ" is plural for "قَوَّامٌ" meaning *iterative or sustainers/protector and/or maintainer*, in the sense of constantly adhering to what follows in this great *Ayah* for Allah's reward!

<sup>32</sup> The word "القِسْطُ" is not just "justice" = "العدل". So "القِسْطُ" is rendering *absolute justice post removal of injustice*!!

<sup>33</sup> Here again, there is *no* way in English to say: "تَعْدِلُوا أَوْ اَعْدِلُوا" except to say: "كُونُوا عَدْلًا، أَوْ لَتَكُونُوا عَدْلًا" or "be just" and "let you be-just" respectively!

<sup>34</sup> The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See *الراغب*!

<sup>35</sup> See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

<sup>36</sup> The word "إِذْ" is an *adverbial particle for the past tense* meaning "since" or it could mean "حيث" with many meanings, such as: when, whenever, because, due to, etc!

<sup>37</sup> The word "بَعَثَ" carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*!

<sup>38</sup> The word "أَقَمْتُمْ" is rooted in "أَقَامَ"! Linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقَمْتُمْ" means you: (1) *upheld and fulfilled all the prescribed obligations of Prayer*! (2) *Called or upped to perform the Prayer itself*! Note: Prayer and how to be done was established and revealed by Allah! Hence people do *not* establish Prayer they *only* uphold or maintain and perform it!

<sup>39</sup> See the *Lexicon* attached to this Translation for what exactly is, the *Zakah* and its implications!

<sup>40</sup> The word "عَزَّرْتُمُوهُمْ" in "عَزَّرْتُمُوهُمْ" = *النصرة مع التعظيم*, i.e. deferential support! See *الراغب*!

<sup>41</sup> The "لَ" in "لَاكْفِرَنَّ" and "لَاذِلَّكَ" are *juratory* "لَ" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, stated in *both cases* by "assuredly"!



expiate *a'n*(off)you<sup>b</sup>your<sup>n</sup>*sayyaa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> and (*I shall*) assuredly admit you<sup>b</sup> (*into*) gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; then whoever [*he*] unbelieved after *tha'leka* (*afar-that-it*)<sup>x</sup> of you<sup>b</sup> then *qad* (*verily and affirmatively*) [*he*] strayed the path's center/intent.

وَلَاَدْخَلْنَكُمْ جَنَّتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ  
ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ  
السَّبِيلِ ﴿٥٢﴾

13. So by indeed<sup>42</sup> their breach of their *methaqa* (*ratified-covenant*) We cursed them and We made their hearts indurate<sup>w,43</sup> they<sup>z</sup> distort the *ka'lim*<sup>x</sup> (*plural of word/sentence*)<sup>x</sup> *a'n*(off) its<sup>x</sup> places; and they<sup>z</sup> forgot<sup>44</sup> (*ceased paying attention to*) an allotment of what they<sup>z</sup> (*were*) reminded by it;<sup>x</sup> and [*you*<sup>s</sup>] cease not watching-/observing over a treachery<sup>45</sup> from them save a few of them; so let-pardon [*you*<sup>s</sup>] *a'n*(regarding) them and let-condone [*you*<sup>s</sup>]; verily Allah loves the benefactors.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ  
وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُخْفُونَ  
الْكَلِمَ عَنْ مَوَاضِعِهِمْ وَنَسُوا  
حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ  
تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا  
مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ  
يُحِبُّ الْمُحْسِنِينَ ﴿٥٣﴾

14. And of whom<sup>r</sup> they<sup>z</sup> said: verily we (*are*) *nassara* (*Christians*) We took their *meethaqa*<sup>x</sup> (*ratified-covenant*)<sup>x</sup> then they<sup>z</sup> forgot<sup>46</sup> (*ceased paying attention to*) an allotment of what they<sup>z</sup> (*were*) reminded by it<sup>x</sup> so *aqbrayna* (*We glued/aroused/enkindled*) among them the animosity<sup>w</sup> and the *bagh'dha* (*intense-hatred*)<sup>w</sup> to The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day, and will *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them Allah by what they<sup>z</sup> were *yassna'ona*<sup>47</sup> (*carefully-crafting they*)<sup>r</sup>.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى  
أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا  
ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ  
يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿٥٤﴾

15. O, you the book's folks, *qad* (*already and affirmatively*) came (*to*) you<sup>b</sup> Our messenger manifesting for you<sup>b</sup> much of what you<sup>c</sup> were concealing of the book and [*he*] overlooks<sup>48</sup> *a'n* (*regarding*) a lot; *Qad* (*already and affirmatively*) came (*to*) you<sup>z</sup> from Allah illumination<sup>x</sup> and a book<sup>x</sup> manifesterer.

يَتَاهَلِ الْكِتَابُ قَدْ جَاءَكُمْ  
رَسُولُنَا بُيِّنَ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ  
تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا  
عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ  
اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥٥﴾

16. Divinely-guides by him/it<sup>x</sup> Allah whom<sup>p</sup> *ettaba'a* (*[he] closely-followed*) His *redhwana*<sup>x</sup> (*ultimate gratification*) the peace's paths; and [*he/it*<sup>x</sup>] exits them from the darknesses<sup>w</sup> to the illumination<sup>x</sup> by His leave and [*He*] divinely-guides them to a *Sseratten* (*road/way*) straight.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ  
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

17. *Laqad* (*verily, already and affirmatively*) unbelieved who<sup>r</sup> they<sup>z</sup> said: that/truly Allah (*is*) the Messiah *Mariama's* (*Mary*)'s son; let-say [*you*<sup>s</sup>]: then who<sup>a</sup> [*he*] possesses from Allah a thing *en*(if) [*He*] wanted to perish the

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ  
مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ

<sup>42</sup> See the *Lexicon* attached to this Translation regarding, “ما المصدرية,” the infinitive *mal*

<sup>43</sup> The word “قلوب” = “hearts” is a “جمع تكسير” = “broken plural.” And the word “و هذا” قاسية، أو قسية، كما قال البعض، و هذا “ is an objective noun referring to the “hearts,” so it must be feminized as a “broken plural.” Hence: “indurate,”<sup>w</sup> as above stated!

<sup>44</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something/one*! See اللسان!

<sup>45</sup> In some instances the word “خائنة” could denote a superlative sense (مبالغة), so it would be: *iterative/big treachery*!

<sup>46</sup> Ibid, for *forgot*!

<sup>47</sup> The word “يصنعون” is rooted in the verb “صنع” which means *carefully* crafting or *tried to approach perfection* in making of (anything) or upbringing of any human or animal!

<sup>48</sup> That is in the sense of *deliberately disregard mentioning* that which does *not* directly apply to his Prophet-hood!

Messiah *Mariama's (Mary)*'s son and his mother and whom <sup>p</sup> (are) in the Earth <sup>w</sup> together; and for Allah (are) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship and what (are) between them both; [He] creates whatever<sup>49</sup> [He] wills; and Allah over everything (is) Omnipotent.

الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

18. And said <sup>w</sup> the Jews and the *Nassara (Christians)* we (are) Allah's sons and His beloveds; let-say[you <sup>s</sup>]: then wherefore torments you <sup>z</sup> [He] by your <sup>n</sup> offenses; rather you <sup>f</sup> (are) humans of whom <sup>p</sup> [He] created. Forgives [He] for whom <sup>p</sup> [He] wills and torments [He] whom <sup>p</sup> [He] wills; and for Allah (is) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship and what (is) between them both and to Him (is) the destiny.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُمْ فَلَمْ يُعَذِّبْكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿٥١﴾

19. O, you the book's folks *qad (already affirmatively)* came (to) you <sup>z</sup> Our messenger manifesting for you <sup>b</sup> over an interval of messenger that you <sup>z</sup> say: neither came (to) us of a *basheeron*<sup>50</sup> (iterative teller of pleasing tidings) and nor a *natheeron* (iterative warner); so *qad (already and affirmatively)* came (to) you <sup>z</sup> a *basheeron*<sup>51</sup> and a *natheeron*; and Allah over everything (is) Omnipotent.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٢﴾

20. And *edh (when)* said *Mosa (Moses)* to his people: O, my people: let-remember you <sup>z</sup> Allah's boon <sup>w52</sup> on you <sup>b</sup> *edh (since)* [He] made in you <sup>b</sup> prophets and [He] made you <sup>b</sup> kings/free-people and *aa'takum* ([He] accorded/gave you <sup>b</sup>) what not *youna'tey* (accorded/given [He]) *abadan*<sup>53</sup> (lone-/any-one) of the worlds.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُورِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٥٣﴾

21. O, my people: let-enter you <sup>z</sup> the land <sup>w</sup> the sacred <sup>w</sup> which <sup>u</sup> Allah wrote for you <sup>b</sup> and let-not *tartaddo* (you <sup>z</sup> forthwith-return) over your <sup>n</sup> rears then you <sup>z</sup> transpose<sup>54</sup> losers.

يَنْقُورِ أَدْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٥٤﴾

22. Said they: <sup>z</sup> O, *Mosa (Moses)* verily in it <sup>w</sup> (are) people *jabba'rena* (vigorous compeller/ever contumacious stubborn) and verily we (are) never (to) enter it <sup>w</sup> until they <sup>z</sup> exit from it <sup>w</sup>; *en(if)* they <sup>z</sup> exit from it <sup>w</sup> then surely we (are) enterers/entering.

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّى تَخْرُجُوا مِنْهَا فَإِنْ تَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٥٥﴾

23. Said twain men of whom <sup>r</sup> they <sup>z</sup> fear/know<sup>55</sup> *an'ama*<sup>56</sup> (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them both, let-enter you <sup>z</sup> on them the door <sup>x</sup> then if entered you <sup>z</sup> it <sup>x</sup> then

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ

<sup>49</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See الدر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

<sup>50</sup> See the Lexicon attached to this Translation for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

<sup>51</sup> Ibid!

<sup>52</sup> See the Lexicon attached to this Translation for “ne'amah” (“boon”)!

<sup>53</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>54</sup> The word “تَنْقَلِبُوا” = “you transpose,” means you betook your selves becoming!

<sup>55</sup> Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>56</sup> See the Lexicon attached to this Translation for the word “أنعم”

surely you <sup>z</sup> (are) overcomeers, and on Allah so let trust you <sup>z</sup> <i>en(if)</i> you <sup>c</sup> were believers.	مُؤْمِنِينَ ﴿٢٤﴾
24. Said they <sup>z</sup> : O, <i>Mosa</i> ( <i>Moses</i> ) verily we never enter it <sup>w</sup> [ <i>we</i> ] ever when <sup>o</sup> /as-long-as they <sup>z</sup> bided in it <sup>w</sup> ; so let-go [ <i>you</i> <sup>s</sup> ] you <sup>s</sup> and your <sup>t</sup> Lord then let-fight you both; verily we ( <i>are</i> ) ha here sitters.	قَالُوا يَمْشُوا فِيهَا أَنَا أَنَا نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٥﴾
25. Said [ <i>he</i> ]: my Lord verily I not own except myself <sup>w</sup> and my brother; so let-sunder [ <i>You</i> <sup>s</sup> ] between us and [between] the people the <i>fa'seeqeena</i> <sup>57</sup> ( <i>rebels-vis-à-vis Allah's command</i> ).	قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾
26. Said [ <i>He</i> ]: so verily it <sup>w</sup> ( <i>is made</i> ) a ban-she <sup>y</sup> on them forty year(s) they <sup>z</sup> wander in the Earth <sup>w</sup> ; so let-not [ <i>you</i> <sup>s</sup> ] grieve over the people the <i>fa'seeqeena</i> <sup>58</sup> ( <i>rebels vis-à-vis Allah's command</i> ).	قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٧﴾
27. And let-recite [ <i>you</i> <sup>s</sup> ] on them <i>naba'a</i> <sup>59</sup> ( <i>piece-of-significant-and-availing-news</i> ) ( <i>of</i> ) Adam's twain sons by the right; <i>edh</i> ( <i>since</i> ) <sup>60</sup> both immolated an offering so <i>toqobbela</i> <sup>61</sup> ( <i>had been clemently-accepted</i> ) from an <i>ahado</i> <sup>62</sup> ( <i>a lone/any one</i> ) them both and not <i>youtaqobbela</i> ( <i>to be clemently-accepted</i> ) from the other; said [ <i>he</i> ]: surely assuredly <sup>63</sup> [ <i>I</i> ] ( <i>shall</i> ) kill you <sup>g</sup> ; said [ <i>he</i> ]: verily only Allah <i>yataqabbalo</i> ( <i>clemently-accepts</i> ) from the <i>muttaqeena</i> ( <i>reverentialguarders against Allah's displeasure</i> ).	وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٨﴾
28. Indeed <i>en(if)</i> <i>basatta</i> ( <i>extended/ outstretched/ set at</i> ) you <sup>g</sup> to me your <sup>t</sup> hand <sup>64</sup> to kill me not I am <i>bassetton</i> ( <i>extending/ out-stretching/ setting at</i> ) my hand to you <sup>g</sup> to kill you <sup>g</sup> ; verily I fear/know <sup>65</sup> Allah the worlds' Lord.	لَئِنْ بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٩﴾
29. Verily I want that <i>tabo'a</i> ([ <i>you</i> <sup>s</sup> ] <i>deservedly incur</i> ) by my sin and your <sup>t</sup> sin so [ <i>you</i> <sup>s</sup> ] be of the Fire's <sup>w</sup> companions; and <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> ( <i>is</i> ) the <i>dha'lemeena</i> 's <sup>66</sup> ( <i>injustice-doers</i> ) requital.	إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٣٠﴾
30. So <i>tanwa'at</i> ( <i>facilitated-she<sup>y</sup> vouched-she<sup>y</sup></i> ) for him his self <sup>w</sup> killing ( <i>of</i> ) his brother so [ <i>he</i> ] killed him then became [ <i>he</i> ] of the losers.	فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣١﴾

<sup>57</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

<sup>58</sup> Ibid!

<sup>59</sup> See the *Lexicon* attached to this *Translation* for the word "*naba'a*" = "نَبَأٌ"

<sup>60</sup> The word "إِذْ" is an *adverbial particle* for the *past tense* meaning "since" or it could mean "حيث" with many meanings, such as: when, whenever, because, due to, etc!

<sup>61</sup> The Arabic word used in The Qur'an is "تَقْبِلَ" not "اِقْبِلَ" = accept. Thus, "تَقْبِلَ" means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by His clemency*! Thus, *تَقْبِلَ* = *clemently accepts*!

<sup>62</sup> See the *Lexicon* attached to this *Translation* regarding "أَحَدٌ"

<sup>63</sup> The "لَ" in "لَأَقْتُلَنَّكَ" is a *juratory* "لَ" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"!

<sup>64</sup> بِسَطِ الْيَدِ = *extending/ outstretching the hand* = Arabic *idiomatic expression* meaning as in here: *preparing to assault*!

<sup>65</sup> Linguistically the word "خَفَتَ" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

<sup>66</sup> The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!



<p>31. Then missioned<sup>67</sup> Allah a raven digging in the land<sup>w</sup> to show him how to hide his brother's <i>saw'ata</i><sup>w68</sup> (<i>the corpse/ the shameful deed he did to his brother</i>)<sup>w</sup>; said [he]: O, woe to me have I languished to be like this, the raven so [I] hide my brother's <i>saw'ata</i><sup>w</sup>; so [he] became of the regretters.</p>	<p>فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى سَوْءَ أَخِيهِ قَالَ يُوَيَّلَتْنِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرَى سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٥٨﴾</p>
<p>32. Because of <i>tha'leka</i> (<i>afar-that-it</i>)<sup>x</sup> We wrote on Israel's sons: verily [it<sup>x</sup>]<sup>69</sup> (<i>is</i>) whoever [he] killed a self<sup>w</sup> by other than a self<sup>w</sup> or a corruption in the Earth<sup>w</sup> so as if [he] killed the mankind together; and whoever [he] quickened it<sup>w</sup> so as if [he] quickened the mankind together; and <i>laqad</i> (<i>verily, already and affirmatively</i>) came<sup>w</sup> (<i>to</i>) them Our messengers<sup>x</sup> by the evidences<sup>w</sup>; afterwards verily many of them after <i>tha'leka</i> in the Earth<sup>w</sup> surely (<i>are</i>) prodigals/exceeders.</p>	<p>مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٥٩﴾</p>
<p>33. Verily only requital (<i>of</i>) whom<sup>r</sup> they<sup>z</sup> war<sup>70</sup> Allah and His messenger and they<sup>z</sup> endeavor<sup>71</sup> in the Earth<sup>w</sup> corruptingly that <i>youqattalo</i> (<i>they<sup>z</sup> be iteratively killed</i>) or <i>yousallabo</i> (<i>they<sup>z</sup> be iteratively crucified</i>) or their hands<sup>w</sup> and their feet<sup>w</sup> <i>toqatta'ao</i> (<i>be iteratively cut</i>) from <i>kelafafen</i><sup>72</sup> (<i>opposite-sides</i>) or (<i>are to be</i>) exiled they<sup>z</sup> from the land<sup>w</sup>; <i>tha'leka</i> (<i>afar-that-it</i>)<sup>x</sup> (<i>is</i>) for them an ignominy in the world<sup>w</sup> and for them in the Hereafter<sup>w</sup> (<i>is</i>) a great torment.</p>	<p>إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَاؤُا فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٦٠﴾</p>
<p>34. Except whom<sup>r</sup> they<sup>z</sup> repented of before that you<sup>z</sup> overpower[over] them so let-know you<sup>z</sup> that Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>) <i>Raheemon</i> (<i>iterative mercy Giver</i>).</p>	<p>إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦١﴾</p>
<p>35. O you who<sup>r</sup> they<sup>z</sup> believed <i>ettaqo</i> (<i>let you<sup>z</sup> reverentially guard not to displease</i>) Allah and <i>ebtagho</i><sup>73</sup> (<i>let-earnestly quest you<sup>z</sup></i>) to Him the <i>waseelata</i><sup>74</sup> (<i>a unique. rank in</i></p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ</p>

<sup>67</sup> The word “بَعَثَ” in “ابْعَثْ” carries several meanings, such as: sent, missioned, resurrected, awaken, and prompted.

<sup>68</sup> The word “سَوْءَ” = “*saw'ali*” originally the *pudenda*, but figuratively became common to use it for any thing that is bad and ugly imparting “shame” to its doer once it become public! Thus, “سَوْءَ” came to be known as “*shameful deed*!” See التاج!

<sup>69</sup> This “*it<sup>x</sup>*” is for the pronoun “هـ,” in the “*إنه*” emphasizing the fact or the truth of the matter henceforth.

<sup>70</sup> To war against Allah and His messenger or the Muslims, who stand for Allah and His messenger and their prescriptions and proscriptions as stated by the *Share'ah* Law, is to carry out any activity against their criteria of conduct.

<sup>71</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “بمعنى قصد” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”! See اللسان, and الصائر!

<sup>72</sup> From “*opposite sides*” for example: the right hand and the left foot or the left hand and the right foot!

<sup>73</sup> The word “إبتغوا” is based on the word “إبتغى” = “طلب حثيثا” meaning: earnestly quested!

<sup>74</sup> The “*waseelata*” = “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “*waseela*” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediacy!

<p>Paradise/intermediacy/mean of approach) and <i>ja'bedo</i><sup>75</sup> (they exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause) in His path <i>la'alla</i> (craving currently unavailable deed that, perhaps) you<sup>b</sup> prosper.</p>	<p>وَاتَّبِعُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٨﴾</p>
<p>36. Verily who<sup>r</sup> unbelieved they<sup>z</sup> if that/truly for them what(are) in the Earth<sup>w</sup> together and its<sup>x</sup> like<sup>x</sup> with it<sup>x</sup> to ransom they<sup>z</sup> by it<sup>x</sup> from The <i>Qeyamatey's</i><sup>w</sup> (Judgment's) Day<sup>x</sup> torment not <i>toqobbella</i><sup>76</sup> (would have been clemently-accepted) from them; and for them (is) a painful torment.</p>	<p>إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٩﴾</p>
<p>37. They<sup>z</sup> want to egress they<sup>z</sup> from The Fire<sup>w</sup> and not they (are) surely egressing from it<sup>w</sup> and for them (is) a sustainer torment.</p>	<p>يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٠﴾</p>
<p>38. And the he-thief and the she-thief so let-you<sup>z</sup> cut-off their hands<sup>w77</sup> both a requital by what both earned <i>nakalan</i> (punishing-determent) from Allah, and Allah (is) Mighty <i>Hakeemon</i><sup>78</sup> (infinite <i>hekma</i><sup>79</sup> Possessor).</p>	<p>وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣١﴾</p>
<p>39. Then whoever [he] repented from after his injustice and [he] amended then verily Allah relents on him; verily Allah (is) <i>Ghafooron</i> (iterative Forgiver) <i>Raheemon</i> (iterative mercy Giver).</p>	<p>فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٢﴾</p>
<p>40. Have not known [you<sup>s</sup>] that Allah for Him (is) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship; [He] torments whom<sup>p</sup> [He] wills and forgives [He] whom<sup>p</sup> [He] wills; and Allah (is) over everything Omnipotent.</p>	<p>أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾</p>
<p>41. O, you the messenger, let-not sadden you<sup>s</sup> who<sup>r</sup> they<sup>z</sup> mutually vie<sup>80</sup> in the un61 belief of who<sup>r</sup> they<sup>z</sup> said: we believe by their mouths and believed not their hearts; and of whom<sup>r</sup> <i>bado</i><sup>81</sup> (they who adopted the Jewish "law"/customs/repented) (are) <i>samma'ona</i> (iterative hearers they<sup>c</sup>) for the untruth</p>	<p>يَتَأْتِيهَا الرَّسُولُ لَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ</p>

<sup>75</sup> The word "*Jahado*"= "*جاهدوا*"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "*جاهد*" is root word for "*Jehad*," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

<sup>76</sup> See footnote 1283 above *تَقْبَلُ*= clemently accepts!

<sup>77</sup> That is when the minimum *Sharey'ah* requirement is attained, then the "right" hand of each, as all Qur'an commentators maintain, based on Ibn Mas'ood's rendering, saying: "the he-thief and the she-thief you cut off their right-hands!" See *الطبري*!

<sup>78</sup> See the *Lexicon* attached to this Translation for an exposition on the words "*الحكيم*" and "*الحكيم*"

<sup>79</sup> See the *Lexicon* attached to this Translation for "*hekma*!"

<sup>80</sup> That is among them!

<sup>81</sup> The word "*bada*" for the singular and "*bado*" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" *per se*, that is why they say: "law", that is they say the *Mosaic Law*, instead of *Mosaic religion*!

*samma'ona* for other people, they<sup>z</sup> came not (to) you<sup>g</sup>; they<sup>z</sup> distort the *ka'lem*<sup>x</sup> (plural of word/sentence)<sup>x</sup> from after its<sup>x</sup> places they<sup>z</sup> say: *en(if) oteytom* (had been accorded/given you<sup>c</sup>) this<sup>x</sup> then let-take it<sup>x</sup> you<sup>z</sup>; and *en* not *toa'tanbo* (had been accorded/given you<sup>c</sup> it<sup>x</sup>) then *ehtharo* (let-take-caution you<sup>z</sup>); and whom<sup>p</sup> Allah wants his essay then never you<sup>g</sup> possess for him of Allah a thing; those whom<sup>r</sup> not wanted Allah to purge their hearts; for them in the world<sup>w</sup> (*is*) an ignominy and for them in the Here-after<sup>w</sup> (*is*) a great torment.

42. *Samma'ona* (iterative hearers they<sup>z</sup>) to the untruth *akkalona* (they<sup>z</sup> are iterative eaters) for the *sob'te* (forbidden/illegal possession); so *en(if)* they<sup>z</sup> came (to) you<sup>g</sup> then let-rule [you<sup>s</sup>] among them or let-shun [you<sup>s</sup>] a'n (regarding) them; and *en(if)* [you<sup>s</sup>] shun them a'n then never they<sup>z</sup> harm you<sup>g</sup> a thing; and *en* ruled you<sup>s</sup> then let-rule [you<sup>s</sup>] among them by the *qestte*<sup>82</sup> (rendering absolute justice post removal of injustice); verily Allah loves the *muqsetteena* (removers of injustice and renderers of absolute-justice).

43. And how they<sup>z</sup> adjudicate you<sup>g</sup> while they have the Torah<sup>w</sup> in it<sup>w</sup> (*is*) Allah's Rule; afterwards they<sup>z</sup> divert from after *tha'leka* (afar-that-it)<sup>x</sup>; and not those (*are*) surely the believers.

44. Verily We descended the Torah<sup>w</sup> in it<sup>w</sup> a divine-aright-guidance<sup>x</sup> and an illumination<sup>x</sup> rule by it<sup>w</sup> the prophets who<sup>r</sup> *aslamo* (they had submitted to Allah's Criteria) for whom<sup>r</sup> *hado*<sup>83</sup> (they who had adopted the Jewish "law"/custom/repented) and the *rabbaneyyouna* (Lordly clerics/chiefs of the clerics) and the *ahbara* (erudite clerics) by what *istohfedho*<sup>84</sup> (they<sup>z</sup> had been sought to keep-up) Allah's book<sup>x</sup> and they<sup>z</sup> were on it<sup>x</sup> witnesses-/testifiers; so let-not *takhshaw* (reverently-fear you<sup>z</sup>) the mankind and *ekhshaw'ne*<sup>85</sup> (let-reverently-fear you<sup>z</sup> [Me]); and let-not purchase you<sup>z</sup> by My *Aya'te*<sup>w</sup> (messages) little price; and whoever[he] not ruled by what Allah descended then those they (*are*) the unbelievers.

45. And We wrote on them in it<sup>w</sup>: that the self<sup>w</sup> (*is*) by the self<sup>w</sup> and the eye<sup>w</sup> (*is*) by the eye<sup>w</sup> and the nose (*is*) by the nose and the ear (*is*) by the ear and the tooth (*is*) by the tooth and the wounds (*are*) *qessasson* (lawful-retribution-

لَمْ يَأْتُوكَ تَحْرِفُونَ الْكَلِمَ مِنْ بَعْدِ  
مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا  
فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ  
يُرِدِ اللَّهُ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ  
يُطَهِّرْ قُلُوبَهُمْ هُمْ فِي الدُّنْيَا خِزْيٌ  
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤٢﴾

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ  
لِللُّسْعَةِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ  
أَعْرَضْ عَنْهُمْ وَإِنْ تُعْرَضْ عَنْهُمْ فَلَنْ  
يَضُرَّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم  
بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ﴿٤٣﴾

وَكَيْفَ تَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ  
فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ  
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٤﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ  
تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا  
لِلَّذِينَ هَادُوا وَالرَّبَّيُّونَ وَالْأَحْبَارَ  
بِمَا اسْتَحْفَضُوا مِنْ كِتَابِ اللَّهِ  
وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا  
النَّاسَ وَآخِشُوا وَلَا تَشْتَرُوا بِقَائِنِي  
ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا  
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٥﴾

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ  
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ  
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ  
وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ

<sup>82</sup> The word "القسط" is not just "justice" = "العدل." So, "القسط" is rendering absolute-justice post removal of injustice!

<sup>83</sup> See footnote 1263 above regarding "hado!"

<sup>84</sup> The word "استحفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!" (Emphasis is added!)

<sup>85</sup> The letter "ن" in "فاخشون" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "إني" The speaker's pronoun "ي" in "فاخشون" is omitted, for "التخفيف" = "alleviation, lightening!" See إعراب القرآن، لمحمود صافي



/retaliation);so whoever *tassaddaqa* (he gave up his right as a charity) by it<sup>x</sup> then it<sup>x</sup> (is) an expiation<sup>w</sup> for him; and whoever [be] ruled not by what Allah descended then they (are) the *dha'lemoona*<sup>86</sup> (injustice-doers).

فَهُوَ كَفَّارَةٌ لَّهُ ۖ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ



46. And We supervened on their traces/footsteps by *Esa* (Jesus) *Mariama's* (Mary's) son *musaddeqan*<sup>87</sup> (accepter as credible) for what (is) before his hands<sup>w88</sup> of the Torah<sup>w</sup> and *aa'taynabo* (We accorded him) the Euangelion<sup>x89</sup> in it<sup>x</sup> a divine-guidance<sup>x</sup> and an illumination<sup>x</sup> and *musaddeqan* for what (was) before its<sup>x</sup> hands<sup>w</sup> of the Torah<sup>w</sup> and a divine-guidance<sup>x</sup> and an exhortation<sup>w90</sup> for the *mutta-qeena* (reverential-guarders-against-Allah's-displeasure).

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ



47. And let-rule the Euangelion's<sup>x91</sup> folks by what Allah descended in it<sup>x</sup>; and whoever [be] ruled not by what Allah descended then those they (are) the *fa'seegoona*<sup>92</sup> (rebels vis-à-vis Allah's command).

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۖ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ



48. And We descended to you<sup>s</sup> The Book<sup>x</sup> by the right<sup>x</sup> *musaddeqan*<sup>x93</sup> (accepter as credible) for what (came) between its<sup>x</sup> both hands<sup>w</sup> of the book<sup>x</sup> and dominator over it<sup>x</sup>; so let-rule [you<sup>s</sup>] among them by what Allah descended and let-not *tattabe'a* (closely-follow [you<sup>s</sup>]) their *ahwa*<sup>94</sup> (tendentious likings) *amma* (regarding) what came (to) you<sup>s</sup> of the right; for each We made a *sher'a'tan* (precept/ordinance) and a *menhajan* (procedure/program); and if Allah willed surely (He would have) made you<sup>z</sup> one<sup>w</sup> *Ummatan*<sup>w</sup> (community)<sup>w</sup>; [and] but for essaying you<sup>b</sup> [He] in what [He] accorded you<sup>b</sup>; so *istabeq*<sup>95</sup> (let-affirmably-vie) you<sup>z</sup> (for) the *khayra'te* (desirable-traits of worthiness and goodness); to Allah (is) your<sup>n</sup> return together; then you<sup>nabbe'o</sup> ([He] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>c</sup> were in it<sup>x</sup> differing.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَلْبُوَكُمْ فِي مَا ءَاتَيْتُكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ



<sup>86</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>87</sup> The word “*musaddeqan*” is more than an “affirmer,” as “affirmer is directly for affirmation or confirmation!”

<sup>88</sup> The phrase “before his hands” is another of the Arabic *tongue* expressions meaning before it!

<sup>89</sup> The early writings of the founder of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the *Encyclopedia Britannica*, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix “eu” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “Angelion” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “Euangelion” was changed to become the proclaimed “Gospel.” The Qur’an, the true Word of Allah, refers to the Book given to Jesus as the “Enjeel.” Thus, after the Torah was defiled post Mosa’s (Moses) death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation!”

<sup>90</sup> The word “مَوْعِظَةً” rooted in “وَعِظَ” = “exhort” or “admonished,” could mean: exhortation or admonition!

<sup>91</sup> See footnote 89 above regarding “Euangelion!”

<sup>92</sup> See the *Lexicon* attached to this Translation for this important word *fa'seegoona* and its grammatical inflections!

<sup>93</sup> See footnote 1309 above regarding *musaddeqan*!

<sup>94</sup> The word “هَوًى” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هَوًى” agrees with what I came with, i.e. the Qur’an and Hadeeth.

<sup>95</sup> It must be pointed out here that the vying is not (a) “to” or (b) “for,” as both (a) and (b) would imply they are outside the good things; while in fact they are already within them, only they have to seek vying, or more correctly put, affirmably vie, for higher-ranking position or achievements! See the *Lexicon* attached to this Translation for the effect of the “س” when affixed to a verb!

49. And that let-rule [you<sup>s</sup>] among them by what Allah descended and let-not *tattabe'a* (closely-followed [you<sup>s</sup>]) their *ahwa* (tendentious likings); and *ebther* (let-caution [you<sup>s</sup>] towards) them that they <sup>z</sup> essay you <sup>g</sup> a'n (regarding) some (of) what Allah descended to you<sup>g</sup>; so *en* (if) they<sup>z</sup> diverted then let-know [you<sup>s</sup>] verily only Allah wants to betide them by some (of) their offenses; and verily much of the mankind surely (are) *fa'seeqoona* (rebels vis-à-vis Allah's command).

وَأَنْ أَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٥٩﴾

50. Do then rule (of) the *jabeleyyatey*<sup>96</sup> (acting ignorantly/incorrectly/ by rule of pre-Islamic era) <sup>w</sup> *yabghona* (earnestly-quest they<sup>z</sup>); and who<sup>a</sup> (is) *ahsa'no*<sup>97</sup> (perfecter and beautifuler) than Allah's rule for a people *youqenoona* (believing with certitude).

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٦٠﴾

51. O you who<sup>r</sup> believed they<sup>z</sup>: let-not *tattakebtho*<sup>98</sup> (you<sup>z</sup> take and presume) the Jews and the Nassara (Christians) *aw'leyad*<sup>99</sup> (guardians/allies); some of them (are) *aw'leyao* (= *aw'leyaa*) (of) some; and whoever *yatawallahum*<sup>100</sup> ([he]: takes them *aw'leyao*) of you<sup>b</sup> then surely he (is) of them; verily Allah divinely-guides not the people the *dha'lemeena*<sup>101</sup> (injustice-doers).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦١﴾

52. So [you<sup>r</sup>] see whom<sup>r</sup> (are) in their hearts (is) an illness<sup>102</sup> mutually vying<sup>103</sup> in them they<sup>z</sup> say: *nakhsha* ([we] reverently-fear) to betide us a *da'eraton*<sup>w</sup> (evil-turn/defeat/turn of misfortune)<sup>w</sup>; so *asa* (craving a deed beyond one's means/may) that Allah *ya'atee* (hastens the coming) by the opening<sup>x104</sup> (overwhelming victory) or a command from Him then they<sup>z</sup> become over what they<sup>z</sup> concealed in their selves<sup>w</sup> regretters.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٦٢﴾

53. And say who<sup>r</sup> they<sup>z</sup> believed: are these who<sup>r</sup> *aqsamo* (they<sup>z</sup> oathed) by Allah *jahda* (strongest/ultimate) their *ayma'ne* (oaths) verily they<sup>z</sup> (are) assuredly with you<sup>b</sup>; miscarried<sup>w</sup> their works<sup>x</sup> so they<sup>z</sup> became losers.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَعَنَكُمُ حَبَطَ أَعْمَلُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٦٣﴾

54. O you who<sup>r</sup> they<sup>z</sup> believed whoever *yartadda* ([he] renegades/reneges) of you<sup>b</sup> a'n (regarding) his religion then Allah will *ya'atee* (hasten the coming) by a people (that) He loves them and they<sup>z</sup> love Him *athellaton*<sup>105</sup> (they

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ

<sup>96</sup> The word “جاهلية”=“jabeleyyatey” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jabeleyyatey” is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

<sup>97</sup> There is no English word for أحسن = *ahsan*! Both words perfecter and beautifuler are in their adjective sense!

<sup>98</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>99</sup> The word “أولياء” could also mean, among them: protector, friend!

<sup>100</sup> That is take-their-clientage!

<sup>101</sup> The word “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>102</sup> The word “illness” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>103</sup> That is taking and making them allies! The pronoun “them” refers to those mentioned in the previous Ayah!

<sup>104</sup> The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب!

<sup>105</sup> The word “athellaton” is plural, masculine, subjective noun, meaning: they who are humbled and subdued!

who are humbled and subdued vis-à-vis) on the believers (but they are) lords<sup>106</sup> (vis-à-vis) on the unbelievers; *younjahidona*<sup>107</sup> (they exert their utmost mental, physical and possessional efforts fighting/striving) in Allah's path and they <sup>z</sup> fear not a blamer's blame; *tha'leka* (afar-that-it)<sup>x</sup> (is) Allah's munificence<sup>x</sup> *youna'tebe* ([He] accords/gives it<sup>x</sup>) to whom<sup>p</sup> [He] wills and Allah (is) *Wa'seon*<sup>108</sup> (Surrounder and encompassing all things) Omniscient.

تُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ  
أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي  
سَبِيلِ اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ لَائِمٍ  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾

55. Verily only your<sup>n</sup> *Wa'leyyo*<sup>109</sup> (Guardian/Ally) (is) Allah and His messenger and who<sup>r</sup> they<sup>z</sup> believed who<sup>r</sup> *youqeymona*<sup>110</sup> (they<sup>z</sup> uphold/sustain the prescribed obligations of) the Prayer<sup>w</sup> and *youna'tona* (accord/fulfill they<sup>z</sup>) the *Zakata*<sup>w111</sup> (prescribed percentage of personal possessions)<sup>w</sup> while<sup>112</sup> they (are) *ra'keoona* (they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer).

إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ  
ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾

56. And whoever *yatawalla* ([he] takes for: guardian/ally/-friend) Allah and His messenger and whom<sup>r</sup> they<sup>z</sup> believed then truly Allah's party they (are) the overcomeers.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ  
ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ  
﴿٥٧﴾

57. O you who<sup>r</sup> they<sup>z</sup> believed let not *tattakbethto*<sup>113</sup> (take and presume you<sup>z</sup>) whom<sup>r</sup> *ittakbathto*<sup>114</sup> (they who took and presumed) your<sup>n</sup> religion jestingly and playfully of whom<sup>r</sup> *oto* (had been accorded/given they<sup>z</sup>) the book of before you<sup>b</sup> and the unbelievers *aw'leyaa*<sup>115</sup> (guardian-/ally); and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah *en(if)* you<sup>c</sup> were believers.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا  
الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا  
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن  
قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ  
إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٥٨﴾

58. And if you<sup>c</sup> called to the Prayer<sup>w</sup> *ittakbathoba*<sup>116</sup> (they took and made it<sup>w</sup>) jestingly and playfully; *tha'leka* (afar-that-it)<sup>x</sup> ((is) because surely they (are) people

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا  
هُزُوءًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا

<sup>106</sup> The word “أَعَزَّاء,” translated as “lords!” The word “lord” has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: “one having power and authority over others!”

<sup>107</sup> The word “*younjahidona*”= “يُجَاهِدُونَ”= they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's causel! However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

<sup>108</sup> The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “The *Was'eo*” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

<sup>109</sup> The word “ولي” in “وليكُم” lends itself to so many meanings, among them: guardian, protector, friend, ally!

<sup>110</sup> The word “يُقيمُونَ” is rooted in “أقام”=upheld! linguistically “أقام” means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.”  
So, “يُقيمُونَ” means they: (1) Uphold the prescribed obligations the Prayer! (2) Called or upped to perform the Prayer itself.  
Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah! Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>!

<sup>111</sup> See the *Lexicon* attached to this Translation for what exactly az-Zakah is and its implications!

<sup>112</sup> It is said that *Emam Ali*, “*karrama* (bounteously gave him and ennobled his face)” gave his *Zakah* (charity) while praying!

<sup>113</sup> The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذَ” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>114</sup> Ibid!

<sup>115</sup> The word “أولياء” could also mean, among them: protector, friend!

<sup>116</sup> Ibid!



(who) reason not.

59. Let-say [you<sup>s</sup>]: O, you the book's folks do you<sup>z</sup> resent<sup>117</sup> [of] us except that we believed by Allah and what (*had been*) descended to us and what (*had been*) descended of before; and surely most of you<sup>z</sup> (*are*) *fa'seeqoona*<sup>118</sup> (*rebels vis-à-vis Allah's command*).

60. Let-say [you<sup>s</sup>]: shall *ona'bbe'o* ([I] *inform by piece-of-significant-and-availing-news*) you<sup>b</sup> by an eviler than *tha'leka* (*afar-that-it*)<sup>x</sup> a reward<sup>w119</sup> *enda* (*by munificence of/by Rule of*) Allah; whom<sup>p</sup> cursed him Allah and [He] ired on him and [He] made of them the apes and the pigs and (*who*) [they] worshipped<sup>120</sup> the *Ttagboota* (*"devil"/"tyrant"/rule of an irreligious man-made system*); those (*are*) eviler place and *adhallo*<sup>121</sup> (*more astray*) a'n (*regarding*) the path's center/intent.

61. And if they<sup>z</sup> came (*to*) you<sup>b</sup> said they<sup>z</sup>: we believed, and *qad* (*already and affirmatively*) they<sup>z</sup> entered by the unbelief<sup>x</sup> and they *qad* exited they<sup>z</sup> by it<sup>x</sup>; and Allah (*is*) knower by what they<sup>z</sup> were concealing.

62. And [you<sup>s</sup>] see many of them mutually vying they<sup>z</sup> in the sin and the aggression and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); surely wretched what they<sup>z</sup> were working.

63. *Lawla* (*why do not*) forbid them the *rabbaneyyouna* (*Lordly clerics/chiefs of the clerics*) and the *abbaro* (*erudite clerics*) a'n (*regarding*) their saying the sin and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); verily wretched what were *yassna'ao*<sup>122</sup> (*carefully crafting*) they<sup>z</sup>.

64. And said<sup>w</sup> the Jews Allah's hand<sup>w123</sup> (*is*) *maghlolaton*<sup>w</sup> (*manacled/restricted*)<sup>w</sup>; *ghullat* (*had been manacled-she*<sup>y</sup> *restricted-she*<sup>y</sup>) their hands<sup>w</sup> and (*had been*) cursed they<sup>z</sup> by what they<sup>z</sup> said; rather His both hands<sup>w</sup> (*are*) *Mubsottata'ne*<sup>w</sup> (*Both Spenders/Outstretchers*)<sup>w,124</sup> [He] spends how [He] will; and surely assuredly<sup>125</sup> increases many of them what (*had been*) descended to you<sup>s</sup> from your<sup>t</sup> Lord excessiveness and unbelief; and We cast among them the animosity<sup>w</sup> and the *bagh'dba* (*intense-*

يَعْقِلُونَ ﴿٥٩﴾

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ هَلْ تَنقِمُونَ مِنَّآ  
إِلَّآ أَن ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا  
وَمَآ أُنزِلَ مِن قَبْلُ وَأَن تَكْتُمُ

فَسَقُونَ ﴿٦٠﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً  
عِندَ ٱللَّهِ ۖ مَن لَعَنَهُ ٱللَّهُ وَغَضِبَ  
عَلَيْهِ وَجَعَلَ مِثْمُ ٱلْقِرْدَةِ وَٱلْخَنَازِيرِ  
وَعَبَدَ ٱلطَّاغُوتِ ۖ أُوْلَٰئِكَ شَرٌّ مَّكَآناً  
وَٱضْلً عَن سَوَآءِ ٱلسَّبِيلِ ﴿٦١﴾

وَإِذَا جَآءَ وَكُم قَالُوْا ءَامَنَّا وَقَدْ دَخَلُوْا  
بِٱلْكَفْرِ وَهُمْ قَدْ خَرَجُوْا بِهِ ؕ وَٱللَّهُ  
أَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ﴿٦٢﴾

وَتَرَىٰ كَثِيْرًا مِّنْهُمْ يُسْرِعُوْنَ فِى ٱلْإِنْمِ  
وَٱلْعُدُوْنَ وَأَكْلِهِمُ ٱلسُّخْتِ  
لَيْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿٦٣﴾

لَوْ لَا يَنْهَىٰهُمْ ٱلرَّبِّيُّوْنَ وَٱلْأَحْبَارُ  
عَن قَوْلِهِمُ ٱلْإِنْمَ وَأَكْلِهِمُ ٱلسُّخْتِ  
لَيْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿٦٤﴾

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُوْلَةٌ غُلَّتْ  
أَيْدِيهِمْ وَٱلْعِينُوْا بِمَا قَالُوْا ۖ بَلْ يَدَا  
مَبْسُوْطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ  
وَلَيَزِيدَنَّ كَثِيْرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ  
مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ وَٱلْقَيْنَا  
بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَى يَوْمِ

<sup>117</sup> The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See الراغب والناس!

<sup>118</sup> See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

<sup>119</sup> The word "مَثُوبَةً" is like "ثواب" according to *Qur'an commentators and most linguists*!

<sup>120</sup> The word "عبد" = "worshipped" here in the sense of obeyed or followed the "Tagboot's" dicta!

<sup>121</sup> The word "اضل" = "adhal" is a superlative adjective for "strayer" for which there is no English equivalent!

<sup>122</sup> The word "يصنعون" is rooted in the verb "صنع" which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal!

<sup>123</sup> Some maintain that the "hands" are symbols of divine Might or Power!

<sup>124</sup> Qur'an commentators are not clear as to exact meaning of "يداه مبسوطتان" and so for lack of better words rendered as: "His both hands (are) both outstretchers!" As The Qur'an mentions: *His Hands, His both Hands, His Hand*, in various *Ayat*!

<sup>125</sup> The "ل" in "ليزيدن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed by "assuredly"*

*hatred*<sup>w</sup> to The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup>; every-when they<sup>z</sup> kindled a fire<sup>w</sup> for the war extinguished it<sup>w</sup> Allah; and endeavor they<sup>z</sup> in the land<sup>w</sup> corruption and Allah loves not the corrupters.

الْقِيَمَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمَفْسِدِينَ ﴿٤٦﴾

65. And had that the book's folks believed they<sup>z</sup> and *ettaqaw* (they reverentially guarded not to displease Allah) surely (would have) expiated We a'n (regarding) them their *sayye'aa'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> and surely admitted them We paradises<sup>w</sup>/gardens<sup>w</sup> (of) the *naeeme* (permanent mental and physical delights in Paradise's highest chambers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سِيَئَاتِهِمْ وَلَا دُخْلَنَّهُمْ جَنَّاتِ النَّعِيمِ ﴿٤٧﴾

66. And had that *aqamo*<sup>126</sup> (they<sup>z</sup> stood/ sustained the prescribed obligations of) the Torah<sup>w</sup> and the Euangelion<sup>x127</sup> and what (had been) descended to them from their Lord surely (would have) eaten they<sup>z</sup> from above them and from below their feet<sup>w</sup>; <sup>128</sup> of them *ummaton*<sup>w</sup> (party/ community)<sup>w</sup> *mugtasedaton*<sup>129</sup> (that which it is moderate all around) and many of them fouled what they<sup>z</sup> work.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٤٨﴾

67. O, you<sup>s</sup> the messenger: let-communicate [you<sup>s</sup>] what (had been) descended to you<sup>s</sup> from your<sup>t</sup> Lord; and *en* (if) did not [you<sup>s</sup>], then not communicated you<sup>s</sup> His message; and Allah safeguards you<sup>s</sup> from the man-kind; verily Allah divinely-guides not the people, the unbelievers.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٤٩﴾

68. Let-say [you<sup>s</sup>]: O, you the book's folks not you<sup>c</sup> (are) on a thing until *toqeymo* (you<sup>z</sup> uphold/ sustain) the Torah<sup>w</sup> and the Euangelion<sup>x</sup> and what (had been) descended to you<sup>b</sup> from your<sup>n</sup> Lord; and surely assuredly<sup>130</sup> increases many of them what (had been) descended to you<sup>s</sup> from your<sup>t</sup> Lord excessiveness and unbelief; so let-not [you<sup>s</sup>] grieve over the people the unbelievers.

قُلْ يَأْهْلَ الْكِتَابِ لَسْتُ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٠﴾

69. Verily who<sup>r</sup> they<sup>z</sup> believed and who<sup>r</sup> *bado*<sup>131</sup> (they who adopted the Jewish "law"/ customs/ repented) and the *ssa'beoona*<sup>132</sup> (followers of Noah/ leavers of their people's religion) and the *Nassara* (Christians) whoever [he] believed by Allah and The Day The Last and [he] worked righteously

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا

<sup>126</sup> "أقام" = upped/ sustained/ maintained!

<sup>127</sup> See footnote 89 above regarding *Euangelion*!

<sup>128</sup> The great Qur'anic expression "eat they from above them and from below their feet" means Allah would have *blessed* and *augmented* their possessions and provisions, be it from the Heavens or the Earth.

<sup>129</sup> The word "*mugtasedat*" meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace! Or they who said the proper say regarding Jesus and Mohammad on both the peace! Or may be the *hypocrites* but *not jesters or scoffers*! See القرطبي!

<sup>130</sup> The "ل" in "اليزيدن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly"

<sup>131</sup> The word "*bada*" for the singular and "*bado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lan*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

<sup>132</sup> This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

then no fear (*is*) on them and not sadden they<sup>z</sup>.

70. *Laqad* (verily, already and affirmatively) We took *meethaqa*<sup>x133</sup> (ratified-covenant)<sup>x</sup> (of) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tahwa* (tendentiously like) their selves<sup>w</sup> a team of them they<sup>z</sup> denied and a team they<sup>z</sup> kill.

71. And they<sup>z</sup> reckoned that not (*there*) is an essay so they<sup>z</sup> blinded (*their selves*) and they<sup>z</sup> deafened<sup>134</sup> (*their selves*); afterwards relented on them Allah; afterwards they<sup>z</sup> blinded (*their selves*) and they<sup>z</sup> deafened (*their selves*) many of them and Allah (*is*) Basseeron (*keen: Seer-/comprehensive Knower of the facts and their ultimate consequences*) by what they<sup>z</sup> work.

72. *Laqad* (verily, already and affirmatively) unbelieved who<sup>r</sup> said they<sup>z</sup>: that Allah (*is*) he the Messiah Mariams's (Mary's) son; while the Messiah said: O, Israel's sons: let-you<sup>z</sup> worship Allah my Lord and your<sup>n</sup> Lord; verily it<sup>x</sup> (*the fact<sup>w</sup> / truth<sup>x</sup>*) (*is*) whoever [*he*] partners (*deities*) by Allah then *qad* (verily and affirmatively) prohibited Allah on him the Paradise<sup>w</sup> and his abode-/lodging (*is*) The Fire<sup>w</sup> and not for the *dha'lemeena*<sup>135</sup> (*injustice-doers*) of succorers.

73. *Laqad* (verily, already and affirmatively) unbelieved who<sup>r</sup> said they<sup>z</sup>: that Allah (*is*) a third (*of*) three; while not of an *elabon* (*a deity*) except *elabon* (*a deity*) One; and *en* (*if*) not ceased they<sup>z</sup> *amma* (regarding) what they<sup>z</sup> say surely (*shall*) assuredly touches/betides<sup>136</sup> whom<sup>r</sup> they<sup>z</sup> unbelieved of them a painful torment.

74. Do then not repent they<sup>z</sup> to Allah and *yastaghferonah*<sup>137</sup> (*seek forgiveness they<sup>z</sup> from Him*); and Allah (*is*) *Ghafooron* (*iterative Forgive*), *Rabeemon* (*iterative mercy Giver*).

75. Not the Messiah, *Mariama's* (Mary's) son, except a messenger *qad* (already and affirmatively) ceded<sup>w</sup> before him the messengers and his mother (*is*) a *sseddiqaton*<sup>w138</sup> (*indeed steadfast affirmer and practicer of the truth*)<sup>w</sup> both were [*both*] eating the *tta'aam*<sup>x</sup> (*wheat/edibles-/food-grains*)<sup>x139</sup>; let-look [*you*<sup>s</sup>] how [*We*] manifest for them

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ  
وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ  
رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ فَرِيقًا  
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا  
وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا  
وَصَمُّوا كَثِيرٌ مِنْهُمْ ۖ وَاللَّهُ بَصِيرٌ بِمَا  
يَعْمَلُونَ ﴿٧١﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ  
اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ  
الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ  
رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ  
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ  
النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ  
ثَالِثُ ثَلَاثَةٍ ۖ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ  
وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا  
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا  
مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ ۚ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ  
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ وَأُمُّهُ صِدِّيقَةٌ  
كَانَا يَأْكُلَانِ الطَّعَامَ ۖ انْظُرْ

<sup>133</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation!

<sup>134</sup> In Arabic both words "عموا" and "صموا" are intransitive verbs! In English "blinded" and "deafened" are both transitive verbs! Therefore, the word "themselves" was used in an attempt to solve this problem!

<sup>135</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>136</sup> See footnote 1314 regarding the juratory article = "للقسم" above only here with respect to "اليمنين"

<sup>137</sup> The word "يستغفرون" in "يستغفرونه" = "يطلبون غفرانه" = "[they] seek His forgiveness!" In English there is no seemly way to say: "يستغفرونه" *per se*! So I settled for saying: "[they] seek His forgiveness!"

<sup>138</sup> The word "seddiqah" = "صديقة" is the feminine of "seddiq" = "صديق" meaning that person who readily believes or who is indeed steadfast affirmers and practicer of the truth. The "seddiq" = "صديق" is a title for Abu Bakr, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet Job and prophet Joseph.

<sup>139</sup> The obvious implications are the facts that both have needs to eat and therefore needs to excrete! Thus how could they be "deities" if they have such needs and other needs?



the *Aya'te*<sup>w</sup> (*proofs*); after-wards let-look [*you*<sup>s</sup>] where-from<sup>140</sup> *yo'afakona*<sup>141</sup> (*they* <sup>z</sup> *are: off-right dissuaded/-dissuaded speciously*).

كَيْفَ تَبَيَّنَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظَرُ

أَنِّي يُؤْفَكُونَ ﴿٧٥﴾

76. Let-say [*you*<sup>s</sup>]: do you<sup>z</sup> worship of a lesser than Allah what neither possesses for you<sup>b</sup> a harm and nor a benefit; and Allah He (*is*) 'The *Sa'meeo*<sup>142</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ

هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Let-say [*you*<sup>s</sup>]: O, you the book's folks let-not exceed you<sup>z</sup> in your<sup>n</sup> religion other than the right and let-not *tatta'be'o* (*closely-follow you*<sup>z</sup>) *ahwa* (*tendentious likings*) a people *qad* (*already and affirmatively*) strayed they<sup>z</sup> of before and they<sup>z</sup> misled many *a'n* (*regarding*) the path's center/intent.

قُلْ يَتَاهَلِ الْكِتَابُ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا

وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. (*Had been*) cursed whom<sup>r</sup> unbelieved they<sup>z</sup> of Israel's sons on/over tongue (*of*) *Dawooda* (*David*) and *Esa* (*Jesus*) *Mariama's* (*Mary's*) son; *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) by what they<sup>z</sup> disobeyed and they<sup>z</sup> were aggressing.

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا

وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

79. They<sup>z</sup> were not mutually forbidding *a'n* (*regarding*) a *munka'ren*<sup>x143</sup> (*rationaly objectionable, Sharey'ah prohibited say/deed*)<sup>x</sup> they<sup>z</sup> did it<sup>x</sup>; verily wretched what they<sup>z</sup> were doing.

كَانُوا لَا يَتَنَاهَوْنَ عَن مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

80. [*You*<sup>s</sup>] see many of them *yatawallawna* (*they*<sup>z</sup>: *take for guardian/ally/friend*) whom<sup>r</sup> unbelieved they<sup>z</sup>; verily wretched what advanced<sup>w</sup> for them their selves<sup>w</sup> that discontented Allah on them and in the torment they (*are*) immortals.

تَرَى كَثِيرًا مِّنْهُمْ يَقُولُونَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ

أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

81. And had [*were*] they<sup>z</sup> believing by Allah and the Prophet and what (*had been*) descended to him not *ittakbatho*<sup>144</sup> (*they*<sup>z</sup> *took and presumed*) them<sup>145</sup> *aw'leyaa*<sup>146</sup> (*guardian/ally*); [and] but many of them (*are*) *fa'see-qoona*<sup>147</sup> (*rebels vis-à-vis Allah's command*).

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٨١﴾

82. Assuredly<sup>148</sup> surely [*you*<sup>s</sup>] find hardest (*of*) the man-kind's animosity<sup>w</sup> for whom<sup>r</sup> they<sup>z</sup> believed (*are*) the Jews and who<sup>r</sup> they<sup>z</sup> partnered (*deities with Allah*); and surely assuredly<sup>149</sup> [*you*<sup>s</sup>] find closer (*in*) affection

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ

ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا

وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ

<sup>140</sup> The word "أَنَّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>141</sup> The word "يُؤْفَكُونَ" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!*

<sup>142</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمع"

<sup>143</sup> See the *Lexicon* attached to this *Translation* for an elaboration on this rather important word, *faseqoon!*

<sup>144</sup> The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is *always* taking and making and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

<sup>145</sup> This "them" refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.

<sup>146</sup> The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*

<sup>147</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections!*

<sup>148</sup> The "لَ" in "لَتَجِدَنَّ" is a *juratory* "لَ" = "لِالْقَسَمِ" amounting to = "التأكيد", i.e. *affirmation, expressed by "assuredly!"*

<sup>149</sup> Ibid!

for whom<sup>r</sup> they<sup>z</sup> believed (are) who<sup>r</sup> said they<sup>z</sup>: verily we (are) *Nassara*<sup>150</sup> (*Christians*) *tha'leka* (*that-afar-it/that*) because surely of them (are) priests and monks and surely they (are) not *yestakeberoona*<sup>151</sup> (*they<sup>z</sup> affirm their prideful haughtiness*).

ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي  
ذَٰلِكَ بَأْسٌ مِنْهُمْ قِسِيَسِينَ وَرَهْبَانًا  
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٥١﴾

83. And if heard they<sup>z</sup> what (*had been*) descended to the messenger [*you<sup>s</sup>*] see their eyes over-flowing [of] the tears of what they<sup>z</sup> knew of the right; they<sup>z</sup> say: O, our Lord we believed so let-write us [*You<sup>s</sup>*] with the *sha'heedeena* (*iterative witnesses/testifiers*).

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ  
تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ  
مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا  
ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٢﴾

84. And what (*is*) for us not believe [*we*] by Allah and what came (*to*) us of the right; and [*we*] crave to admit us our Lord with the people the *ssa'leheena* (*righteous-people*).

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا  
مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا  
رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٥٣﴾

85. So rewarded them Allah by what they<sup>z</sup> said paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; immortals they<sup>z</sup> (are) in it<sup>w</sup> and *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) the benefactors' requital.

فَأَنبَاهُهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٥٤﴾

86. And who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> denied by Our *Aya'te<sup>w</sup>* (*messages/signs/proofs*) those (are) the *Jaheeme's*<sup>152</sup> (*intensely-blazing Fire<sup>w</sup>*) companions.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٥﴾

87. O you who<sup>r</sup> they<sup>z</sup> believed: let-not illegitimize you<sup>z</sup> what goodies<sup>w153</sup> Allah legitimized for you<sup>b</sup> and let-not transgress you<sup>z</sup>; verily Allah loves not the transgressors.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحْرُمُوا طَيِّبَاتِ مَا  
أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ  
لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٦﴾

88. And let-eat you<sup>z</sup> of what provided you<sup>b</sup> Allah goodly legitimate and *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah Who you<sup>f</sup> (are) by Him believers.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا  
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ  
مُؤْمِنُونَ ﴿٥٧﴾

89. Not *youaa'kethbokum*<sup>154</sup> ([He] retributively-punishes you<sup>b</sup>) Allah by the frivolity in *ayma'nekum* (*your<sup>n</sup> oaths*) [and] but *youaa'kethbokum* [He] by what *aqqatom* (*you<sup>c</sup> iteratively tied*) the *ayma'ne* (*oaths*)<sup>x</sup>; so its<sup>x</sup> expiation (*is*) *ett'aamo* (*giving to: ingest/feed*) ten poor<sup>155</sup> of *awsatte* (*middle-most*) (*of*) what *tott'emona* (*you<sup>z</sup> give to:*

لَا يُؤْخَذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤْخَذُكُم بِمَا عَقَدْتُمْ  
الْأَيْمَانَ فَكَفَّرتُهُ إِطْعَامُ عَشْرَةِ  
مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ

<sup>150</sup> In the *New Testament* (Matthew 2:23) speaks of *Nazarene*, and other NT "Gospels" also speak of *Nazarenes*, which are different from *Nazirite*. As the *Nazirites* are referred to in the OT, e.g. (Judg.13:7), and are the followers of "Yahweh!" Thus, the *Nazarenes* are the true followers of Jesus! And Jesus did not come to establish a new religion, according various statements by Jesus in the *New Testament*, such as: "Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill." (Matthew 5:17)! Because Jesus is sent *only* to "lost sheep of the House of Israel," as (Matthew 15:24) says: "I am not sent but unto the lost sheep of the House of Israel." And "Christians" came to be called "Christians" only around the 2<sup>nd</sup> half of the 1<sup>st</sup> Century in Antioch, according to (Acts 11:2), which says: "were called Christians first in Antioch!"

<sup>151</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>152</sup> The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See *الراغب*!

<sup>153</sup> The word "طيبات" = "goodies" = "goodies," = a *feminine gender* means any thing *delectable and legitimate*!

<sup>154</sup> The word "يؤخذ" in "يؤخذهم" means retributively-punishes, certainly not "blames," as what some might presume! See *اللسان*! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (i.e. *the Earth*) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أخذ" is *retributively-punished*!

<sup>155</sup> For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

ingest/feed) your<sup>n</sup> families<sup>w</sup> or clothe them or freeing a neck<sup>w</sup> (e.g. a *slaved person*); then whoever [he] found not<sup>156</sup> then fasting three days; *tha'leka* (afar-that-it)<sup>x</sup> (is) expiation<sup>w</sup> (for) your<sup>n</sup> *ayma'nekum* (oaths) if *halaftom* (you<sup>c</sup> swore); and let-keep-up<sup>157</sup> you<sup>z</sup> *ayma'nekum* (your<sup>n</sup> oaths); like *tha'leka* manifests Allah for you<sup>b</sup> His *Aya'te<sup>w</sup>* (messages of commands and forbiddance) *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> thank you<sup>z</sup>.

أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرَ رَقَبَةٍ  
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ  
كَفَّרَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا  
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٨﴾

90. O you who<sup>r</sup> they<sup>z</sup> believed verily only the *khamro* (any intoxicating drink) and the *mysero* (game of chance) and the stone-alters and the divining arrows (all are) *rejson<sup>x</sup>* (filth/anathema)<sup>x</sup> of the Satan's work<sup>x</sup> so let-avoid [it<sup>x</sup>]<sup>158</sup> you<sup>z</sup> *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> prosper you<sup>z</sup>.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ  
وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ  
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٩﴾

91. Verily only wants the Satan to cast among you<sup>b</sup> the animosity<sup>w</sup> and the *bagh'dha* (intense-hatred)<sup>w</sup> in the *khamre* (any intoxicating drink) and the *mysere* (game of chance) and to<sup>159</sup> [he] repel you<sup>b</sup> *a'n* (regarding) Allah's *Thekre* (Qur'an/ invocation/ mention) and *a'n* the Prayer<sup>w</sup>; so are you<sup>b</sup> desisting/ceasing.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ  
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ  
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ  
فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٠﴾

92. And let-obey you<sup>z</sup> Allah and let-obey you<sup>z</sup> the messenger and *ebtharo* (let-take-caution you<sup>z</sup>); so *en* (if) you<sup>c</sup> diverted then let-know you<sup>z</sup> that only on Our messenger (is) the announcement the manifesterer.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ  
وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا  
عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩١﴾

93. Not on whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> (is) a *jonahon*<sup>160</sup> (sin) in what *tta'emo* (ingested they<sup>z</sup>) if when<sup>161</sup> *ettaqaw* (they<sup>z</sup> had reverentially guarded not to displease Allah) and they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup>; afterwards *ettaqaw* and they<sup>z</sup> believed afterwards *ettaqaw* and *ahasano* (they<sup>z</sup> rendered: meritorious-deeds/ says); and Allah loves the benefactors.

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا  
مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ  
اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ تَحِبُّ  
الْحَسَنِينَ ﴿٩٢﴾

94. O you who<sup>r</sup> they<sup>z</sup> believed surely assuredly<sup>162</sup> essays you<sup>b</sup> Allah by a thing<sup>x</sup> of the game<sup>x</sup> attain it<sup>x</sup> your<sup>n</sup> hands<sup>w</sup> and your<sup>n</sup> spears to know Allah whom<sup>p</sup> [he] fears/knows<sup>163</sup> Him by the invisible; so whoever [he] transgresses after *tha'leka* (afar-that-it)<sup>x</sup> then for him (is) a painful torment.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمُ اللَّهُ  
بشئٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ  
وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ  
بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ  
فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٣﴾

<sup>156</sup> That is who found not the *wherewithal*!

<sup>157</sup> The word “احفظوا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts it: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>158</sup> The text in this *Ayah* says: “avoid it,<sup>x</sup>” and not “avoid them!” Hence the “it<sup>x</sup>” is bracketed by the square bracket, [it<sup>x</sup>]! This is perhaps, and Allah knows best, that to *emphasize* the individual avoidance of each, as each is a major offense/sin deserving a particular and individual effort to avoid it<sup>x</sup>!

<sup>159</sup> The reason for this “to,” here is because of the “fat’ha” on “يَصُدُّكُمْ” i.e. أَنْ يُوَقِعَ وَ أَنْ يَصُدَّ

<sup>160</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جَنَاحٌ” = no sin!

<sup>161</sup> See the *Lexicon* attached to this Translation regarding, “إِذَا تَنَالَهُ”

<sup>162</sup> The “ل” in “لِيَبْلُوكُم” is a juratory “ل” = “الْقَسَمُ” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”!

<sup>163</sup> Linguistically the word “خَافَ” carries dual meanings: (1) fear and (2) know! Both meanings could apply!



95. O you who<sup>t</sup> they<sup>z</sup> believed let-not kill you<sup>z</sup> the game<sup>x</sup> while you<sup>f</sup> (are) *hurumon* (consecrated and garmented for Hajj or Umrah); and whoever [he] killed it<sup>x</sup> of you<sup>b</sup> intentionally then a requital (is) like what [he] killed of the *ne'amee*<sup>164</sup> (camels/cows/and sheep), rules by it<sup>x</sup> twain justice-possession of you<sup>b</sup> a *hadyan* (sacrificial offering) reaching the Ka'aba'te or an expiation (by) *tta'aamo*<sup>x</sup> (giving: wheat/edible/food-grains)<sup>x</sup> poor<sup>165</sup> or *adlo* (coequal/ equivalent to/ of) *tha'leka* (be-that-afar-it/ that) fasting to taste [he] his matter's *wabala* (burdensome ill-result); Allah pardoned a'n (regarding) what antedated; and whoever [he] reverted so Allah avenges from him; and Allah (is) Mighty revenge possessor.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ تَحْكُمُ بِهِ ذَوَا عَدَلٍ مِنْكُمْ هَدِيًّا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

96. (Had been) legitimized for you<sup>b</sup> the sea game<sup>x</sup> and its<sup>x</sup> *tta'aamo*<sup>x</sup> (wheat/edible/food-grains)<sup>x</sup> a *mata'an*<sup>166</sup> (resource for a transitory worldly delight) for you<sup>b</sup> and the travelers; and (had been) illegitimized on you<sup>b</sup> the [desert]<sup>167</sup> (land) hunting while bided (observing time/place of being) you<sup>c</sup> *huruman* (consecrated and garmented for Hajj or Umrah); And *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah Whom to Him (shall be) thronged you<sup>z</sup>.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

97. Made Allah the Ka'aba'ta The House The Sacred; *Qeyaman* (sustainer as: a sacred establishment, an asylum, a conspicuous symbol of religion) for the mankind; and the Sacred [the] Month and the *hadya* (sacrificial animals) and the *gala'eda*<sup>w</sup> (collar-garlanded sacrificial animals)<sup>w168</sup> *tha'leka* (afar-that-it)<sup>x</sup> (is) to know you<sup>z</sup> that Allah knows what (are) in the Heavens<sup>w</sup> and [what (are) in] the Earth<sup>w</sup>; and that Allah by everything (is) Omniscient.

• جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَآلْهَدَى وَالْقَلْبَيْدَ ذَلِكَ لِيَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

98. Let-know you<sup>z</sup> that Allah (is) severe (in) the punishment and that Allah (is) *Ghafooron* (iterative Forgive), *Raheemon* (iterative mercy Giver).

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

99. Not on the messenger except the announcement (of Our message) and Allah knows what you<sup>z</sup> disclose/-flash and what you<sup>z</sup> conceal.

مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلِغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

100. Let-say [you<sup>z</sup>]: levels/evens not the *khabeetho* (wicked/ill-natured) and the good albeit marveled you<sup>s</sup> the *khabeethe*'s multitude; so *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah O, the *albab*'s (the hearts-intellects staff) possessors<sup>169</sup> *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> prosper you<sup>z</sup>.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَأَوَّلِي أَلَّا يَكُنْ لَكُمْ تَفْلِحُونَ ﴿١٠٠﴾

<sup>164</sup> See the *Lexicon* attached to this Translation for full meaning of "na'am."

<sup>165</sup> For the words "مساكين" versus "فقرء", see the *Lexicon* attached to this Translation for the distinction! The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people!"

<sup>166</sup> The word "مَتَاعٌ" = "mata'an" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

<sup>167</sup> The word "الْبَرُّ" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water! Also, "الْبَرُّ" figuratively speaking could stand for "land!" See *اللسان*!

<sup>168</sup> See the *Lexicon* attached to this Translation for this word, "gala'ed!"

<sup>169</sup> See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab*'s possessors!

101. O you who<sup>r</sup> they<sup>z</sup> believed let-not ask you<sup>z</sup> a'n (regarding) things<sup>w</sup> en (if) (to be) disclosed/ flashed for you<sup>b</sup> [it<sup>w</sup>]<sup>170</sup> displeases you<sup>b</sup> and en you<sup>z</sup> ask a'n it<sup>w</sup> while The Qur'an (is being) repetitively descended [it<sup>w</sup>] (shall be) disclosed/ flashed for you<sup>b</sup> spared<sup>171</sup> Allah regarding it<sup>w</sup>; and Allah (is) Ghafooron (iterative Forgive) Forbearer.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنْزَلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾

102. Qad (already and affirmatively) asked it<sup>w</sup> a people of before you<sup>b</sup> afterwards they<sup>z</sup> became by it<sup>w</sup> unbelievers-/ rejecters.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُم ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

103. Not made Allah of a baheyara'ten<sup>172</sup> (see footnote below) nor a sa'iba'ten (see footnote below) nor wassila'ten (see footnote below) nor ha'men (see footnote below) [and] but whom<sup>r</sup> unbelieved they<sup>z</sup> yaftarona (they<sup>z</sup> craft a lie for fraudulent end) on Allah the lie and most of them not reason they<sup>z</sup>.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَئِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

104. And if (had been) said for them: let-come you<sup>z</sup> to what Allah descended and to the messenger said they<sup>z</sup>: our sufficiency<sup>173</sup> (is) what we found on [it<sup>x</sup>] our fathers; is while albeit<sup>174</sup> their fathers [were] not knowing a thing and nor yahtadoona (who find and accept the divine-guidance they).

وَإِذَا قِيلَ لَهُم تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أَوَّلَوْ كَانِ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَتَّبِعُونَ ﴿١٠٤﴾

<sup>170</sup> The *hidden* pronoun here “it,” in “تَسْأَلُكُمْ,” refers to “the things!”

<sup>171</sup> Here the word “عفا” meaning “*pardoned*” or more aptly here “*spared*” Allah off it,” that is He left it *unidentified*, because if He were to identify such things that *would* or *might* distress you! See الطبري!

<sup>172</sup> The words: “Babeyrah”= “*بحيرة*,” “Saibah”= “*سائبة*,” “Wasilah”= “*وصيلة*,” and “Hamm”= “*حام*” all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows:

A. The *تفسير* books give various details regarding *variations in the exact criterion for each category of camels*, but generally: The “Babeyrah”= “*بحيرة*” is the *she-camel*, daughter of “Saibah!” And the “Saibah” is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female births not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the “Babeyrah!” When it dies its meat is considered “*lawful*” for the *men* but *not* for the *women*! Hence, the *Qur'an* forbade that by this *Ayah*.

B. The “wasilah”= “*وصيلة*” means the *she-sheep* who gave *seven or ten consecutive births*. When the *she-sheep* gives it *seventh birth* they look at the offspring, if a *male* and a *female* then the *male* is not slain because of his sister! Also, the *women* do not drink its milk! And they let her loose!

C. The “hamm”= “*حام*” is the *he-camel* who impregnates *ten she-camels* or having had *seven successive females* born as a result of his impregnation, as a result they let him loose!

<sup>173</sup> The word “حسبنا في حسبنا” = “المصدر” = “إمحابك لك أو كافك من غيره، للواحد والتثنية والجمع لأنه مصدر” So, “المصدر” = the *infinitive noun* of the verb, making it standing for the strongest action of the verb! See التاج!

<sup>174</sup> The construct “أولو” is made up of *three distinct components*: (1) “ألو”= *disapprobatory interrogative*, (2) “الحوالي”= “*while*,” and (3) “لو”= *conditional particle*=“*albeit*!” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*! For (3) “albeit” seems to me very appropriately self-explanatory!

105. O you who<sup>r</sup> they<sup>z</sup> believed: on you<sup>b</sup> (are) your<sup>n</sup> selves<sup>w175</sup>; not harms you<sup>z</sup> who<sup>p</sup> [be] strayed if *ibtaday-tom* (found and accepted you<sup>z</sup> the divine-guidance); to Allah (is) your<sup>n</sup> return together then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you<sup>z</sup> by what you<sup>z</sup> were working.

106. O you who<sup>r</sup> they<sup>z</sup> believed: a testimony among you<sup>b</sup> if *badhara*<sup>176</sup> (attended at predetermined time and place) an *ahada*<sup>177</sup> (a lone / any-one) (of) you<sup>b</sup> the death while (spelling out) the will two men both justice-possessioners of you<sup>b</sup> or two of other than you<sup>b</sup> *en* (if) you<sup>f</sup> struck<sup>178</sup> in the Earth<sup>w</sup> then betided<sup>w</sup> you<sup>b</sup> [the] death's disaster<sup>w</sup> you<sup>z</sup> confine/imprison them both from after the Prayer<sup>w</sup> then *yoq'semaney* (both oath) by Allah, *en* suspected you<sup>z</sup>, we purchase not by it<sup>x</sup> a price albeit [was] kin possessor and we conceal not Allah's testimony<sup>w</sup> verily we then surely (are) of the sinners.

107. Then *en* (if) (had been) stumbled that both (of) them [both] deserved a sin then two-others both up<sup>179</sup> (in) their [both] stead of whom<sup>r</sup> deserved on them the twain nearest-kin<sup>180</sup> then *yoq'semaney* (both oath) by Allah surely our testimony<sup>w</sup> (is) righter<sup>181</sup> than testimony<sup>w</sup> (of) them both and not we transgressed we verily we then (are) of the *dha'le-meena*<sup>182</sup> (injustice-doers).

108. *Tha'leka* (afar-that-it)<sup>x</sup> (is) *adna* (lower/closer) to they<sup>z</sup> come-in<sup>183</sup> by the testimony<sup>w</sup> on its<sup>w</sup> face<sup>184</sup> or they<sup>z</sup> fear/know<sup>185</sup> to *toradda*<sup>186</sup> (be forthwith-refuted) *ayma'non* (oaths) after their *ayma'ne* (oaths); and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah and let-hear you<sup>z</sup>; and Allah divinely-guides not the people the *fa'seeqeena*<sup>187</sup> (rebels vis-à-vis Allah's command).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا شَهِدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةَ الْمُؤْتِ حَسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيَقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثِمِينَ ﴿١٠٦﴾

فَإِنْ عَثَرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْتُنَا أَحَقُّ مِنْ شَهِدَتَيْهِمَا وَمَا أَعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

ذَٰلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهٍ أَوْ يَخَافُوا أَنْ تُرَدَّ أَمْنٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

<sup>175</sup> The Qur'anic phrase "on you<sup>z</sup> (are) your-selves<sup>w</sup>" is another of those Arabic tongue expressions, meaning: guard yourselves by upholding the *Sba'rey'ah* prescription and proscription!

<sup>176</sup> The word "حضر" means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as student who knows when and where to attend his class! In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present!

<sup>177</sup> See the Lexicon attached to this Translation regarding "أحد"

<sup>178</sup> That is in the sense of "set out in a new direction," "peregrinated," "journeyed!"

<sup>179</sup> There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "إقف"

<sup>180</sup> That is the closest relatives concerned in the lawful administration of the will of the deceased! See تفسير البضاوي

<sup>181</sup> The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أحق" = "righter" as an adjective comparative!

<sup>182</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>183</sup> That is reply in a specified manner to a call for such a testimony! See American Heritage Dictionary for "come in!"

<sup>184</sup> That is on its "face value," i.e. "reality," as is, or as should be!

<sup>185</sup> Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>186</sup> The Arabic word used is: "turadda" = "ترد" meaning "tudhadl" = "تدحض" i.e. readily rejected or refuted!

<sup>187</sup> See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections!



109. Day gathers Allah the messengers then says [He]: what (*had been*) answered you<sup>c</sup>; said they<sup>z</sup>: no knowledge for us; verily You<sup>g</sup> You<sup>s</sup> (*are*) indeed the invisibles' *Allamo* (*Ever/Stout Omniscient*).

يَوْمَ تَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

110. *Edh* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son let-remember [you<sup>s</sup>] My boon<sup>w188</sup> on you<sup>g</sup> and on your<sup>t</sup> mother *edh* (*since*) I supported<sup>189</sup> you<sup>g</sup> by the *Ruh-Al-Qudos*<sup>190</sup> (*The Arch Angle Gabriel*); [You<sup>s</sup>] speak (*to*) the mankind in the cradle and *kablan*<sup>191</sup> (*maturely/at middle age*) and I taught you<sup>g</sup> the book and the *bekmata*<sup>w192</sup> (*wisdom*) and the Torah and the Euangelion<sup>193</sup>; and *edh* (*when*) [you<sup>s</sup>] create from the mud like the bird's form<sup>w</sup> by My leave then [you<sup>s</sup>] blow in it<sup>w</sup> then [it<sup>w</sup>] [is/be] a bird by My leave and [you<sup>s</sup>] cure the *akmaba* (*born-blind*) and the leper by My leave and *edh* (*since*) *tokbrejo* ([you<sup>s</sup>] *emerge/produce*) the dead by My leave; and *edh* (*since*) I checked Israel's sons *a'n* (*off*) you<sup>g</sup> *edh* (*when/since*) you<sup>g</sup> came (*to*) them by the evidences<sup>w</sup> then said they<sup>z</sup> who<sup>r</sup> unbelieved they<sup>z</sup> of them: *en* (*not*) this (*is*) except a magic manifester.

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أُيِّدْتُكَ بِرُوحِ الْقُدُسِ تَكَلَّمَ النَّاسُ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفَخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَتَّبِعُ الْأَكْشَمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جَعَلْتَهُمُ الْيَهُودَ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

111. And *edh* (*when*) I revealed<sup>194</sup> to the Disciples that let-believe you<sup>z</sup> by Me and by My messenger; said they<sup>z</sup>: we believed and let-witness/testify [You<sup>s</sup>] of-such verily we (*are*) Muslims (*consigners to Allah*).

وَإِذْ أُوحِيَ إِلَى الْخَوَارِجِ أَنْ ءَامِنُوا بِي وَبِرُّسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

112. *Edh* (*when*) said the Disciples: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son [does] your<sup>t</sup> Lord can [He] to *younaz̤zela* (*iteratively descend*) on us a repast<sup>w195</sup> from the sky<sup>w</sup>; said [he]: *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah *en*(*if*) you<sup>c</sup> were believers.

إِذْ قَالَ الْخَوَارِجُ يٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

113. Said they<sup>z</sup>: we want to eat from it<sup>w</sup> and tranquilize our hearts and know [we] that *qad* (*already and affirmatively*) *ssadaqtana* ([you<sup>s</sup>] *had always enforced the truth with us*) and we be over it<sup>w</sup> of the *sha'beedena* (*iterative witnesses/testifiers*).

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

114. Said *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: *Allabumma*<sup>196</sup> (*O, Allah*) our Lord let-descend [You<sup>s</sup>] on us a repast<sup>w197</sup>

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رِنَّا

<sup>188</sup> See the *Lexicon* attached to this Translation for “*ne’amali*” (“*boon*”)!

<sup>189</sup> The word “*أَيَّدَ*” from “*الأيَّد*,” which is *exclusively Allah's Might*! Thus, anywhere in The Qur'an we meet “*أَيَّدَ*” it is always a “*support*” from Allah alone, and no other entity could *match*, hence it is “*divine*!” There is no English word to describe such “*أَيَّدَ*” The word “*support*,” obviously is *not* sufficient to indicate the implication of “*أَيَّدَ*”!

<sup>190</sup> That is *angel of revelation, Gabriel*

<sup>191</sup> The word “*kablan*” also means *thirty years old and beyond*!

<sup>192</sup> The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*bekmab*!” See the *Lexicon* attached to this Translation for an exposition!

<sup>193</sup> See footnote 89 above regarding *Euangelion*!

<sup>194</sup> The word “*أَوْحَى*” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “*الوحي*” is *fire or king*! See *اللسان*!

<sup>195</sup> The word “*مَائِدَةً*” means *repast*, i.e. even without a *table*. When it is just a “*table*” *per se*, it is called “*طاولة*” See *اللسان*!

<sup>196</sup> The expression “*اللهم*”= “*يا الله*” means a call of *invoking/supplicating/beseeching* Allah! See *اللسان*!

<sup>197</sup> Refer to footnote 1375 above regarding “*repast*!”

from the sky<sup>w</sup> [it<sup>w</sup>] be<sup>w</sup> for us a festival for our first and our last and an *Ayatan<sup>w</sup>* (sign/proof) from You<sup>s</sup> and *erzooq* (let-give provision/victuals for sustenance for) us [You<sup>s</sup>] and You<sup>s</sup> (are) *kbayro* (choicer/superior/worthier) (of) the *ra'zeqeena* (giver of: provision/victuals for sustenance/ rain).

115. Said Allah: verily I am *munzelo*<sup>198</sup> (Causer of the descending of) it<sup>w</sup> on you<sup>b</sup> then whoever [he] unbelieves after of you<sup>b</sup> then verily I torment him a torment<sup>x</sup> not [I] torment by it<sup>x</sup> an *ahadan*<sup>199</sup> (a lone/any-one) of the worlds.

116. And *Edb* (when) said Allah: O, *Esa* (Jesus) *Mariama's* (Mary's) son: have you<sup>s</sup> said for the mankind *ittakbe-thoney*<sup>200</sup> (let-you<sup>z</sup> take and make me) and my mother twain deities of without/lesser-than<sup>201</sup> Allah; said [he]: *subhana*<sup>202</sup> (hallowedly and marvelously we deem You<sup>s</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>s</sup> not (it) be for me that I say what (is) not for me surely a right<sup>x</sup>; en (if) was I said it<sup>x</sup> then *qad* (already and affirmatively) knew it<sup>x</sup>; You<sup>s</sup> know [You<sup>s</sup>] what (is) in my-self<sup>w</sup> and not [I] know what (is) in Your<sup>t</sup> Self<sup>w</sup>; verily You<sup>s</sup> You<sup>s</sup> (are) *Allamo* (Ever/Stout Knower) (of) the invisibles.

117. Not I said for them except what commanded me You<sup>s</sup> by it<sup>x</sup>: that (is) let-worship you<sup>z</sup> Allah my Lord and your<sup>n</sup> Lord; and I was over them *sha'beedan* (iterative witnesser/testifier) while I bided [in] them; then *lamma* (when/whence) *tawaffaytaney*<sup>203</sup> ([You<sup>s</sup>] fully received me while before dying) You<sup>c</sup> were The *Raqeeba* (Watcher/Observer) over/on them and You<sup>s</sup> (are) over everything *Sha'beedan* (Witnesser/ Testifier).

118. En (if) [You<sup>s</sup>] torment them then verily they (are) Your<sup>t</sup> *eba'do* (worshippers/submitters/slaves), and en (if) [You<sup>s</sup>] forgive [for] them then verily You<sup>s</sup> You<sup>s</sup> (are) the Mighty The *Hakeemo*<sup>204</sup> (infinite *bekmah*<sup>205</sup> Possessor).

119. Said Allah: this day benefits the *ssa'dequeena* (always-

أَنْزَلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٦﴾

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٧﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ

<sup>198</sup> The word “*munzelo*” is singular, masculine subjective noun, meaning the causer of the descending! Hence “*munzelo*” has no English equivalent! Descender= one that descends, gives a different meaning!

<sup>199</sup> See the Lexicon attached to this Translation regarding “إحد”

<sup>200</sup> The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَلَ” for “إِتَّخَذَ”, as stated in لسان العرب, therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>201</sup> The phrase “without/lesser than” explicitly states the obvious fact which “instead of” might hide, that whatever is taken is lesser than Allah! So, why take that without/lesser entity for a compeer to Allah?

<sup>202</sup> The word “*subhanaka*”= “سُبْحَانَكَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانُ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>203</sup> The word “*tawaffaytaney*”= “تَوَفَّيْتَنِي” is made up of two parts: the word (a) “*tawaffa*”= “تَوَفَّى” and (b) the pronoun “*ney*”= “تِي”=me. The word “*tawaffa*”= “تَوَفَّى” means fully received while dying!

<sup>204</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

<sup>205</sup> Ibid!

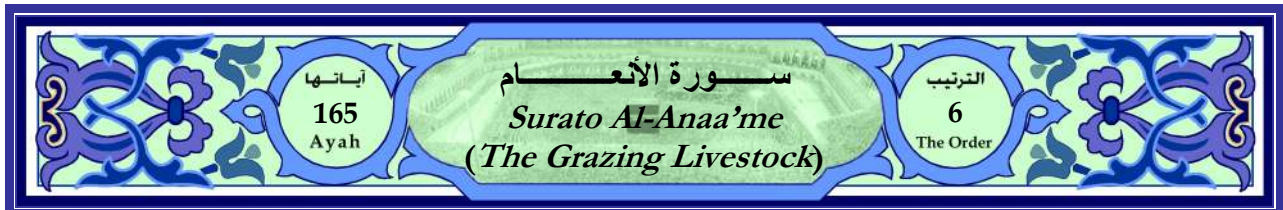
*truth-enforcers*) their truth, for them paradises <sup>w/-</sup> gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers immortals they <sup>z</sup> (are) in it <sup>w</sup> forever; delighted (*is*) Allah *a'n* (*regarding*) them and they <sup>z</sup> (are) delighted *a'n* Him *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) the win the great.

120. For Allah (*are*) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship and what (*is*) in them<sup>y</sup>; and He (*is*) over everything Omnipotent.

صَدَقُهُمْ هُمْ جَنَّاتٌ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ  
الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢١﴾





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The Praise(*is*) for Allah Who[*He*] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and [*He*] made the darknesses<sup>w</sup> and the illumination<sup>x</sup>; afterwards who<sup>r</sup> unbelieved they<sup>z</sup> by their Lord *ya'adeloona* (*they<sup>z</sup> equalize i.e. they partner other deities by Allah*).

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ  
الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

2. He Who created you<sup>b</sup> of a mud; afterwards [*He*] judged *ajalan*<sup>1445</sup> (*term-limit*), and *ajalon* (= *ajalan*) *musamma*<sup>1446</sup> (*that which is designated and/or named*) *endabo* (*by His munificence/ by His Rule*); afterwards you<sup>z</sup> dubitate.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ  
قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ  
ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

3. And He (*is*) Allah in the Heavens<sup>w</sup> and in the Earth<sup>w</sup>; [*He*] knows your<sup>n</sup> secret and your<sup>n</sup> disclosure<sup>1447</sup> and [*He*] knows what you<sup>z</sup> earn.

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ  
يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا  
تَكْسِبُونَ ﴿٣﴾

4. And not *ta'tee* (*comes/ being sent*) (*to*) them of an *Aya'ten*<sup>w</sup> (*miracle/ sign/ message*) of their Lord's *Aya'te*<sup>w</sup> (*miracles/- signs/ messages*)<sup>w</sup> except they<sup>z</sup> were a<sup>n</sup> (*off*) it<sup>w</sup> shunners.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ  
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

5. So *qad* (*already and affirmatively*) they<sup>z</sup> denied by the right<sup>x</sup> *lamma* (*when/ whence*) it<sup>x</sup> came (*to*) them; so will *ya'tee* (*approach/ come to*) them an'*ba'o*<sup>1448</sup> (*significant-and-availing-news*) (*of*) what they<sup>z</sup> were by it<sup>x</sup> *yastah'zeoona* (*jesting/ affirmably jesting*).

فَقَدْ كَذَبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ  
فَسَوْفَ يَأْتِيهِمْ أَنْبَتْؤُا مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٥﴾

6. Have not seen they<sup>z</sup> how-many<sup>1449</sup> We perished of before them of a generation We established/empowered<sup>1450</sup> them in the Earth<sup>w</sup> what not [*We*] established/-empowered [*for*] you<sup>z</sup>; and We sent the Heaven<sup>w</sup> over them (*showering*) abundantly; and We made the rivers run from beneath them then We (*caused*) them (*to*) perish by their offenses and We established/-found from after them generation [*others*]<sup>1451</sup>.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ  
قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ  
نُمَكِّنْ لَهُمْ لَكُنَّا وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ  
مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ  
تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا  
مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

<sup>1445</sup> The word “الأجل” means term-limit, see اللسان!

<sup>1446</sup> The word “musamma” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*

<sup>1447</sup> The word “الجهر” is a subjective, singular, masculine noun, meaning *that which is disclosed*, and disclosure is the closest in the sense of “exposure!” The word “loudening,” in terms of sound, does *not seem applicable here!*

<sup>1448</sup> See the *Lexicon* attached to this Translation for “naba'd”

<sup>1449</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>1450</sup> The word “مَكَّنْ” in “مَكَّنَّاهُمْ” means “found” or “established.” It also means “enabled” or “empowered!” Clearly, the English word “established” does not imply or connote the same as “مَكَّنْ” *per se!*

<sup>1451</sup> The word “قرن” = “generation” is a group of generally contemporaneous individuals regarded as having common cultural or social characteristics and attitudes! Thus, the word “آخرين” = “others” is *very apt* description for the individuals of the “generation” and *not* as all lumped together!

7. And had *nazzalna* (*We recurrently descended*) on you<sup>g</sup> a book<sup>x</sup> in a paper (*parchment*) then touched it<sup>x</sup> they<sup>z</sup> by their hands surely (*would have*) said who<sup>r</sup> unbelieved they<sup>z</sup>: *en* (*not*) this except a magic manifester.
8. And said they<sup>z</sup>: *lawla* (*why have not*) (*been*) descended on him an angel; and had We descended an angel surely (*would have been*) judged/finished the matter; afterwards not they<sup>z</sup> (*be*) reprieved.
9. And had We made him an angel surely We (*would have*) made him a man (*to deal with men*) and surely We (*would have*) added on them what they<sup>z</sup> (*are*) adding.
10. And *laqad* (*verily, already and affirmatively*) *istob'ze'a* (*had been jested/affirmably jested*) by messengers of before you<sup>g</sup>; then *haqa* (*deservedly besieged*) by whom<sup>r</sup> scoffed they<sup>z</sup> of them what they<sup>z</sup> were by it<sup>x</sup> *yastab'zeona* (*affirmably jesting they<sup>z</sup>*).
11. Let-say [*you<sup>s</sup>*]: let-tread you<sup>z</sup> in the land;<sup>w</sup> afterwards let-look you<sup>z</sup> how [was] the deniers' consequence<sup>w</sup>.
12. Let-say [*you<sup>s</sup>*]: for whom<sup>a</sup> what (*are*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; let-say [*you<sup>s</sup>*]: for Allah; [He] wrote on Himself<sup>w</sup> the mercy<sup>w</sup> surely assuredly<sup>1452</sup> gathers you<sup>b</sup> [He] to 'The *Qeyameteys<sup>w</sup>* (*Judgment's*) Day<sup>x</sup> no suspicion (*is*) in it<sup>x</sup>; who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> verily they believe not.
13. And for Him (*are*) what reposed in the night and in the day; and He (*is*) The *Sameeo*<sup>1453</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.
14. Let-say [*you<sup>s</sup>*]: do other than Allah *attakhetho*<sup>1454</sup> (*I take and presume*) a *wa'leyn* (*guardian/ally*); the Heavens<sup>w</sup> and the Earth's<sup>w</sup> *Fatte're* (*innately-perfect-Originator*); while *youtt'emo* ([He] *gives to: ingest/feed*) and [He] (*is*) not *youtt'amo* (*given to: ingest/feed*); let-say [*you<sup>s</sup>*]: that I (*had been*) commanded that [I] be first (*of*) who<sup>p</sup> *aslama* (*he became Muslim*); and let-not you<sup>g</sup> assuredly be of the *mushre-keena* (*he-they who partner deities with Allah/ he-polytheists*).
15. Let-say [*you<sup>s</sup>*]: verily I fear/know<sup>1455</sup> *en* (*if*) I disobeyed my Lord a great day's torment.
16. Whomever (*is to be*) parried a'n (*off/regarding*) him then-day then *qad* (*already and affirmatively*) [*Allah*] *ra'hema* (*had accorded mercy<sup>w</sup> to*) him; and *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) the win the manifester.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾  
وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَقُضِيَ الْآمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾  
وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبُسُونَ ﴿٩﴾  
وَلَقَدْ أَسْتَهْزَأُ بِرُسُلٍ مِّن قَبْلِكَ فَخَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾  
قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾  
قُلْ لِمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾  
\* وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾  
قُلْ أَغَيَّرَ اللَّهُ أَخِيذُ وَلِيًّا فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾  
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾  
مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

<sup>1452</sup> The "ل" in "لِيَجْمَعَنَّكُمْ" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

<sup>1453</sup> See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع"

<sup>1454</sup> The word "أَتَاخَذُ" from "الِاتِّخَاذُ" which is "الِافتِعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore, "أَتَاخَذُ" is *always* taking and making and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

<sup>1455</sup> Linguistically the word "خَفْتُ" carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

17. And *en* (if) touches you<sup>g</sup> Allah by a harm<sup>x</sup> then no a remover<sup>1456</sup> for it<sup>x</sup> except Him; and *en* touches you<sup>g</sup> [He] by a *akhayren*<sup>x</sup> (mercy/goodness / possession / provision)<sup>x</sup> so He (is) over everything Omnipotent.

18. And He (is) The Subduer, above His *eba'de* (worshippers / submitters / slaves); and He (is) The *Hakeemo*<sup>1457</sup> (infinite *hekma*<sup>1458</sup> Possessor) The Proficient.

19. Let-say [you<sup>s</sup>]: what a thing (is) bigger a testimony<sup>w</sup>; let-say [you<sup>s</sup>]: Allah (is) Witnesser/Testifier between me and [between] you<sup>b</sup>; and (had been) revealed<sup>1459</sup> to me this The Qur'an<sup>x</sup> to [I] warn you<sup>b</sup> by it<sup>x</sup>; and whomever it<sup>x</sup> reached; do surely you<sup>b</sup> witness/-testify that (there are) with Allah other deities; let-say [you<sup>s</sup>]: [I] witness/testify not; let-say [you<sup>s</sup>]: verily only He (is) One *Elahon* (Deity) and indeed I am a disclaimant/absolver<sup>1460</sup> (of myself) of what you<sup>z</sup> partner (deities with Him).

20. Whom<sup>r</sup> *aa'tayna* (We accorded/given) [them] the book,<sup>x</sup> they<sup>z</sup> know him/it<sup>x</sup><sup>1461</sup> like what they<sup>z</sup> know their sons; who<sup>r</sup> they<sup>z</sup> lost their selves so they believe not.

21. And who<sup>a</sup> (is) wronger<sup>1462</sup> than who<sup>p</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His *Aya'te*<sup>w</sup> (miracles/signs/The Qur'an); verily it<sup>x</sup> not prosper the *dba'lemoon*<sup>1463</sup> (injustice-doers).

22. And day [We] throng them together afterwards [We] say to whom<sup>r</sup> they<sup>z</sup> partnered (deities with Allah): where (are) your<sup>n</sup> partners whom<sup>r</sup> you<sup>c</sup> were claiming.

23. Afterwards not was their essay<sup>w</sup> except that they<sup>z</sup> said: by Allah our Lord we were not *mushrekeena* (be-they who partner deities with Allah/be-polytheists).

24. Let-look [you<sup>s</sup>] how they<sup>z</sup> lied on their selves<sup>w</sup> and strayed a'n (off/ regarding) them what they<sup>z</sup> were *yafstarona* (they<sup>z</sup> craft a lie for fraudulent end).

25. And of them who<sup>p</sup> *yasta'meao* (affirmably-listens) to you<sup>g</sup>;

وَأَن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإَن يَمَسَّكَ يَخْتَرِفْهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

قُلْ أَى شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتُشْهَدُونَ أَنِّ مَعَ اللَّهِ إِلَهَةٌ أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّى بَرَىءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

ثُمَّ لَمْ تَكُنْ فَتَنْتَهُمْ إِلَّا أَن قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا

<sup>1456</sup> The word “كاشف” is a masculine, singular noun with many meanings, in this case “remover!”

<sup>1457</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>1458</sup> See the *Lexicon* attached to this Translation for “hekma”!

<sup>1459</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See the *اللسان*!

<sup>1460</sup> The word “برىء” or “بمعنى فاعل” or “إعلى وزن فاعل” In this case, “بمعنى فاعل” masculine, singular noun!” Thus, “disclaimant” in two distinct senses: (a) In the sense of he (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!

<sup>1461</sup> In this case they know Mohammad (SAWS), or The “Qur'an,” or the truth in it<sup>x</sup>.

<sup>1462</sup> See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”= “injustice-doer” and “أظلم”= “wronger”!

<sup>1463</sup> The “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice!” See footnote 148 below!



and We made over their hearts coverts<sup>x</sup> that not they<sup>z</sup> understand it<sup>x1464</sup>; and in their ears *wagran* (bearing-heaviness); and *en* (if) they<sup>z</sup> see every *Aya'ten*<sup>w</sup> (miracles/sign/proof/*Qur'anic statement*) not believe they<sup>z</sup> by it<sup>w</sup>; until if came they<sup>z</sup> (to) you<sup>s</sup> they<sup>z</sup> mutually dispute you<sup>s</sup>; say who<sup>r</sup> unbelieved they<sup>z</sup>: *en* (not) this except the [firsts'] (ancients') fables.

26. And they forbid *a'n* (regarding) it<sup>x</sup> and they withdraw *a'n* (off) it<sup>x</sup>; and *en* (not) perish they<sup>z</sup> except their selves<sup>w</sup> while they<sup>z</sup> perceive not.

27. And if<sup>1465</sup> [you<sup>s</sup>] see *edh* (when) (had been) stood they<sup>z</sup> over The Fire<sup>w</sup> then said they<sup>z</sup>: *yalaytana* (O, for a longing of us) *nurraddo*<sup>1466</sup> ([we] be forthwith-returned) and not deny [we] by our Lord's *Aya'te*<sup>w</sup> (miracles/*Qur'anic statements*) and we be of the believers.

28. Rather appeared for them what they<sup>z</sup> were concealing of before; and if *ruddo*<sup>1467</sup> (had been forthwith-returned they<sup>z</sup>) surely (would have) returned they<sup>z</sup> for what they<sup>z</sup> (had been) debarred *a'n* (regarding) it<sup>x</sup> and verily they surely (are) liars.

29. And said they<sup>z</sup>: *en* (not) it<sup>w</sup> except our life<sup>w</sup> (of) the world<sup>w</sup> and not we (are) surely *mub'ootheena*<sup>1468</sup> (ones to be resurrected).

30. And if [you<sup>s</sup>] see *edh* (when) (had been) stood they<sup>z</sup> on their Lord said [He]: is not this by the right; said they<sup>z</sup>: *bala*<sup>1469</sup> (certainly-not); by<sup>1470</sup> our Lord; said [He]: so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were unbelieving.

31. *Qad* (already and affirmatively) lost who<sup>r</sup> they<sup>z</sup> denied by Allah's *lega'a* (meeting) until if/when came<sup>w</sup> (to) them the Hour<sup>w1471</sup> suddenly; said they<sup>z</sup>: O, our *basrata*<sup>w1472</sup> (ardent contritions)<sup>w1473</sup> over what *farrattna*<sup>1474</sup> (we had-remiss) in it<sup>w</sup> while they<sup>z</sup> bear their *aw'zara*<sup>1475</sup>

عَلَىٰ قُلُوبِهِمْ أَكِنَّةٌ أَن يَفْقَهُوهُ وَفِي  
ءَاذَانِهِمْ وَقْرٌ وَإِنْ يَرَوْا كَلًّا ءَايَةً لَا  
يُؤْمِنُوهَا حَتَّىٰ إِذَا جَاءُوكَ  
مُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ  
هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٦﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ  
يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٧﴾  
وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا  
يَلَيْتُنَا نَرُدُّ وَلَا نَكْذِبُ بِمَا يَنْتِ رَبِّنَا  
وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٨﴾

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ  
قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ  
وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٩﴾

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا  
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٠﴾

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ  
السِّرُّ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ  
وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا  
كُنْتُمْ تَكْفُرُونَ ﴿٢١﴾

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ  
حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا  
يَهْجَرْنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ

<sup>1464</sup> That is understand your say<sup>x</sup> of The Qur'an<sup>x</sup>!

<sup>1465</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a *present* occurrence! Such a “لو” amounts to “if” or “when!” See **إبن هشام** **إمغني اللبيب**, **ابن هشام**

<sup>1466</sup> The word “نَرُدُّ” is rooted in “رَدُّ” meaning *forthwith-returned*; example the greeting must be “*forthwith- returned*,” Allah says: “And when (had) been greeted you<sup>c</sup> (are) by a greeting<sup>w</sup> then let-greet you<sup>z</sup> by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it<sup>w</sup>.” (S4:86)

<sup>1467</sup> Ibid.

<sup>1468</sup> The word “*mub'ootheen*” is a *masculine plural objective noun* for which there is no English equivalent!

<sup>1469</sup> The word “*bala*”= “*certain-not*” is absolutely *not* synonymous to “yes”=“نعم,” see the *Lexicon* attached to this *Translation* for more elaboration!

<sup>1470</sup> This “و” in “وَرَبِّنَا” is “إِو القسم” See **إعراب القرآن**, **لمحمود صافي**!

<sup>1471</sup> That is the “Hour” of death or the “Hour” meaning *The Day of Judgment*!

<sup>1472</sup> The word “حَسْرَة” is “أشد التدمم” see **التاج**! Thus we *qualify* the word “*contrition*” by *ardent* to indicate such *strength* of contrition!

<sup>1473</sup> Ibid!

<sup>1474</sup> The word “*farrattna*”=“فَرَطْنَا” in “فَرَطْنَا” is *best described* by the word “*remiss*” which is an *adjective* and all its *synonyms* are also *adjectives* as *expected*! But “فَرَطْنَا” and “فَرَطْنَا” all are *verbs* in the *past tense*! So I chose “*had-remiss*!”

<sup>1475</sup> The word “وَزَرَ”=we'zr, in the word “أَوْزَارهم” means: *heavy: burden/sin/offense*! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an

(ill-burdens/sins/offenses) over their backs; indeed fouled what <i>ya'zeroona</i> (they <sup>z</sup> ill-burden/sin/offend).	تَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٦٦﴾
32. And not the life <sup>w</sup> (of) the world <sup>w</sup> except a play and an amusement; and indeed the Hereafter's <sup>w</sup> home <sup>w</sup> (is) <i>khayron</i> (choicer/superior/worthier) for whom <sup>r</sup> <i>yattaqoona</i> (they who reverently guard not to displease Allah) do then not reason you <sup>z</sup> .	وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
33. <i>Qad</i> <sup>1476</sup> (iteratively and affirmatively) [We] know verily it <sup>x</sup> surely saddens you <sup>g</sup> which <sup>x</sup> they <sup>z</sup> say; so surely they not deny you <sup>g</sup> ; [and] but the <i>dha'lemeena</i> <sup>1477</sup> (injustice-doers) by Allah's <i>Aya'te</i> <sup>w</sup> (miracles/Qur'anic statements) reject they <sup>z</sup> .	قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ تَجَاهَدُونَ ﴿٦٨﴾
34. And <i>laqad</i> (verily, already and affirmatively) (had been) denied <sup>w</sup> messengers <sup>x</sup> of before you <sup>g</sup> then <i>ssabaro</i> (they held on patiently) over what (had been) denied they <sup>z</sup> and (had been) annoyed they <sup>z</sup> until came (to) them Our succor; and no substituter for Allah's words <sup>w</sup> ; and <i>laqad</i> (verily, already and affirmatively) came (to) you <sup>g</sup> of the <i>naba'e</i> <sup>1478</sup> (piece-of-significant-and-availing-news) (of) the <i>mursaleena</i> (sent-messengers).	وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبِّرْ عَلَى مَا كَذَّبُوا وَأَوْدُوا حَتَّى أَتْنَهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَّبِيِّ الْمُرْسَلِينَ ﴿٦٩﴾
35. And <i>en</i> (if) [was] enlarged on you <sup>g</sup> their shunning then <i>en</i> you <sup>g</sup> could to <i>tabtaghey</i> <sup>1479</sup> ([you <sup>s</sup> ] earnestly-quest) a tunnel in the Earth <sup>w</sup> or a ladder[in] the sky <sup>w</sup> so <i>ta'teya</i> ([you <sup>s</sup> ] approach/come to) them by an <i>Aya'ten</i> <sup>w</sup> (miracle/sign-/proof) and had willed Allah surely (would have) gathered them[He] on the divine-guidance; so let-not assuredly be [you <sup>s</sup> ] of the <i>ja'heleena</i> <sup>1480</sup> (they who act ignorantly or incorrectly).	وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أَسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَأْيَةٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٧٠﴾
36. Verily only <i>yestajeebo</i> <sup>1481</sup> (compliantly-answer) who <sup>r</sup> they <sup>z</sup> listen; and the decedents resurrects <sup>1482</sup> them Allah; afterwards to Him (to be) returned they <sup>z</sup> .	إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يَرْجِعُونَ ﴿٧١﴾
37. And said they <sup>z</sup> : <i>lawla</i> (why have not) <i>nozẓela</i> (been recurrently descended) on him an <i>Aya'ton</i> <sup>w</sup> (miracle) from his Lord; let-say [you <sup>s</sup> ]: verily Allah (is) <i>Qadir</i> <sup>1483</sup> (He-Who is capable of: giving/doing/enforcing/causings) on to	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ

offense for the “وزير”=vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier’s responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify “burden” by the word “ill” as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

<sup>1476</sup> The particle “Qad” preceding a future tense means “للتوكيد و التكرير” = “iteratively and affirmatively,” different than in the case of following a past tense! See المعنى!

<sup>1477</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>1478</sup> See the Lexicon attached to this Translation for “naba’a!”

<sup>1479</sup> The word “ابتغى” = “طلب حثيثاً” meaning: earnestly quested!

<sup>1480</sup> The word “جاهلين” = “jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jahiloona” are they who act ignorantly or incorrectly!

<sup>1481</sup> The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answers, not just answers! See الهادي!

<sup>1482</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, missioned, and prompted!

<sup>1483</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing!





accorded/given they<sup>z</sup>) We took them suddenly then *edba* (surprisingly/whereas) they (are) *mublesoon*<sup>1493</sup> (ones that are nonplused).

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْتَهُمْ  
بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

45. Then (*had been*) cut-off the people's *da'bero*<sup>1494</sup> (rear-most/last) (of) who<sup>r</sup> *dbalamo*<sup>1495</sup> (they<sup>z</sup> wronged) and the praise (*is*) for Allah the worlds' Lord.

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

46. Let-say [*you*<sup>s</sup>]: have you<sup>c</sup> seen *en* (if) Allah took your<sup>n</sup> hearing<sup>x</sup> and your<sup>n</sup> *abssa'ra* (insights/discernments)<sup>x</sup> and [*He*] sealed<sup>1496</sup> over your<sup>n</sup> hearts which<sup>x</sup> an *elabon* (a deity) other than Allah *ya'teekom* (brings/comes to you<sup>b</sup>) by it<sup>x</sup>; let-look [*you*<sup>s</sup>] how We variegated<sup>1497</sup> the *Aya'te*<sup>w</sup> (messages-/signs/proofs) after-wards they shun.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ  
وَأَبْصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبِكُمْ  
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ  
أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ  
ثُمَّ هُمْ يَصْذَفُونَ ﴿٤٦﴾

47. Let-say [*you*<sup>s</sup>]: have I seen you<sup>b</sup> *en* (if) *ata*<sup>x</sup> (betided/came to) you<sup>b</sup> Allah's torment<sup>x</sup> suddenly or openly<sup>w</sup> do perish except the people the *dha'lemoon*<sup>1498</sup> (injustice-doers).

قُلْ أَرَأَيْتَكُمْ إِنْ أَنْتُمْ عَذَابُ  
اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ  
إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾

48. And not [*We*] send the *mursaleena* (sent-messengers) except *mubashshereena*<sup>1499</sup> (iterative tellers of pleasing tidings) and *munthereena* (iterative warners); so whoever [*he*] believed and [*he*] reformed then neither fear (*is*) on them and nor they sadden.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنْذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ  
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

49. And who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*Qur'anic statements*) touches them the torment by what were they<sup>z</sup> *yafsoqoon*<sup>1500</sup> (rebelling they<sup>z</sup> vis-à-vis Allah's command).

وَالَّذِينَ كَذَبُوا بِآيَاتِنَا يَمْسُكُمُ  
الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

50. Let-say [*you*<sup>s</sup>]: [*I*] say not for you<sup>b</sup> I have Allah's treasures and nor [*I*] know the invisible; and [*I*] say not for you<sup>b</sup> verily I am an angel; *en* (not) *attabe'o* ([*I*] closely-follow) except what (*is being*) revealed<sup>1501</sup> to me; let-say [*you*<sup>s</sup>]: are level/even the blind and the *basseero* (*keen: seer/overall evaluator of the facts and their possible consequences*); do then not you<sup>z</sup> rethink.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ  
اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ  
لَكُمْ إِنِّي مَلَكٌ إِنْ أَنْتُمْ إِلَّا مَا  
يُوحَىٰ إِلَىٰ قُلُوبِ هَلْ يَسْتَوِي  
الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

51. And let-warn [*you*<sup>s</sup>] by it<sup>x</sup> whom<sup>r</sup> they<sup>z</sup> fear/know<sup>1502</sup> to (*be*) thronged they<sup>z</sup> to their Lord not for them of lesser than/without Him (of) a *wa'leyen* (guardian/all) and nor an intercessor *la'alla* (craving currently unavailable deed that/perhaps) they *yattaqoon* (they reverentially guard not to displease Allah).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ  
يَحْشُرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ  
دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ  
يَتَّقُونَ ﴿٥١﴾

<sup>1493</sup> The word “مُبْلِسُونَ” based on “أَبْلَسَ” masculine plural noun meaning: ones who suddenly became nonplused!

<sup>1494</sup> The *Qur'anic* phrase: “Then (*had been*) cut off *da'bero* (rear-most, last of) the people”= “فَقَطَّعَ دَابِرَ الْقَوْمِ” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دَابِر of such people!

<sup>1495</sup> See the *Lexicon* attached to this Translation for “ظَالِمٌ”=“فَاعِلُ الظُّلْمِ”=“injustice-doer” and “ظَلَمَ”=“wronged!”

<sup>1496</sup> That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*!

<sup>1497</sup> The Arabic word, “نُصَرِّفُ”, is translated as (*variegated* We), to indicate that the *Ayat* are repeated in a variety of ways for *emphasis* and *additional clarification*.

<sup>1498</sup> The “ظَالِمُونَ” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>1499</sup> The word “*mubashshereen*” is *masculine, plural, subjective noun*, meaning *proclaimers of good tidings*, with no English equivalent!

<sup>1500</sup> See the *Lexicon* attached to this Translation for *fa'seqoon* for an elaboration on this rather important word!

<sup>1501</sup> See footnote 1440 above regarding “أَوْحَى!”

<sup>1502</sup> Linguistically the word “خَافَ” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

52. And let-not [*you*<sup>s</sup>] oust who<sup>r</sup> they<sup>z</sup> invoke their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asbeyye* (*early night/ whole night*)<sup>1503</sup> they<sup>z</sup> want His Face<sup>1504</sup>; not on you<sup>g</sup> of their account of a thing and not of your<sup>t</sup> account on them of a thing so oust them [*you*<sup>s</sup>] then [*you*<sup>s</sup>] be of the *dha'lemeena*<sup>1505</sup> (*injustice-doers*).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

53. And like *tha'leka* (*afar-that-it*)<sup>x</sup> We essayed some (*of*) them by some to say they<sup>z</sup>: are these (*whom*) *manna*<sup>1506</sup> ([He] *had graced His boon*<sup>w</sup>) Allah on them from among us; is not Allah surely knower by the thankers.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مِنْ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

54. And if came (*to*) you<sup>g</sup> who<sup>r</sup> believe they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (*miracles/ The Qur'an*) let-say [*you*<sup>s</sup>]: peace (*be*) on you<sup>b</sup>; wrote your<sup>n</sup> Lord on Himself the mercy<sup>w</sup>; verily it<sup>x1507</sup>: whoever [*he*] worked of you<sup>z</sup> an ill<sup>x</sup> by a *jaha-la'ten*<sup>1508</sup> (*acting ignorantly/ incorrectly*) afterwards [*he*] repented from after it<sup>x</sup> and [*he*] reformed then verily He (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

55. And like *tha'leka* (*afar-that-it*)<sup>x</sup> [We] expound the *Aya'te*<sup>w</sup> (*messages*) and to *tastabeena*<sup>1509</sup> (*to: see it self-manifester/- verify*) the criminals' path.

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

56. Let-say [*you*<sup>s</sup>]: verily I (*had been*) forbidden that [I] worship whom<sup>p</sup> you<sup>z</sup> invoke of lesser than Allah; let-say [*you*<sup>s</sup>]: not *attabe'o* ([I] *closely-follow*) your<sup>n</sup> *ahwa* (*tendentious likings*) *qad* (*already and affirmatively*) I strayed then and not I of the *muhtadeena*<sup>1510</sup> (*they who found and accepted the divine-guidance*).

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

<sup>1503</sup> In English there is *no* exact corresponding words for “غداة” = “ghadatee” meaning (*dawn-until-sunrise*) and “عشي” i.e. “asbeyyo” (*early night or the whole night*)!

<sup>1504</sup> See *Lexicon* attached to this Translation, for this Arabic tongue expression: “His Face,” = His Pleasure or countenance.

<sup>1505</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>1506</sup> The word “من” in “يمن” means “نعمه يُنعمها” That a “boon He graces it!”

<sup>1507</sup> The pronoun “ه” in “أنه” refers to the truth<sup>x</sup> regarding “الرحمة” that such “الرحمة” is for whoever repented after *wronging ignorantly*!

<sup>1508</sup> The word “جهالة” = “jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did some thing *not correct*! So the “jabalaten” is *acting ignorantly or incorrectly*!

<sup>1509</sup> The word “تستبين” has dual, *distinct* but *supportive* to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier!

<sup>1510</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen!”

57. Let-say [ <i>you</i> <sup>s</sup> ]: verily I am on an evidence <sup>w</sup> from my Lord <sup>x</sup> while you <sup>c</sup> denied by it <sup>x1511</sup> ; not have I what <i>tasta'ajelona</i> ( <i>affirmably-hasten you<sup>z</sup></i> ) by [it <sup>x</sup> ]; <i>en</i> ( <i>not</i> ) the rule except for Allah; [He] cuts/traces <sup>1512</sup> the right and He( <i>is</i> ) <i>khayro</i> ( <i>choicer/ worthier</i> )( <i>of</i> ) The Resolvers <sup>1513</sup> .	قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَ الْحَكْمُ لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾
58. Let-say [ <i>you</i> <sup>s</sup> ]: if that I have what <i>tasta'ajelona</i> ( <i>affirmably hasten you<sup>z</sup></i> ) <sup>1514</sup> by it <sup>x</sup> surely ( <i>would have been</i> ) finished/-judged the matter between me and [between] you <sup>z</sup> ; and Allah( <i>is</i> ) <i>knowinger</i> by the <i>dha'lemeena</i> <sup>1515</sup> ( <i>injustice-doers</i> ).	قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾
59. And He has keys ( <i>of</i> ) the invisible not knows it <sup>w</sup> except Him; and knows [He] what ( <i>is</i> ) in the [desert] <sup>1516</sup> ( <i>land</i> ) and the sea; and not falls of a leaf <sup>w</sup> except knows it <sup>w</sup> [He]; and not a grain <sup>w</sup> in the Earth's darknesses <sup>w</sup> and neither a wet and nor a dry except in a book <i>manifester</i> .	وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾
60. And He Who <i>yatawaffakum</i> ( <i>receives you<sup>b</sup> while dying</i> ) by the night <sup>x1517</sup> and knows [He] what <i>jarabtom</i> <sup>1518</sup> ( <i>had:you<sup>c</sup> acquired or committed by the senses</i> ) by the day <sup>x</sup> ; afterwards [He] arouses <sup>1519</sup> you <sup>b</sup> in it <sup>x</sup> to ( <i>be</i> ) finished <i>ajalon</i> <sup>1520</sup> ( <i>term-limit</i> ) <i>musamma</i> <sup>1521</sup> ( <i>that which is designated and/ or named</i> ); afterwards to Him ( <i>is</i> ) your <sup>n</sup> return; afterwards <i>youna-bbe'o</i> ([He] <i>inform by piece-of-significant-and-availing-news</i> ) you <sup>b</sup> by what you <sup>c</sup> were working you <sup>z</sup> .	وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾
61. And He ( <i>is</i> ) The Subduer above His <i>eba'de</i> ( <i>worshippers/ submitters/ laves</i> ); and [He] sends on you <sup>z</sup> keepers-up <sup>1522</sup> , until if came ( <i>to</i> ) an <i>abadakom</i> <sup>1523</sup> ( <i>lone/ any-one of you<sup>b</sup></i> ) the	وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا

<sup>1511</sup> The pronoun “هـ” in “به” could refer to:(1) my Lord, (2) The Qur'an<sup>x</sup> (3) the *evidence* in the *sense of* “proof<sup>x</sup>” see *الذر المصون، د احمد الحلبي*

<sup>1512</sup> The word “يقض” from “القص” = cutting/or “tracing!” Cut, in the sense of *separate*! And *trace* meaning to *locate by tracing the physical imprints of the evidence and ascertain the facts for judging*, and hence to *follow the right and sunder by it*! See *المعاني للآلوسي* *أروح* Although there are others who say: “يقض” means “judge,” see *القرطبي و الطبري* I find *للآلوسي* *better!*

<sup>1513</sup> The word “فاصلين” = “resolvers,” that is makers of *firm decision* or *separator into parts*! And the word “فاصلين” is exactly both of these two meanings!

<sup>1514</sup> As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment!

<sup>1515</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 1444 above!

<sup>1516</sup> The word “البر” = “الفقار، أي الخلاء من الأرض” *literally* means “desert,” i.e. furthest from *any body of water*! Also, “البر” *figuratively* speaking could stand for “land!” See *اللسان*!

<sup>1517</sup> That is when you sleep, and *sleep* is the “*minor death*!”

<sup>1518</sup> The word “جرحتم” is used as Arabic *tongue* expression of *several meanings*, among them is: “*you acquired*” by your “جوارح” i.e. *one or more of your senses*, i.e. your *body parts* such as: hands, feet, ears, eyes, etc.!”

<sup>1519</sup> See footnote 1482 above regarding *بعث*

<sup>1520</sup> The word “الأجل” means *term-limit*, see *اللسان*!

<sup>1521</sup> The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*!

<sup>1522</sup> The word “حفظة” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)!” (*Emphasis is added*)!

<sup>1523</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”!



death <i>tawafat'ho</i> <sup>1524</sup> ( <i>received him dying [he]</i> ) Our messengers while they not <i>youfarrettona</i> <sup>1525</sup> ( <i>be-remiss be-they</i> <sup>s</sup> ).	جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾
62. Afterwards <i>ruddo</i> <sup>1526</sup> ( <i>had been forthwith-retuned they</i> <sup>z</sup> ) to Allah their Lord The Right; indeed for Him ( <i>is</i> ) the Rule and He ( <i>is</i> ) swiftest ( <i>of</i> ) the reckoners.	ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَسِبِينَ ﴿٦٢﴾
63. Say [ <i>you</i> <sup>s</sup> ]: who <sup>a</sup> <i>younajjeykom</i> ( <i>recurrently delivers you</i> <sup>b</sup> ) from the [desert's] <sup>1527</sup> ( <i>land's</i> ) and the sea's darknesses <sup>w</sup> ; you <sup>z</sup> invoke Him supplicantly and secretly indeed <i>en(if)</i> [ <i>He</i> ] delivers us from this <sup>w</sup> surely we ( <i>shall</i> ) assuredly <sup>1528</sup> be of the thankers.	قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَجَبْنَاهُ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾
64. Let-say [ <i>you</i> <sup>s</sup> ]: Allah <i>younajjey</i> ( <i>recurrently delivers</i> ) you <sup>b</sup> from it <sup>w</sup> and from every distress <sup>x</sup> ; afterwards you <sup>f</sup> partner ( <i>deities with Him</i> ).	قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٤﴾
65. Let-say [ <i>you</i> <sup>s</sup> ]: He ( <i>is</i> ) The <i>Qadir</i> <sup>1529</sup> ( <i>He-Who is capable of: giving/doing/enforcing/causing</i> ) on to mission <sup>1530</sup> on you <sup>ba</sup> torment from above you <sup>b</sup> or from beneath your <sup>n</sup> feet <sup>w</sup> ; or addles you <sup>b</sup> [ <i>He</i> ] ( <i>into</i> ) sects/factions <sup>1531</sup> and ( <i>makes He</i> ) some ( <i>of</i> ) you <sup>b</sup> taste <i>ba'asa</i> ( <i>warfare/torment-/poison</i> ) ( <i>of</i> ) some; let-look [ <i>you</i> <sup>s</sup> ] how [ <i>We</i> ] variegate the <i>Aya'te</i> <sup>w</sup> ( <i>messages</i> ) <i>la'allā</i> ( <i>craving currently unavailable deed that, perhaps</i> ) they understand.	قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْضِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُبدِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾
66. And denied by it <sup>x</sup> your <sup>t</sup> people while it <sup>x</sup> ( <i>is</i> ) the right <sup>x</sup> ; let-say [ <i>you</i> <sup>s</sup> ]: not I over you <sup>b</sup> surely a custodian.	وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾
67. For every a <i>naba'en</i> <sup>x1532</sup> ( <i>piece-of-significant-and-availing-news</i> ) ( <i>is</i> ) a <i>mustagarron</i> <sup>1533</sup> ( <i>permanent-abode/ultimate realization</i> ) and you <sup>z</sup> will know.	لِكُلِّ نَبَلٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾
68. And if saw you <sup>g</sup> whom <sup>t</sup> they <sup>z</sup> wade <sup>1534</sup> in Our <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) then let-shun [ <i>you</i> <sup>s</sup> ] <i>a'n</i> ( <i>off</i> ) them until they <sup>z</sup> wade in a discourse <sup>x</sup> other than it <sup>x</sup> ; and if the Satan ( <i>causes</i> ) you <sup>g</sup> to assuredly forget then let-notsit [ <i>you</i> <sup>s</sup> ] after [the] reminiscence <sup>w</sup> /remembrance <sup>w1535</sup> with the people the <i>dha'lemeena</i> <sup>1536</sup> ( <i>injustice-doers</i> ).	وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

<sup>1524</sup> That is body and soul!

<sup>1525</sup> The word *faratta*="فرط" in "يفرطون" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فرط" and "يفرطون" all are verbs in the past tense! So I chose "be-remiss!"

<sup>1526</sup> The word "ردوا" is rooted in "رد" meaning forthwith return; example the greeting must be "forthwith retuned," The Qur'an says: "And when (*had*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then you<sup>z</sup> greet by better than it<sup>w</sup> or you<sup>z</sup> forthwith-return it<sup>w</sup>." (S4: 86).

<sup>1527</sup> See footnote 1516 above regarding *desert*!

<sup>1528</sup> The "ل" in "لَنَكُونَنَّ" is a jatory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

<sup>1529</sup> The word "قادر" is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

<sup>1530</sup> See footnote 1482 above regarding *بعث*

<sup>1531</sup> The word "شيع" = "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

<sup>1532</sup> See the *Lexicon* attached to this *Translation* for "*naba'a*!"

<sup>1533</sup> Clearly for the *realization* of any thing in this world requires *time* and *place* to happen in it *semi-permanently!*

<sup>1534</sup> The word: "خاض" metonymically means: *plunged into discussing a topic recklessly or without knowledge!*

<sup>1535</sup> The word "ذكرى" is "*reminiscence*" based on this great *Ayah*, "And if the Satan (*causes*) you<sup>g</sup> to assuredly forget then [*you*<sup>s</sup>] sit not, after [the] reminiscence" (S6: 68).

<sup>1536</sup> The word *ظالم* in "ظالمون" = "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!"

69. And not on whom<sup>r</sup> *yattaqoona* (*they<sup>z</sup> reverentially guard not to displease Allah*) of their account of a thing [and] buta reminiscence/remembrance,<sup>w1537</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) they<sup>1538</sup> *yattaqoona*.<sup>1539</sup>
70. And *tharr*<sup>1540</sup> (*let-you<sup>z</sup> alone/forsake*) whom<sup>r</sup> *ittakhatho*<sup>1541</sup> (*they<sup>z</sup> took and made*) their religion a play and a pastime, and beguiled<sup>w</sup> them the life<sup>w</sup> (*of*) the world<sup>w</sup>; and let-remind [*you<sup>s</sup>*] by it<sup>x</sup> that (*to be*) imperiled a self<sup>w</sup> by what earned-she<sup>y</sup> not for it<sup>w</sup> from lesser than Allah (*of*) a *wa'leyen* (*guardian/ally*) and nor an intercessor; and *en* (*if/albeit it*) *ta'a'del* (*matches every match by way of ransom*) not (*to be*) taken from it<sup>w</sup>; those who<sup>r</sup> (*had been*) imperiled by what earned they<sup>z</sup> for them (*is*) a drink of *hameemen*<sup>1542</sup> (*maximally heated/cooled water*) and a painful torment by what they<sup>z</sup> were unbelieving.
71. Let-say [*you<sup>s</sup>*]: do we invoke of lesser than Allah what neither benefits us nor harms us; and *noraddo* (*to be forthwith-retained [we]*) over our heels<sup>1543</sup> after *edh* (*when*) Allah divinely-guided us; like whom<sup>x</sup> [*be*] the Satans *istahwa*<sup>1544</sup> (*affirmably-lured*)<sup>w</sup> him in the land<sup>w</sup> perplexed [*be*]; for him companions, they<sup>z</sup> summon him to the divine-guidance: *e'tena* (*let-[you<sup>s</sup>] come to/approach us*); let-say [*you<sup>s</sup>*] verily Allah's divine-guidance<sup>x</sup> it<sup>x</sup> (*is*) the divine-guidance<sup>x</sup>; and we (*had been*) commanded to *nuslima* (*we: submit, consign to Islam*) for the worlds' Lord.
72. And that *aqemo*<sup>1545</sup> (*let-you<sup>z</sup> uphold/sustain the prescribed obligations of*) the Prayer<sup>w</sup> and *ettaqo* (*let you<sup>z</sup> reverentially guard against the displeasure of*) Him and He (*is*) Whom to Him (*shall be*) thronged you<sup>z</sup>.
73. And He Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right<sup>x</sup>; and day [*He*] says: let-be [*you<sup>s</sup>*] so [*it<sup>x</sup>*] is; his say<sup>x</sup> (*is*) the right<sup>x</sup>; and for Him (*is*) the proprietorship;

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًَا وَغَرَّتُهُمْ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

قُلْ أُنَدِّعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَيْتَنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمْرًا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا زَكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ

<sup>1537</sup> See footnote 1535 above regarding reminiscence = “إذكري”

<sup>1538</sup> Here “they” means: those who “wade” (i.e. meddle) in Allah’s *Ayat* will guard against such a wading, as it drives the believers away from continuing the discussion; thus, they might or would cease their “wading!”

<sup>1539</sup> The words “yattaqoo” and “yattaqoona” are identical in meaning from an English language stand point! In Arabic they are also identical in meaning except grammatically they are different inflections!

<sup>1540</sup> The word “tharr,” = “let alone, forsake” has no English equivalent *per se*, so we transliterate!

<sup>1541</sup> The word “اتخذ” from “الإنخاذ” which is “افتعال” for “الاتخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>1542</sup> The word “hameem” = “حميم,” has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word “hameem” = “حميم,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See *اللسان*!

<sup>1543</sup> This is another Arabic tongue expression: “return to our heels” means returned to where we came from!

<sup>1544</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>1545</sup> The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain!

day (*being/to be*) blown in the horn Knower<sup>x</sup> (*of*) the invisible and the visible and He (*is*) The *Hakeemo*<sup>1546</sup> (*infinite hekmeta*<sup>1547</sup> Possessor) The Proficient.

الْمَلِكُ يَوْمَ يَنْفُخُ فِي الصُّورِ  
عَلَيْهِ الْغَيْبُ وَالشَّهَادَةُ وَهُوَ  
الْحَكِيمُ الْخَبِيرُ ﴿٧٤﴾

74. And *edh* (*when*) said *Ebraheemo* (*Abraham*) to his father *Aazar*<sup>1548</sup>: *atattaketho*<sup>1549</sup> (*do [you<sup>s</sup>] take and presume*) idols *aalehatan* (*as deities*); verily I see you<sup>s</sup> and your<sup>t</sup> people in a misguidance<sup>x</sup> manifest.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرْزُقْ  
أَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ  
وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ ﴿٧٥﴾

75. And like *tha'leka* (*afar-that-it*)<sup>x</sup> [We] show *Ebraheema* (*Abraham*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> *malakoota*<sup>1550</sup> (*enormous and permanent ownership/proprietorship*) and to be [he] of the *mojeneena* (*certitude possessors*).

وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ  
السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ  
الْمُوقِنِينَ ﴿٧٦﴾

76. So *lamma* (*when/whence*) *janna* (*darkened and covered/shadowed/intensified its darkness*) over him the night [he] saw a star<sup>x1551</sup>; said [he]: this (*is*) my lord<sup>x</sup>; then when [it<sup>x</sup>] faded said [he]: [I] love not the faders.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا  
قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا  
أُحِبُّ الْآفِلِينَ ﴿٧٧﴾

77. Then *lamma* (*when/whence*) [he] saw the moon<sup>x</sup> *ba'zegagan* (*initially-rising*) said [he]: this (*is*) my lord<sup>x</sup>; then *lamma* [it<sup>x</sup>] faded said [he]: indeed *en(if)* not divinely-guides me my Lord surely assuredly<sup>1552</sup> be [I] of the people the strayers.

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا  
رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي  
رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٨﴾

78. Then *lamma* (*when/whence*) [he] saw the sun<sup>w</sup> *ba'zegatan*<sup>1553</sup> (*initially-rising*) [he] said: this is my lord<sup>x</sup> this (*is*) bigger; then *lamma* faded-she<sup>y</sup> said [he]: O, my people verily I am a disclaimant/absolver<sup>1554</sup> (*of myself*) of what you<sup>z</sup> partner (*deities with Allah*).

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا  
رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ  
يَنْقُومُنِي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٩﴾

79. Verily I directed my face for Whom *fattara* ([He] *had innately-perfectly-originated*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> *haneefan*<sup>1555</sup> (*soundly leaning[he]*) (*I am*) and not I am of the *mushbrekeena* (*he-they who partner deities with Allah / be-polytheists*).

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا  
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٨٠﴾

<sup>1546</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

<sup>1547</sup> See the *Lexicon* attached to this *Translation* for “hekma”

<sup>1548</sup> Qur'an commentators are variants about the word “Aazar,” as a *name* for an “idol” or a *surname* for Abraham's father, or an “errorist,” plus other explanation! However, by “Arabic (*linguistic*) Rules,” the *grand father* and the *brother of the begetter-father* are all referred to as “father” on calling or referring to them; so *whenever such “father” is intended by his personal name then the real (“begetter”) father is not the one intended*, but when the father's name is not mentioned, as it is taken for granted, the “begetter-father” is what is intended! Also, and Allah knows best, no *paternal lineage* of Prophet Mohammad (SAWS) is *linkable* to be non-Muslim!

<sup>1549</sup> The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*, therefore, “إِتَّخَذَ” is *always* taking and making and presuming *some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>1550</sup> The word “مَلَكُوتٌ” = “الْمَلِكُ مَعَ الْعِظَمَةِ وَالْدِيمُومَةُ” i.e. the enormous and permanent proprietorship!

<sup>1551</sup> The word “كَوْكَبٌ” from a *linguistic* point of view means: *star*! Although in modern times “كَوْكَبٌ” = *planet*!

<sup>1552</sup> The “ل” in “أَكُونَنَّ” is a *juratory* “ل” = “الْقَسَمُ” amounting to = “التَّأَكُّيدُ” i.e. *affirmation*, expressed here by “*assuredly*!”

<sup>1553</sup> Unlike English, the “sun” in Arabic is a *feminine*! Also there is “بَزُوعٌ” = *initially-rising* and “شُرُوقٌ” = *sunrise*!

<sup>1554</sup> That is a repudiator!

<sup>1555</sup> The word “حَنِيفًا” = “مَيْلًا” in this *Ayah* is a *predicate construct* (for *كان*), hence “incliner/soundly leaning [he]. See *أعراب القرآن*, لمحمود صافي!! The “*inclining/leaning*” is *to the sound religion or faith* of Ibraheem's (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!



80. And mutually <sup>1556</sup> argued ( <i>with</i> ) him his people; said [ <i>he</i> ]: do mutually you <sup>z</sup> argue assuredly ( <i>with</i> ) me in Allah and <i>qad</i> ( <i>already and affirmatively</i> ) [ <i>He</i> ] divinely-guided me; and I fear/know <sup>1557</sup> not what you <sup>z</sup> partner ( <i>other deities</i> ) by Him, except if my Lord wills a thing; expanded <sup>1558</sup> my Lord every-thing omnisciently; do then not you <sup>z</sup> reminisce.	وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحْجِّجُونِي فِي ٱللَّهِ وَقَدْ هَدَانِ ۖ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا ۖ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾
81. And how [ <i>I</i> ] fear/know <sup>1559</sup> what partnered you <sup>c</sup> ( <i>deities with Allah</i> ) while you <sup>z</sup> fear not that you <sup>z</sup> partnered by Allah what not <i>younazzel</i> ([ <i>He</i> ] <i>repetitively descended</i> ) by it <sup>x</sup> on you <sup>z</sup> an authority; so which ( <i>of</i> ) both the teams ( <i>is</i> ) righter <sup>1560</sup> by the security <i>en(if)</i> you <sup>c</sup> were ( <i>to</i> ) know.	وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِٱللَّهِ مَا لَمْ يَنْزِلْ بِهِ ۖ عَلَيْكُمْ سُلْطٰنُنَا فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾
82. Who <sup>r</sup> they <sup>z</sup> believed and not addled they <sup>z</sup> their belief by <i>dhulmen</i> ( <i>polytheism/injustice</i> ) those for them ( <i>is</i> ) the security and they ( <i>are</i> ) <i>muhtadoona</i> <sup>1561</sup> ( <i>they who found and accepted the divine-guidance</i> ).	ٱلَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾
83. And <i>telka</i> <sup>w</sup> ( <i>she-that-afar-it<sup>w</sup>/those<sup>w</sup></i> ) ( <i>is</i> ) Our argument <sup>w</sup> <i>aa'tayna</i> ( <i>We accorded/allotted</i> ) it <sup>w</sup> <i>Ebraheema</i> ( <i>Abraham</i> ) over his people; [ <i>We</i> ] raise the ranks <sup>w</sup> of whom <sup>p</sup> [ <i>We</i> ] will; verily your <sup>t</sup> Lord ( <i>is</i> ) <i>Hakeemon</i> <sup>1562</sup> ( <i>infinite bekma</i> <sup>1563</sup> <i>Possessor</i> ) Omniscient.	وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرٰهِيْمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجٰتٍ مِّنْ نَّشَأٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾
84. And We granted for him <i>Es'haqa</i> ( <i>Isaac</i> ), and <i>Ya'aqooba</i> ( <i>Jacob</i> ) each We divinely-guided and <i>Noahan</i> ( <i>Noah</i> ) We divinely-guided of before; and of his progeny <sup>1564</sup> <i>Dawooda</i> ( <i>David</i> ), and <i>Sulaymana</i> ( <i>Solomon</i> ) and <i>Ayyuba</i> ( <i>Job</i> ), and <i>Yousifa</i> ( <i>Joseph</i> ) and <i>Mosa</i> ( <i>Moses</i> ) and <i>Haroona</i> ( <i>Aaron</i> ) and like <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> [ <i>We</i> ] requite the benefactors.	وَوَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِّن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمٰنَ وَأَيُّوبَ ۚ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذٰلِكَ نُجْزِي ٱلْمُحْسِنِينَ ﴿٨٤﴾
85. And <i>Zachariya</i> ( <i>Zacharias</i> ) and <i>Yahya</i> ( <i>John</i> ) and <i>Esa</i> ( <i>Jesus</i> ) and <i>Elyasa</i> ( <i>Elais</i> ) each of the <i>ssa'lebeena</i> ( <i>righteous-people</i> ).	وَزَكَرِيَّا وَيَحْيٰى وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ ٱلصّٰلِحِينَ ﴿٨٥﴾
86. And <i>Ismaela</i> ( <i>Ishmael</i> ) and <i>Alyasa'a</i> ( <i>Elisha</i> ) and <i>Younisa</i> ( <i>Jonah</i> ) and <i>Lootta</i> ( <i>Lot</i> ) and each We preferred-	وَإِسْمٰعِيلَ وَإِلْيَسَ ۚ وَيُوشَعَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَىٰ

<sup>1556</sup> The word “mutually” is used here to indicate mutuality for “disputed” which is so in Arabic!

<sup>1557</sup> Linguistically the word “خَفْتُ” carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

<sup>1558</sup> The word “وَسِعَ” = “Expanded” means *is already broadened* to contain/include/comprehend!

<sup>1559</sup> See footnote 1557 above regarding *fear/know*!

<sup>1560</sup> The word “righter” is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*! And “أَحَقُّ” = “righter” as an *adjective comparative*!

<sup>1561</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/“muhtadeen!”

<sup>1562</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>1563</sup> See the *Lexicon* attached to this Translation for “bekma!”

<sup>1564</sup> The word “ذُرِّيَّةٌ” linguistically has double meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

/favored over the worlds.

87. And of their fathers and their progenies and their brothers and *ejtabahum*<sup>1565</sup> (*favorably and directly selected them*) We and We divinely-guided them to *Sseratten* (*road/way*) straight.

88. *Tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) Allah's divine-guidance<sup>x</sup> divinely-guides [He] by it<sup>x</sup> whom<sup>p</sup> [He] wills of His *eba'de* (*worshippers/submitters/slaves*); and had they<sup>z</sup> partnered (*deities with Allah*) surely (*would have*) miscarried *a'n* (*regarding*) them what they<sup>c</sup> were working.

89. Those, whom<sup>r</sup> *aa'tayna* (*We accorded/given*) them the book and the rule, and prophethood<sup>w</sup> so *en* (*if*) unbelieve by it<sup>w</sup> these then *qad* (*already and affirmatively*) We entrusted by it<sup>w</sup> a people not by it<sup>w</sup> surely (*are*) unbelievers they<sup>z</sup>.

90. Those whom<sup>r</sup> divinely-guided Allah so by their divine-guidance *eqtadeh* (*let-pattern/model* [*you*<sup>s</sup>]); let-say [*you*<sup>s</sup>]: [I] ask not on it<sup>x</sup> remuneration *en* (*not*) it<sup>x</sup> (*is*) except a reminiscence<sup>w</sup>/remembrance<sup>w1566</sup> for the worlds.

91. And not they<sup>z</sup> appraised Allah His right appraisalment *edh* (*when*) said they<sup>z</sup>: not Allah descended on a human of a thing; let-say [*you*<sup>s</sup>]: who<sup>a</sup> descended the book<sup>x</sup> which<sup>x</sup> came by it<sup>x</sup> *Mosa* (*Moses*) an illumination and a divine-guidance for the mankind; you<sup>z</sup> make it<sup>x</sup> papers<sup>w</sup> you<sup>z</sup> disclose/flash it<sup>w</sup> and you<sup>z</sup> conceal much; and (*had been*) taught you<sup>c</sup> what knew not you<sup>z</sup> and neither your<sup>n</sup> fathers; let-say [*you*<sup>s</sup>]: Allah; afterwards *tharr*<sup>1567</sup> (*you*<sup>s</sup>: *let-alone, forsake*) them in their wading<sup>1568</sup> playing.

92. And this (*is*) a Book<sup>x</sup> We descended it<sup>x</sup> blessed, *mussaddeq*<sup>1569</sup> (*accepter as credible*) (*of that*) which<sup>x</sup> (*is*) between its<sup>x</sup> hands, <sup>w1570</sup> and to [*you*<sup>s</sup>] warn the villages<sup>w1571</sup> mother and whomever (*are*) around it<sup>w</sup>; and who<sup>r</sup> they<sup>z</sup> believe by the Hereafter<sup>w</sup> they<sup>z</sup> believe by it<sup>x</sup>; and they (*are*) on their Prayer they<sup>z</sup> keep-up<sup>1572</sup>.

الْعَالَمِينَ

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ  
وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ

مُسْتَقِيمٍ

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا  
لَحَبَطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

أَمْ

أُولَئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ  
وَالْحُكْمَ وَالنَّبُوءَةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ  
فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا

بِكَافِرِينَ

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْنَاهُمْ  
أَقْتَدِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا  
إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ  
قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ  
شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ  
الَّذِي جَاءَ بِهِ مُوسَى نُورًا  
وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ  
قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا  
وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا  
ءَابَاؤُكُمْ قُلْ اللَّهُ ثُمَّ ذَرْهُمْ فِي  
خَوْضِهِمْ يَلْعَبُونَ

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ  
مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ  
الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ  
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ  
وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

<sup>1565</sup> The Arabic word “إجتبي” = “favorably and directly selected,” meaning a direct *singling out in preference*.

<sup>1566</sup> See footnote 1516 above regarding reminiscence = “إذكري”

<sup>1567</sup> See the *Lexicon* attached to this *Translation* regarding “tharr!”

<sup>1568</sup> The word “wading” meaning *plunged into discussing a topic without knowledge or recklessly!*

<sup>1569</sup> The word “*musaddeqon*” is more than an “affirmer,” as “affirmer is for affirmation or confirmation!”

<sup>1570</sup> “Between its hands,” means *before it*.

<sup>1571</sup> “Mother of all villages” means *Makkah*.

<sup>1572</sup> The word “يحافظون” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts it: “to *stay even* (as in *acts of strength, endurance, or speed*) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

93. And who<sup>a</sup> (*is*) wronger<sup>1573</sup> than who<sup>p</sup> *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah an untruth or said [*he*]: (*had been*) revealed to me while (*had been*) not revealed<sup>1574</sup> to him a thing; and who<sup>p</sup> [*he*] said: [*I*] shall descend like what Allah descended; and if<sup>1575</sup> [*you*<sup>s</sup>] see *edb* (*when*) the *dha'lemonoona*<sup>1576</sup> (*injustice-doers*) in [the] death's abysses<sup>1577</sup> and the angels (*are*) *ba'setto*<sup>1578</sup> (*outstretching/ spreading they*) their hands: let-egress you<sup>z</sup> your<sup>n</sup> selves<sup>w</sup> today (*to be*) requited you<sup>z</sup> the humiliation torment by what you<sup>z</sup> were saying on Allah other than the right; and you<sup>c</sup> were *a'n* (*regarding*) His *Aya'te*<sup>w</sup> (*miracles/ sings/ proofs- / Qur'an*) *testakberona*<sup>1579</sup> (*you<sup>z</sup> affirmprideful haughtiness*).

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

94. And *laqad* (*verily, already and affirmatively*) came you<sup>c</sup> (*to*) us individually<sup>1580</sup> like when We created you<sup>b</sup> first once<sup>w</sup> (*time*<sup>w</sup>); and you<sup>c</sup> left what *khanwalna* (*We: fostered/ nurtured*) you<sup>b</sup> beyond<sup>1581</sup> your<sup>n</sup> backs; and [*We*] see not with you<sup>z</sup> your<sup>n</sup> intercessors whom<sup>r</sup> you<sup>c</sup> claimed that they (*are*) in you<sup>z</sup> partners (*deities besides Allah*); *laqad* (*verily, already and affirmatively*) *taqatta'a* (*iteratively severed*)<sup>1582</sup> among you<sup>b</sup> and strayed *a'n* (*off*) you<sup>b</sup> what you<sup>c</sup> were claiming.

وَلَقَدْ جَعَلْنَاكُمْ فِرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكَبْتُمْ مَا كَوَّلْنَاكُمْ وراءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

95. Verily Allah (*is*) the grains' Cleaver and the date-stones' (*too*); you *kbrejo* ([*He*] *emerges/ produces*) the *hayya* (*living/ alive*) from the *mayye'te* (*eventually dying/ dead*), and *mokhrejo* (*producer* [*He*]) the *mayye'te* from the *hayya*; *tha'lekum* (*collective-afar-He*) Allah, so wherefrom *to'afakona*<sup>1583</sup> (*you<sup>z</sup> to be off-right dissuaded/ you<sup>z</sup> speciously concoct*).

﴿٩٥﴾ إِنَّ اللَّهَ فَالِقُ الْخَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾

96. The mornings<sup>1584</sup> Cleaver, and made [*He*] the night a repose and the sun<sup>w</sup> and the moon<sup>x</sup> *husbanan* (*for a*

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ

<sup>1573</sup> See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger”!

<sup>1574</sup> See footnote 1440 above regarding *reveal*!

<sup>1575</sup> See the *Lexicon* attached to this *Translation* regarding “الو”

<sup>1576</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice”!

<sup>1577</sup> The word “غمرات” has several meanings, among them: abysses, or *troubles and overwhelming agonies* of death! This great *Ayah* urges *quick quitting* or *hastily leaving* them in their “غمرات” until such a time, *when Allah will place on them what they deserve*!

<sup>1578</sup> That is the angels are “*stretching their hand with torture or its means*!”

<sup>1579</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>1580</sup> The word “فرادى” means individually, i.e. one by one or singly and distinctly!

<sup>1581</sup> The word “وراء” means: (1) “القادم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويزرون وراءهم الآخرة.” (2) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويزرون وراءهم الآخرة.” (3) “ولد الولد.” So, here *beyond* (*not behind/back/rear*)! So *beyond* in its sense of *above reach of knowledge or experience*!

<sup>1582</sup> The word “تقطع” is not synonymous with “أقطع.” As “أقطع” means *severed from a multiple aspects*! In other words, *all the various relationships* that they maintained with their idle deities are *all now severed*!

<sup>1583</sup> The word “تؤفكون” means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*!

<sup>1584</sup> The Arabic word “الإصباح” is the plural for “صباح,” meaning the *first part of the day by the Arabic* (or *Islamic*) *reckoning*, i.e. *right after daybreak, not after midnight* of the previous day, as in “Western colander!”



*precise-reckoning*);<sup>1585</sup> *tha'leka* (afar-that-it) <sup>x</sup> (is the) fating (of) The Mighty The Omniscient.

سَكَنَّا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا  
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٦٦﴾

97. And He Who made for you<sup>b</sup> the stars<sup>w</sup> to *tahtado* (you<sup>z</sup> find and accept the divine-guidance) by it<sup>w</sup> in the [desert's]<sup>1586</sup> (land's) and the sea's darknesses<sup>w</sup>; *qad* (already and affirmatively) We expounded the *Aya'te*<sup>w</sup> (messages/signs/proofs) for a knowing people.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ  
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ  
وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ  
لِقَوْمٍ يَعْلَمُونَ ﴿٦٧﴾

98. And He Who established<sup>1587</sup> you<sup>z</sup> from one<sup>w</sup><sup>1588</sup> self<sup>w</sup> so (*it<sup>w</sup> is in a*) *mustagarron*<sup>1589</sup> (permanent-abode/ultimate realization) and (*it<sup>w</sup> is in*) a storage *qad* (already and affirmatively) expounded We the *Aya'te*<sup>w</sup> (messages/signs/proofs) for an understanding people.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا  
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٦٨﴾

99. And He Who (*had*) descend from the sky<sup>w</sup> water<sup>x</sup> so *akbrajna* (We emerged/produced) by it<sup>x</sup> bud/shoot (of) every-thing; then *akbrajna* from it<sup>x</sup> greenery, *nukbrejo* ([We] produce) from it<sup>x</sup> grains *mutarakeban*<sup>1590</sup> (conjoinedly atop-riders); and of the date-palms<sup>w</sup> of its<sup>w</sup> sheaths bunches (*hanging*) near; and gardens<sup>w</sup> of grapes<sup>1591</sup> and the olives and the pomegranates a look-alike<sup>1592</sup> and other than a similar; let-look you<sup>z</sup> to its<sup>x</sup> *thama're*<sup>x</sup> (trees/plant/crops/fruits)<sup>x</sup> *edha* (when/then) it<sup>x</sup> *athmara* (had fruited/cropped) and its<sup>x</sup> *ya'nae*<sup>1593</sup> (ripeness/yield); verily in *tha'lekum* (collective-afar-that) surely (are) *Aya'te*<sup>w</sup> (miracles/signs/proofs) for a believing people.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ  
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ  
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن  
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ  
أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا  
وَغَيْرَ مُتَشَبِهٍ انْظُرُوا إِلَى ثَمَرِهِ  
إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٩﴾

<sup>1585</sup> The word “حسبان” is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*! But “حسبان” is the plural of “حساب” = mathematics, but it is also the *infinitive* noun of the “حساب” which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct carries *more* meaning than its synonym! In this case “حسبان” has one letter “ن” more! Also, since both “حساب” and “حسبان” are *infinitive* nouns, the “حسبان” would have *more* meaning to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more* word construct of an *infinitive* noun that means *more* precision and instructiveness! Thus in this context, the “حسبان” indicates *very precise reckoning* and that *we should take heed* of the various potential implications of such a precision!

<sup>1586</sup> See footnote 1516 above regarding *desert*!

<sup>1587</sup> The Arabic word used here is “أَنْشَأَ”, rooted in “أَنْشَأَ”, which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing!

<sup>1588</sup> The “self<sup>w</sup>” in Arabic is a *feminine* and so the *qualifying* reference to it *must be feminized*, hence: “she-one!”

<sup>1589</sup> Clearly for the *realization* of any thing in *this world* requires *time* and *place* to happen in it *semi-permanently*!

<sup>1590</sup> That is each rides atop the other!

<sup>1591</sup> Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم”, *never* the mention of the “grapevine *per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم”, because surely “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the *heart of the believer*! See *لمحي الدين نزهة المتقين*; شرح رياض الصالحين، مستو و مصطفى سعيد، مؤسسة الرسالة، الرياض.

<sup>1592</sup> The reader should bear in mind that the word “مُشْتَبِهًا” although *linguistically* means *inscrutable, perplexing, or difficult to discern the difference between some thing and a similar another*, yet it is a fact *unanimously agreed to* by all Qura'n commentators that The Qur'an *explains itself by itself*! Therefore, whatever seems or is *unclear* to be taken and understood in light of that which is *its similar* but *clear*! In this great *Ayah*, the word “مُشْتَبِهًا” *linguistically* imparts the aforementioned meanings, but the idea of “gardens of date-palms, and olives and pomegranates are clearly stated in *Ayah* 141 of this *Surah* (Surah 6:141)! And this great *Ayah* with respect to these fruits “looking alike” it says: “look-alike and other than look-alike!” So, “مُشْتَبِهًا” should be taken in the context of this clear *Ayah*! That is why the translation rendered above is as shown!

<sup>1593</sup> The word “يَنْعَ” in “يَنْعِهِ” has *dual and supportive* meanings: (1) ripeness, (2) yield! Both could apply!

100. And they <sup>z</sup> made for Allah partners (of) the Jinn, while [He] created them; and <i>kharago</i> <sup>1594</sup> (they thoughtlessly feigned) for Him sons and daughters by other than knowledge; <i>subhana</i> <sup>1595</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated [He]) a'n (regarding) what they <sup>z</sup> describe <sup>1596</sup> (feign).	وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ ﴿١٠٠﴾
101. The Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Ba'dee'ao <sup>1597</sup> (Perfect-Originator) wherefrom <sup>1598</sup> (to) be for Him a child, and not was for Him a she-consort; and [He] created every-thing; and He (is) by every-thing Omniscient.	بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾
102. Tha'lekum (collective-afar-He) <sup>x</sup> Allah your <sup>n</sup> Lord; no an <i>elaha</i> (a deity) except Him; Creator (of) every-thing; so let-worship Him you <sup>z</sup> ; and He (is) over every thing a Custodian.	ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾
103. Not comprehend Him the <i>abssa'ro</i> (insights/ discernments) possessors and He comprehends the <i>abssa'ra</i> (= <i>abssa'ro</i> ), while He (is) The <i>Lateefo</i> <sup>1599</sup> (fine/ subtle/ gentle/ protector) The Proficient.	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾
104. Qad (already and affirmatively) came (to) you <sup>b</sup> persuader-evidences <sup>w1600</sup> from your <sup>n</sup> Lord; so whoever [he] discerned, so for himself <sup>w</sup> and whoever [he] blinded (his self) then over it <sup>w</sup> ; and not on you <sup>b</sup> I am surely <i>hafeedhen</i> <sup>1601</sup> (iterative keeper-up).	قَدْ جَاءَكُمْ بِصَآئِرٍ مِّن رَّبِّكُمْ فَمَن أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠٤﴾
105. And like <i>tha'leka</i> (afar-that-it) <sup>x</sup> [We] variegate the <i>Aya'te</i> <sup>w</sup> (messages) and to say they <sup>z</sup> : you <sup>g</sup> studied; <sup>1602</sup> and to manifest it <sup>x</sup> [We] for a knowing people.	وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لَّا يَعْلَمُونَ ﴿١٠٥﴾
106. Ettabe'a (let-closely follow [you <sup>s</sup> ]) what (had been) revealed <sup>1603</sup>	اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا

<sup>1594</sup> The word “خرق” in “خرقوا” has several meanings, among them: *thoughtlessly feigned or fabricated*! See البصائر!

<sup>1595</sup> The word “*subhanabo*”= “سبحانه” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him!” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deservng the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

<sup>1596</sup> The word “يصفون” rooted in “اوصف” In the Arabic tongue expression “يصفون” could mean describing the untruth, as in the *Ayah*: “And describe your tongues the untruth” (S16: 62)!

<sup>1597</sup> The word “بديع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي!

<sup>1598</sup> The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>1599</sup> The word “لطيف”= “رفيق” in “اللطيف” in concrete (material) terms it means: *fine* and in abstract terms, it means: *subtle or gentle or both*! See البصائر! “اللطيف” is one Allah’s most beautiful attributive names, which denotes *protection in addition to fineness, subtlety, and gentleness*! I know of no English word which simultaneously denotes: *fineness, subtlety, gentleness and protection*! Hence, the only available resort is transliteration and parenthetical explanation!

<sup>1600</sup> The word used is: “بصائر” plural for the singular “بصيرة”=persuader-evidence!

<sup>1601</sup> The word “حفيظ” is rooted in “حفظ”= “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>1602</sup> They accused the messenger (SAWS) that he was taught by some Jews or Christians!

to you<sup>s</sup> from your<sup>t</sup> Lord; no an *elaha* (a deity) except Him; and let-shun a'n(off) [you<sup>s</sup>] the *mushrekeena* (he-they who partner deities with Allah/ he-polytheists).

إِلَٰهَ إِلَّا هُوَ ۚ وَأَعْرَضَ عَنِ  
الْمُشْرِكِينَ ﴿٦٦﴾

107. And had Allah willed not partnered they<sup>z</sup> (deities with Allah); and not We made you<sup>s</sup> over them *hafeedhan*<sup>1604</sup> (iterative keeper-up) and not over them you<sup>s</sup> (are) surely a custodian.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا  
جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا  
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦٧﴾

108. And let-not revile you<sup>z</sup> who<sup>t</sup> they<sup>z</sup> invoke of lesser than Allah then they<sup>z</sup> (would) revile Allah aggressively by other than knowledge; like *tha'leka* (afar-that-it) <sup>x</sup> We adorned for every *Ummaten*<sup>w</sup> (people/community)<sup>w</sup> their works; afterwards to their Lord (is) their return then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they<sup>z</sup> were working.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ  
دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ  
عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ  
عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ  
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾

109. And *aqsamo* (they<sup>z</sup> oathed) by Allah *jahda* (utmost/-ultimate) their *ayma'ne* (oaths) indeed *en* (if) came<sup>w</sup> (to) them an *Aya'ton*<sup>w</sup> (message/sign) surely assuredly<sup>1605</sup> (would) believe they<sup>z</sup> by it<sup>w</sup>; let-say [you<sup>s</sup>]: verily only the *Aya'te*<sup>w</sup> (messages-/ signs) (are) *enda* (by munificence of/ by Rule of) Allah; and what (makes) you<sup>z</sup> perceive surely it<sup>w</sup> if (the *Aya'te*<sup>w</sup>) came<sup>w1606</sup> they<sup>z</sup> believe not<sup>1607</sup>.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ  
جَاءَهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ  
إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا  
يُشْعُرُكُمْ أَنْهَا إِذَا جَاءَتْ لَا  
يُؤْمِنُونَ ﴿٦٩﴾

110. And *noqallebo* ([We] recurrently transpose)<sup>1608</sup> their *afedata* (keen-preoccupation of the hearts)<sup>1609</sup> and their *abssa'ra* (insights/ discernments) like what not they<sup>z</sup> believed by it<sup>x</sup> first once<sup>w</sup> (time<sup>w</sup>) and *natharo*<sup>1610</sup> ([We] let-alone/ forsake-/ desert) them in their excessiveness addling they<sup>z</sup>.

وَنُقَلِّبُ أَفْعَدِيهِمْ وَأَبْصُرُهُمْ كَمَا  
لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَنْذِرُهُمْ  
فِي طُعْنِهِمْ يَعْصِمُونَ ﴿٧٠﴾

111. And had surely We *naẓẓal'na* (We iteratively descended) to them the angels and spoke (to) them the dead and We thronged over them everything, openly/overtly not they<sup>z</sup> were to believe except if Allah wills; [and,] but most (of) them *yajhaloona*<sup>1611</sup> (they act ignorantly or incorrectly).

۞ وَلَوْ أَنَّا نَزَّلْنَا إِلَهُمُ  
الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا  
كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ  
وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿٧١﴾

<sup>1603</sup> See footnote 1440 above regarding *reveal*!

<sup>1604</sup> The word “حَفِيظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>1605</sup> The “لِ” in “لَيُؤْمِنُنَّ” is a juratory “لِ” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed here by “assuredly”!

<sup>1606</sup> This “it” for “أَنهَا,” i.e. the fact, or reality!

<sup>1607</sup> This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing in inquiry* format! That is, Allah is *asking* and *informing* the “believer,” not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying “يُؤْمِنُونَ” not “لَيُؤْمِنُونَ”!

<sup>1608</sup> The word “نُقَلِّبُ” is the intensive form of “قَلَّبَ,” thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

<sup>1609</sup> The Arabic word “الْإفْعَدَةُ” is plural of “فَوَادٌ” = keen-preoccupation of the heart!

<sup>1610</sup> The word “*tharr*,” in “نَنْذِرُهُمْ” = “let-[you<sup>s</sup>] alone/forsake/desert” has no English equivalent *per se*, so we transliterate and parenthetically explain!

<sup>1611</sup> The word “يَجْهَلُونَ” = “*tajhaloon*” is rooted in “جَهَلَ” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did some thing *not correct*!



112. And like *tha'leka* (*afar-that-it*) \* We made for each prophet a foe<sup>1612</sup> the humankind's and the Jinn's Satans [reveal]<sup>1613</sup> some (of) them to some a gilded<sup>1614</sup> (of) the say<sup>x</sup> deceptively; and if willed your<sup>t</sup> Lord not did it<sup>x</sup> they<sup>z</sup>; so *tharrhom*<sup>1615</sup> (*let-alone/forsake [you<sup>s</sup>] them*) and what *yafatarona* (*they<sup>z</sup> craft a lie for fraudulent end*).
113. And to *tassgha* (*fondlingly incline*) to it<sup>x</sup> *afedato* (*keen-preoccupation of the hearts*) (of) whom<sup>t</sup> they<sup>z</sup> believe not by the Here-after<sup>w</sup>; and to delight it<sup>x</sup> they<sup>z</sup> and to commit they<sup>z</sup> whatever they (are) committing.
114. Do then other than Allah *abtaghey*<sup>1616</sup> ([I]earnestly-quest) a referee; while He Who descended to you<sup>b</sup> The Book *mufassalan*<sup>1617</sup> (*it<sup>x</sup> being expounded*); and whom<sup>t</sup> *aa'taynahom* (*We accorded/given them*) the book<sup>x</sup> they<sup>z</sup> know that it<sup>x</sup> (*is*) surely *munaẓẓalon*<sup>1618</sup> (*that which had been descended*) from your<sup>t</sup> Lord by the right, so assuredly let-not be [you<sup>s</sup>] of the dubitantes.
115. And concluded<sup>w</sup> your<sup>t</sup> Lord's word<sup>w</sup> truthfully and justly no substituter for His words<sup>w</sup> and He (*is*) The Samee<sup>1619</sup> (*The Acute-Hearer/ he Enabler of others to hear/ favorable Answerer to prayer*) The Omniscient.
116. And *en(if)[you<sup>s</sup>]* obey most (of) whom<sup>p</sup> (are) in the Earth<sup>w</sup> they<sup>z</sup> mislead you<sup>s</sup> a'n (regarding) Allah's path; *en (not) yatta'beona* (*closely-follow they<sup>z</sup>*) except the presumption, and not they except conjecturing.
117. Verily your<sup>t</sup> Lord He (*is*) knowinger (of) whom<sup>p</sup> [he] strays a'n (off) His path, and He (*is*) knowinger by the *muhtadeena*<sup>1620</sup> (*they who found and accepted the divine-guidance*).
118. So let eat you<sup>z</sup> of what (*had been*) mentioned Allah's name on it, <sup>x</sup> *en (if/since)* you<sup>c</sup> were by His *Aya'te<sup>w</sup>* (*messages*) believers.
119. And what (*is*) for you<sup>b</sup> that not you<sup>z</sup> eat of what (*had been*) mentioned Allah's name on it<sup>x</sup>; and *qad* (*already and affirmatively*) [He] expounded for you<sup>b</sup> what [He]

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا  
شَيْطِينِ الْإِنْسِ وَالْجِنِّ يُوحِي  
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ  
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ  
فَذَرِهِمْ وَمَا يَفْتَرُونَ ﴿٦٢﴾

وَلَتَصِفَىٰ إِلَيْهِ أُفْدَةُ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرِضُوهُ  
وَلَيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿٦٣﴾

أَفَغَيْرَ اللَّهِ أَبْتَغَىٰ حَكَمًا وَهُوَ  
الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ  
مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَهُمُ  
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ  
رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ  
الْمُتَمَتِّينَ ﴿٦٤﴾

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا  
وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

وَأَنْ تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ  
يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ  
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا  
تَخْرُصُونَ ﴿٦٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ  
سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿٦٧﴾

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ  
كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿٦٨﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ  
اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا  
حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ

<sup>1612</sup> The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

<sup>1613</sup> See footnote 1440 regarding reveal

<sup>1614</sup> The word “زخرف” means gilded or “seemingly attractive”!

<sup>1615</sup> See footnote 1549 above regarding tharr!

<sup>1616</sup> The word “أبتغى” = “طلب حثيثاً” meaning: earnestly quested!

<sup>1617</sup> The word “mufassala = “مفصلاً” is singular, masculine, objective noun, meaning that which is made expounded!

<sup>1618</sup> The word “munaẓẓalon” is singular, masculine, objective noun, meaning: that which had been descended!

<sup>1619</sup> See the Lexicon attached to this Translation for this multi-meaning word = “المسمع”!

<sup>1620</sup> See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen”!

forbad on you<sup>b</sup> except what you<sup>z</sup> (*had been*) forced to it<sup>x</sup>; and verily many surely mislead they<sup>z</sup> by their *ahwa*<sup>1621</sup> (*tendentious likings*) by other than knowledge; verily your<sup>t</sup> Lord He (*is*) knowinger by the aggressors.

إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّونَ  
بَأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ  
أَعْلَمُ بِالْمُعْتَدِينَ ﴿٦١﴾

120. And *tharo* (*let-you<sup>r</sup> forsake/leave-off*) overt (*of*) the sin<sup>x</sup> and its<sup>x</sup> covert; verily who<sup>r</sup> they<sup>z</sup> earn the sin they<sup>z</sup> shall (*be*) requited by what they<sup>z</sup> were committing.

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ  
الَّذِينَ يَكْسِبُونَ الْإِثْمَ  
سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿٦٢﴾

121. And let-not eat you<sup>z</sup> of what not (*had been*) mentioned Allah's name on it<sup>x</sup>; and verily it<sup>x</sup> (*is*) surely a *sesqon*<sup>1622</sup> (*a rebellion vis-à-vis Allah's command*); and verily the Satans surely [reveal]<sup>1623</sup> to their *aw'leya'e*<sup>1624</sup> (*guardians-/allies*) to dispute you<sup>z</sup> they<sup>z</sup>; and *en* (*if*) you<sup>c</sup> obeyed them, certainly you<sup>b</sup> (*are*) surely *mushbrekoona* (*be-they who partner deities with Allah/be-polytheists*).

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ أَسْمُ  
اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ  
الشَّيَاطِينَ لَيُوحُونَ إِلَى  
أَوْلِيَائِهِمْ لِيُجْبَدُواكُمْ وَإِنْ  
أُطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿٦٣﴾

122. Is [and] who<sup>p</sup> [*be*] [was] dead then We quickened him and We made for him an illumination<sup>x</sup> [*be*] walks by it<sup>x</sup> in the mankind, like whom<sup>p</sup> his parable<sup>x</sup>/example<sup>x</sup> (*is*) in the darknesses<sup>w</sup> not surely [*be*] (*is*) egressing from it<sup>w</sup>; like *tha'leka* (*that-afar-it/that*) (*had been*) adorned for the unbelievers what they<sup>z</sup> were working.

أَوْمِنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا  
لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ  
كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ  
بَخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ  
مَا كَانُوا يَعْمَلُونَ ﴿٦٤﴾

123. And like *tha'leka* (*afar-that-it*) \* We made in every village<sup>w</sup> its<sup>w</sup> bigs criminals to machinate they<sup>z</sup> in it<sup>w</sup>; and not they<sup>z</sup> machinate except by their selves<sup>w</sup> and not they<sup>z</sup> perceive.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ  
أَكْبَرَ مُجْرِمِيهَا لِيَمْكُرُوا  
فِيهَا وَمَا يَمْكُرُونَ إِلَّا  
بَأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿٦٥﴾

124. And if came<sup>w</sup> (*to*) them an *Aya'ton*<sup>w</sup> (*message/prophethood*) said they<sup>z</sup>: never [*we*] believe until [*we*] (*are*) given like what (*had been*) given Allah's messengers; Allah (*is*) knowinger whence [*He*] make/emplaces His message; will betide whom<sup>r</sup> *ajramno*<sup>1625</sup> (*be-they who had committed crime*) cringe *enda* (*by rule of*) Allah and a severe torment by what they<sup>z</sup> were machinating.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ  
نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ  
رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ  
رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا  
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ  
بِمَا كَانُوا يَمْكُرُونَ ﴿٦٦﴾

125. So whomever Allah wants to divinely-guide *yashrah* ([*He*] *delightedly opens*) his chest for Islam; and whomever

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ  
صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ

<sup>1621</sup> The word “هوى,” is singular of “أهواء” translated as “(tendentious) liking,” which *in and of itself* could be good or bad noble or vile! The Messenger (SAWS) says that *believe not anyone of you until his “هوى” agrees with what I came with*, i.e. The *Qur'an* and *Hadeeth*.

<sup>1622</sup> See the *Lexicon* attached to this Translation for an elaboration on this rather important word!

<sup>1623</sup> See footnote 1430 above regarding *reveal*!

<sup>1624</sup> The word “أولياء” could also mean: friends, protectors!

<sup>1625</sup> The word “أجروا” is made up of two parts: (1) “أجرم” and (2) the “موا” = the *absentees masculine speakers'* pronoun for a plural! However, part (1) “أجروا” is a *past tense* for which there is no English correspondent verb! So, the closest approximation to that is: “crime committed,” which slightly different then the original text!

[He] wants to mislead him [He] makes his chest narrow constraint<sup>1626</sup> as if only *yassa'ado* (to distressingly gradually-ascends[he])<sup>1627</sup> in the sky<sup>w</sup>; like *tha'leka* (afar-that-it)<sup>x</sup> makes Allah the *rejsa<sup>x</sup>* (filth/anathema)<sup>x</sup> over whom<sup>r</sup> not believe they<sup>z</sup>.

يُضْلِلُهُ تَجْعَلْ صَدْرَهُ ضَيِّقًا  
حَرَجًا كَأَنَّمَا يَصْعَدُ فِي  
السَّمَاءِ كَذَلِكَ تَجْعَلُ اللَّهُ  
الرَّجْسَ عَلَى الَّذِينَ لَا  
يُؤْمِنُونَ ﴿٦٦﴾

126. And this (is) *Sseratto* (road/ way) (of) your<sup>t</sup> Lord straight, *qad* (already and affirmatively) expounded We the *Aya'te<sup>w</sup>* (messages/signs/proofs) for a people *yadhbakkarona* (repetitively-reminisce they<sup>z</sup>).

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا  
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿٦٧﴾

127. For them the Peace's home<sup>w1628</sup> *enda* (by munificence of/ by Rule of) their Lord, and He (is) their *Wa'leyo* (Guardian-/Ally) by what they<sup>z</sup> were working.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ  
وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾

128. And day [He] throngs them together, O, the Jinn community *qad* (already and affirmatively) *istakthartom<sup>1629</sup>* (affirmably waxed you<sup>z</sup>) of the humankind; and said their *an'leya<sup>1630</sup>* (guardians/allies) of the humankind: O, our Lord, *istamta'a<sup>1631</sup>* (had lengthily affirmably enjoyed the transitory worldly delight<sup>s</sup>) some of us by some and we reached our *ajala<sup>1632</sup>* (term-limit), which<sup>x</sup> *ajalta* ([You<sup>g</sup>] term-limited) for us; said [He]: the Hell<sup>w</sup> (is) your<sup>n</sup> *mathwa<sup>\*</sup>* (obligatory: long-term/ semi-permanent-abode) immortals (you all are) in it<sup>w</sup>, except whatever<sup>1633</sup> Allah wills; verily your<sup>t</sup> Lord (is) *Hakeemon<sup>1634</sup>* (infinite *bekmah<sup>1635</sup>* Effector), Omniscient.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَمْعَشِرُ  
الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ  
وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا  
اسْتَمْتَعْ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا  
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ  
النَّارُ مَثْوًى لَكُمْ خَالِدِينَ فِيهَا إِلَّا  
مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ  
عَلِيمٌ ﴿٦٩﴾

129. And like *tha'leka* (afar-that-it)<sup>x</sup> *nowalli* (We: empower/ enable) some (of) the *dha'lemeena<sup>1636</sup>* (injustice-doers) (on) some (injustice-doers) by what they<sup>z</sup> were earning.

وَكَذَلِكَ نُؤَلِّى بَعْضَ الظَّالِمِينَ  
بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿٧٠﴾

130. O, community (of) the Jinn and the humankind: did not *ya'atee* (appear/ come to) you<sup>b</sup> messengers of (among) you<sup>b</sup> narrating they<sup>z</sup> on you<sup>b</sup> My *Aya'te<sup>w</sup>* (messages) and they<sup>z</sup> warn you<sup>b</sup> (about) your<sup>n</sup> *lega'a* (meeting) this-day; said they<sup>z</sup>: we witnessed/testified on our selves<sup>w</sup>; and beguiled<sup>w</sup> them the life<sup>w</sup> (of) the world<sup>w</sup> and they<sup>z</sup> witnessed/testified on their selves<sup>w</sup> that they<sup>z</sup> were

يَمْعَشِرُ الْجِنَّ وَالْإِنْسِ أَلَمْ  
يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقْضُونَ  
عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ  
يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى  
أَنْفُسِنَا وَغَرَّبْنَاهُمْ حَيَاةَ الدُّنْيَا  
وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا

<sup>1626</sup> The word “حرج” = “أضيق الضيق” see “اللسان” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج” that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حرج” could mean “sim”

<sup>1627</sup> The word “اصعد” is unlike “صعد” as “اصعد” means “اصعد بجهد متعب متتالي” See “اللسان”!

<sup>1628</sup> The expression “Peace's home” is figurative Arabic tongue expression meaning: Paradise!

<sup>1629</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>1630</sup> The word “أولياء” could also mean: friends, protectors!

<sup>1631</sup> The word “استمتع” is “تمتع طويلا” see “الهادي” hence lengthily is added to emphasize this concept!

<sup>1632</sup> The word “الأجل” means term-limit, see “اللسان”!

\*In “مثنوى” in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the “مثنوى” is there by force of his/her circumstances and not by his/her choice per se! So, *mathwa*-abode is an obligatory one and so “forced: long-term/ semi-permanent-abode” seems to me rather appropriate!

<sup>1633</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See “المحمود صافي” and “إعراب القرآن، لـ أحمد الحلب”!

<sup>1634</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

<sup>1635</sup> See the Lexicon attached to this Translation for “bekmah”

<sup>1636</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”



unbelievers.

131. *Tha'leka (afar-that-it)* <sup>x</sup> surely not was your <sup>t</sup> Lord *muh'leka (perishing/causer to perish)* the villages <sup>w</sup> by *dhulmen (polytheism/injustice)* while its <sup>w</sup> people (are) *ghafeloona (they who are unaware)*.

132. And for each (are) ranks<sup>w</sup> of what they<sup>z</sup> worked and your<sup>t</sup> Lord (is) not indeed a neglecter *amma (regarding)* what they<sup>z</sup> work.

133. And your<sup>t</sup> Lord, The Rich, mercy<sup>w</sup> possessor, *en (if)* [He] wills [He] undoes you<sup>b</sup> and *yastakblef ([He] affirmably makes vicegerents)* from after you <sup>b</sup> whatever<sup>1637</sup> [He] wills; like what [He] constituted you<sup>z</sup> of other people's progeny/creation<sup>1638</sup>.

134. Verily what you<sup>z</sup> (are being) promised surely (*it<sup>x</sup> is*) *aa'ten (approaching/ coming)*; and not you<sup>c</sup> (are) surely enfeeblers.

135. Let-say [you<sup>s</sup>]: O, my people let-work you<sup>z</sup> over your<sup>n</sup> status, verily I am a worker (*[over mine]*); so you<sup>z</sup> will know for whom <sup>p</sup> (to) be for him the home's <sup>w</sup><sup>1639</sup> (*world's/ Hereafter's*) consequence<sup>w</sup>; verily it<sup>x</sup> (*the truth<sup>x</sup>*), not prosper the *dha'lemona*<sup>1640</sup> (*injustice-doers*).

136. And they<sup>z</sup> made for Allah of what *thara'a ([He] created/-propagated/ manifested)* of the *hartha (tillage/-cultivation)* and the *an'aa'me*<sup>1641</sup> (*cattle/sheep/goats/and camels*) <sup>w</sup> a lot then said they<sup>z</sup>: this (is) for Allah by their claim and this (is) for our partners (*their deities*); so what [was] for their partners so [*it<sup>x</sup>*] reaches not to Allah and what [was] for Allah so it<sup>x</sup> reaches to their partners; fouled what they<sup>z</sup> rule.

137. And like *tha'leka (afar-that-it)* <sup>x</sup> adorned for a multitude of the *mushbrekeena (he-they who partner deities with Allah/ he-polytheists)* murder (of) their children their partners to *yurdo*<sup>1642</sup> (*cause to: perish/ die-out*) them and to addle they<sup>z</sup> on them their religion<sup>1643</sup>; and if willed Allah not done it<sup>x</sup> they<sup>z</sup>; so let-leave them [you<sup>s</sup>] and what *yastarona (they<sup>z</sup> craft a lie for fraudulent end)*.

كَافِرِينَ ﴿٦٣٨﴾

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ  
الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿٦٣٩﴾

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا  
رَّبُّكَ بِغَفْلٍ عَمَّا يَعْمَلُونَ ﴿٦٤٠﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ  
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ  
بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ  
مِنْ ذُرِّيَةِ قَوْمٍ ءَاخِرِينَ ﴿٦٤١﴾

إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا  
أَنْتُمْ بِمُعْجِزِينَ ﴿٦٤٢﴾

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ  
مَكَانَتِكُمْ إِنْ عَامِلٌ فَسَوْفَ  
تَعْلَمُونَ مَنْ تَكُونُ لَهُ  
عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ﴿٦٤٣﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ  
الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا  
هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا  
فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا  
يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ  
فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ  
مَا يَحْكُمُونَ ﴿٦٤٤﴾

وَكَذَٰلِكَ زَيْنَ لِكَثِيرٍ مِنَ  
الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ  
شُرَكَاءُهُمْ لِيُزْهِوَهُمْ وَلِيَلْبِسُوا  
عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا  
فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿٦٤٥﴾

<sup>1637</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See لاضر المصون، ل احمد الحلب and إعراب القرآن، لمحمود صافي

<sup>1638</sup> The word “ذرية” linguistically has double meaning: (1) creation or (2) progeny! See الهادي! Clearly in this context creation is what applies!

<sup>1639</sup> See the Lexicon attached to this Translation for the word “dar” which has several meanings. Among such meanings in this context are: (1) this world and (2) the hereafter.

<sup>1640</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>1641</sup> The word “the an’aa’m” = “الأنعام” or “neam” “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف” = cattle, sheep, goats, and camels

<sup>1642</sup> The word “يزدوهم” means to die out them, cause them to cease living completely!

<sup>1643</sup> Presumably the religion of Ismael (Ishmael), which they had corrupted!

138. And said they<sup>z</sup>: this<sup>w</sup> (are) *an'aa'mon*<sup>w1644</sup> (cattle/sheep/goats/and camels)<sup>w</sup> and *harthon*<sup>1645</sup> (tillage/crops/produce) (are)sacrosanct/taboo notyatt'amo ([he] ingests) it<sup>w</sup> except whom<sup>p</sup> we will, by their claim; and *an'aa'mon*<sup>w</sup> (had been) forbidden<sup>w</sup>its<sup>w</sup> backs and *an'aa'mon*<sup>w</sup> they<sup>z</sup> mention not over it<sup>w</sup> Allah's name, *ifteyra'an* (craftily fabricated lie for fraudulent end) on Him; [He]will requite them by what they<sup>z</sup> were *yastarona*(they<sup>z</sup> craft a lie for fraudulent end).

وَقَالُوا هَذِهِ أَتَعْمَدُ وَحَرِّثَ حَجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَتَعْمَدُ حُرْمَتَ ظُهُورِهَا وَأَتَعْمَدُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

139. And said they<sup>z</sup> what (is) in the bellies of this<sup>w</sup> the *an'aa'me*<sup>w1646</sup> (cattle/sheep/goats/and camels)<sup>w</sup> (are) purely for our males and (are) *muharramon* (forbidden/illegitimate) on our spouses; and *en(if)be(it<sup>z</sup>)* a carrion then they (are) in it<sup>x</sup> sharers; requites them [He] will, (for) their description; verily He (is) *Hakeemon*<sup>1647</sup> (infinite *bekmah*<sup>1648</sup> Possessor) Omniscient.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَتَعْمَدِ خَالِصَةً لِّذُكُورِنَا وَيُحَرِّمُ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

140. *Qad* (already and affirmatively) lost who<sup>r</sup> they<sup>z</sup> killed their children preposterously by other than knowledge and they<sup>z</sup> forbad what Allah *razaqa* (provided/availed) them *ifteyra'an* (craftily fabricated lie for fraudulent end) on Allah; *qad* (already and affirmatively) strayed they<sup>z</sup> and they<sup>z</sup> were not *muhtadeena*<sup>1649</sup> (who found and accepted the divine-guidance).

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

141. And He Who established gardens<sup>w</sup> trellised<sup>w</sup> and other than trellised<sup>w</sup> and the date-palms<sup>w</sup> and the *zar'aa*<sup>x1650</sup> (the vegetation after sprouting)<sup>x</sup> dissimilar its<sup>x</sup> *okola*<sup>1651</sup> (fruits/morsel/edibles); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you<sup>z</sup> of its<sup>x</sup> *thama're*<sup>x</sup> (trees/plants crops/fruits)<sup>x</sup> if [*it<sup>z</sup>*] *athmara* (fruited/cropped) and *aa'to* (let-[you<sup>z</sup>] accord/alloy) its<sup>x</sup> right<sup>1652</sup> (on) day of its<sup>x</sup> harvest; and let-not you<sup>z</sup> squander; verily He loves not the prodigals/squanderers.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

142. And of the *an'aa'me*<sup>w</sup> (cattle/sheep/goats/and camels)<sup>w</sup> a burden-carrier<sup>w1653</sup> and a *farshan*<sup>1654</sup> (small *an'aa'me* for consumption); let-eat you<sup>z</sup> of what Allah provided you<sup>z</sup>,

وَمِنَ الْأَتَعْمَدِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا

<sup>1644</sup> The word “the *an'amo*” = “الأنعام” or “neam” “تعم” means those animals that have *cloven hoof* (foot) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “كل ذي خلف و ظلف” = *cattle, sheep, goats, and camels*!

<sup>1645</sup> The word “حرث” has *multiple meanings*; in this context it means *crops or produce*! See *أرواح المعاني* and *اللسان*

<sup>1646</sup> Ibid.

<sup>1647</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

<sup>1648</sup> See the *Lexicon* attached to this *Translation* for “*hekma*”

<sup>1649</sup> See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*”!

<sup>1650</sup> See the *Lexicon* attached to this *Translation* or the *Introduction* for details on this *unique word*!

<sup>1651</sup> The word “*okol'e*” = “أكل” is *singular, masculine, subjective noun* having *several meanings*: (1) the *fruits*, (2) the *morsel/crops* of any food or fruit, (3) the *edibles*, (4) the *lot or portion* of food or fruit!

<sup>1652</sup> Here “*its right*” means the *Zakah* (the prescribed *Sharey'a almsgiving*) according to a great many commentators; but others maintain that in *addition* to the *Zakah*, this “*right*” means a *portion* of the harvest to be given as *charity* to the poor who *happen to attend the harvesting*, as was customary before the *Zakah* was decreed.

<sup>1653</sup> The word “*حمولة*” means those animals of the “*an'aam*” that *could carry burdens on their bodies*!

<sup>1654</sup> The word “*فرشا*” has *many meanings*, among them as in *this context*, the *small an'aam for consumption*!

and let-not *tatta'be'o* (closely-follow you<sup>s</sup>) the steps of the Satan; verily he (*is*) for you<sup>z</sup> a foe<sup>1655</sup> manifest.

تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾

143. Eight pairs: of the sheep twain and of the goat twain; let-say [*you<sup>s</sup>*]: did the twain male forbid [*He*] or the twain females; or (*that*) comprised<sup>w</sup> [on it<sup>x</sup>] the twain females' wombs; *nabbe'oney* (let inform me you<sup>f</sup> by piece-of-significant-and-availing-news) by knowledge, *en* (*if*) you<sup>c</sup> were *ssadeqeena* (always-truth-enforcers).

ثَمْنِيَّةٌ مِنْ الْأُنثَيْنِ وَثَمْنِيَّةٌ مِنَ الذَّكَرَيْنِ قُلْ الْأُنثَيْنِ أَمْ الْأُنثَيْنِ أَمْ الْأُنثَيْنِ أَسْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ نَبُؤُنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٣﴾

144. And of the camels twain and of the cattle<sup>w</sup> twain let-say [*you<sup>s</sup>*]: did the twain male forbid [*He*] or the twain females; or (*that*) comprised<sup>w</sup> [on it<sup>x</sup>] the twain females' wombs; or you<sup>c</sup> were witnesses *edh* (when) enjoined you<sup>b</sup> Allah by this; so who<sup>a</sup> (*is*) wronger<sup>1656</sup> than of whom<sup>p</sup> *iftra* ([*he*] crafted a lie for fraudulent end) on Allah a lie to mislead [*he*] the mankind by other than a knowledge; verily Allah divinely-guides not the people, the *dha'lemeena*<sup>1657</sup> (injustice-doers).

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ الْأُنثَيْنِ أَمْ الْأُنثَيْنِ أَمْ الْأُنثَيْنِ أَسْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦٤﴾

145. Let-say [*you<sup>s</sup>*]: [*I*] find not in what (*had been*) revealed<sup>1658</sup> to me *muharraman* (forbidden/illegitimate) on *tta'emon* (ingestion-taker) *yatt'amo* ([*he*] ingests/eats) it<sup>x</sup> except that [*it<sup>x</sup>*] be a carrion<sup>w</sup> or blood *masfohan*<sup>1659</sup> (which is being poured forth), or flesh (*of*) a swine so verily it<sup>x</sup> (*is*) a *rejson*<sup>x</sup> (filth/-anathema)<sup>x</sup> or a *fesqan*<sup>1660</sup> (rebellion vis-à-vis Allah's command) (*had been*) invoked for other than Allah by it<sup>x</sup>; so whoever [*he*] (*had been*) forced other than a transgressor and neither an aggressor, then verily your<sup>t</sup> Lord (*is*) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا مَا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رَجِسٌ أَوْ فِسْقًا أُولَئِكَ لَفِي عَذَابٍ أَلِيمٍ ﴿٦٥﴾

146. And on whom<sup>r</sup> *bado*<sup>1661</sup> (they who had adopted the Jewish "law"/customs/repented) We forbid every claw possessor; and of the cattle<sup>w</sup> and the sheep<sup>w</sup> We forbade on them their both fats save what bore<sup>w</sup> their both backs or the entrails or what (*got*) mixed by a bone; *tha'leka* (afar-that-it)<sup>x</sup> We requited them by their *baghya* (selfish envy/transgression) and verily We surely (*are*) *ssadeqoona* (always truth enforcers).

وَعَلَى الَّذِينَ هَادُوا حَرَّمًا كُلُّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَبِ حَرَّمًا عَلَيْهِمْ شُحُومُهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿٦٦﴾

<sup>1655</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي واللسان!

<sup>1656</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger!"

<sup>1657</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>1658</sup> See footnote 1440 above regarding reveal!

<sup>1659</sup> The word "masfohan" is singular, masculine, objective noun, meaning that which is being poured forth, for which there is no English equivalent!

<sup>1660</sup> See the Lexicon attached to this Translation for an elaboration on this rather important word!

<sup>1661</sup> The word "bada" for the singular and "bado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!



147. Then *en (if)* they<sup>z</sup> denied you<sup>s</sup> then let-say [*you<sup>s</sup>*]: your<sup>n</sup> Lord (*is*) possessor (*of*) a broad<sup>w</sup>/vast<sup>w</sup> mercy<sup>w</sup> and not (*to be averted/forthwith-retained*) His *ba'saso*<sup>1662</sup> (*intense torment*) a'n(*off*) the people, the criminals.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿٤٧﴾

148. Shall say who<sup>r</sup> they<sup>z</sup> partnered (*deities with Allah*) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (*afar-that-it*)<sup>x</sup> denied they<sup>z</sup> of before them until they<sup>z</sup> tasted Our *ba'asa* (*intense torment*); let-say [*you<sup>s</sup>*]: do you<sup>z</sup> have of a knowledge<sup>x</sup> so *tokbrejo* (*you<sup>z</sup> produce*) it<sup>x</sup> for us; *en (not) tatta'be'ona* (*closely-follow you<sup>z</sup>*) except the presumption, and *en you<sup>f</sup> (are)* except conjecturing.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿٤٨﴾

149. Let-say [*you<sup>s</sup>*]: so for Allah (*is*) the ultimate<sup>w</sup> argument,<sup>w</sup> then if [*He*] willed surely [*He*] (*would have*) surely divinely-guided you<sup>z</sup> wholes.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿٤٩﴾

150. Let-ay [*you<sup>s</sup>*]: *balomma*<sup>1663</sup> (*bring forth*) your<sup>n</sup> witnesses-/testifiers, who<sup>r</sup> (*would*) testify they<sup>z</sup> that Allah forbade this, so *en (if)* testified they<sup>z</sup> then let-not testify [*you<sup>s</sup>*] with them and let-not *tattabe'a* (*closely-followed* [*you<sup>s</sup>*]) *ahwa* (*tendentious likings*) (*of*) whom<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*messages*) and who believe they<sup>z</sup> not by the Hereafter<sup>w</sup> and they by their Lord *ya'adeloona* (*they<sup>z</sup> equalize/partner other deities as coequals to Allah*).

قُلْ هَلَمْ شُهِدَافَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِفَايِتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿٥٠﴾

151. Let-say [*you<sup>s</sup>*], let-come you<sup>z</sup> [*I*] recite what forbade your<sup>n</sup> Lord on you<sup>z</sup>: that not you<sup>z</sup> partner (*other deities*) by Him a thing, and by both the begetters (*parents*) *ehsan* (*reverentially and benevolently*); and let-not you<sup>z</sup> kill your<sup>n</sup> children of penury; We *narzogo* (*[We] provide-/allot*) you<sup>b</sup> and *eyyahum*<sup>1664</sup> (*indeed including them*); and let-not near you<sup>z</sup> the profanities<sup>w1665</sup> what appeared-/manifested of it<sup>w</sup> and what hid; and let-not kill you<sup>z</sup> the self<sup>w</sup> which<sup>u</sup> Allah hallowed/forbad except by the right *tha'lekum* (*collective-afar-He*)<sup>x</sup> [*He*] enjoined you<sup>z</sup> by it<sup>x</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> cerebrate you<sup>z</sup>.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُرَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصْنُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥١﴾

152. And let-not near you<sup>z</sup> the orphan's possession except by which<sup>u</sup> (*is*) *ahsa'no*<sup>1666</sup> (*perfecter and beautifuler*) until

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ

<sup>1662</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

<sup>1663</sup> The Arabic word “هَلَمْ” has *several meanings*, such as: come forth, come on, bring (me), give (me)!

<sup>1664</sup> The word “إِيَّاهُ” = “إِذَا تَوَكَّدَ لُضْمِيرٍ مَنْصُوبٍ” = an article of *intensity* for an *objective pronoun*!

<sup>1665</sup> The word “فاحشة” = “profanity” (*plural* “فواحش” as *indefinitive noun* or *plural* “الفواحش” as *definitive noun*) means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

<sup>1666</sup> There is no English word for احسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[he]attains his *ashudda*<sup>1667</sup> (*prime/full mental and physical strengths*); and let-fulfill<sup>1668</sup> you<sup>z</sup> the measure and the balance by the *qesstee*<sup>1669</sup> (*rendering absolute-justice post removal of injustice*); not [We] charge a self<sup>w</sup> except its<sup>w</sup> capacity; and if said<sup>1670</sup> you<sup>c</sup> then *e'edelo* (*let-be-just you<sup>c</sup>*) and albeit [he] was kin-possessor, and by Allah's covenant let-fulfill you<sup>z</sup> *Tha'lekum* (*collective-afar-He*)<sup>x</sup> [He]enjoined you<sup>z</sup> by it,<sup>x</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> reminisce you<sup>z</sup>.

أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا  
تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ  
فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ  
اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصْنُكُمْ بِهِ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٦٦﴾

153. And verily this (*is*) My *Sseratte*<sup>x</sup> (*road/way*)<sup>x</sup> straight, so *etta'be'o* (*let-closely-follow you<sup>c</sup>*) it<sup>x</sup> and let-not *tattabe'o* (*closely-follow you<sup>c</sup>*) the paths,<sup>1671</sup> then sundered by you<sup>z</sup> off His path; *Tha'lekum* (*collective-afar-He*)<sup>x</sup> enjoined you<sup>z</sup> [He] by it<sup>x</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *tattaqoona* (*reverently guard you<sup>c</sup> not to displease Allah*).

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا  
فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ  
بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنُكُمْ  
بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٧﴾

154. Afterwards *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book conclusively<sup>1672</sup> on whom<sup>x</sup> *ahasana* ([he] *who rendered meritorious-deed/say*), and an expounding for everything, and a divine-guidance<sup>x</sup> and a mercy,<sup>w</sup> *la'alla* (*craving currently unavailable deed that/perhaps*) they by their Lord's *lega'a* (*meeting*) believe they<sup>z</sup>.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا  
عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا  
لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ  
بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿٦٨﴾

155. And this (*is*) a book<sup>x</sup> We descended it<sup>x</sup> blessed<sup>x</sup> so *ettabe'o* (*let-you<sup>z</sup> closely-follow*) it<sup>x</sup> and *ettaqo* (*let reverentially guard you<sup>c</sup> not to displease Allah*) *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *turhamoona* (*you<sup>c</sup> be mercy-given*).

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ  
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٩﴾

156. That-not<sup>1673</sup> you<sup>z</sup> say: verily only the book (*had been*) descended on *ta'efatayn*<sup>w</sup> (*band/party*)<sup>w</sup> of before us; and *en*<sup>1674</sup> (*indeed*) We were regarding their study (*are*) surely neglectors.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى  
طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ  
دِرَاسَتِهِمْ لَغَنَافِلِينَ ﴿٧٠﴾

157. Or say you<sup>z</sup>: had that we (*had been*) descended on us the book surely (*we would have been*) *ahda* (*of better/more divinely-guided*) than them; so *qad* (*already and affirmatively*) came<sup>x</sup> (*to*) you<sup>b</sup> evidence<sup>w</sup> from your<sup>n</sup>

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ  
لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ  
بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ﴿٧١﴾

<sup>1667</sup> The Arabic word "*ashudda*" = "أَشَدُّه" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths!

<sup>1668</sup> The word "أوفوا" from "الوفاء" = "التمام" meaning *gathering the last component of any obligation to make it a whole!* So, "أوفوا" means *you endeavor and gather the last part of an obligation and fulfill it!*

<sup>1669</sup> See the *Lexicon* attached to this *Translation* for the difference between "القسط" and "العدل"!

<sup>1670</sup> That is to say in a statement of *judgment* or *decision* in any case of dispute.

<sup>1671</sup> That is "other" paths!

<sup>1672</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this word, for the *distinctive* difference between "conclusion" and "completion!" Thus, the book was given in *conclusion* to he who *accepted it and complied with its dicta*, primarily the great messenger of Allah *Mosa* (*Moses*), *peace be upon him*, or any one who likewise *accepted the book and complied with its dicta*.

<sup>1673</sup> This "أن" is for "لنلا" which means *so-that-not!*

<sup>1674</sup> The particle "إن" has several applications, here (and Allah knows best) it means *surely, certainly, indeed!*

Lord and a divine-guidance<sup>x</sup> and a mercy<sup>w</sup>; so who<sup>a</sup> (*is*) wronger<sup>1675</sup> than who<sup>p</sup> [*he*] denied by Allah's *Aya'te*<sup>w</sup> (*messages/The Qur'an*) and [*he*] shunned *a'n* (*off*) it<sup>w</sup>; [*We*] shall requite whom<sup>r</sup> they<sup>z</sup> shun *a'n* Our *Aya'te*<sup>w</sup> the ill torment by what they<sup>z</sup> were shunning.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ  
وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ  
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ  
بِمَا كَانُوا يَصْدِفُونَ ﴿٦٧﴾

158. Do they<sup>z</sup> wait/look except that *ta'teya*<sup>w</sup> (*descend/come*)<sup>w</sup> (*to*) them the angels or *ya'ateya*<sup>x</sup> (*sublimely/unimaginably comes*)<sup>x</sup> your<sup>t</sup> Lord or *ya'ateya*<sup>x</sup> (*appear/happen*)<sup>x</sup> some (*of*) your<sup>t</sup> Lord's *Aya'te*<sup>w</sup> (*miracles/signs/proofs*); day *ya'atee*<sup>x</sup> (*appear/happen*)<sup>x</sup> some (*of*) your<sup>t</sup> Lord's *Aya'te*<sup>w</sup> benefits not a self<sup>w</sup> its<sup>w</sup> belief not had believed-she<sup>y</sup> of before or earned-she<sup>y</sup> in its<sup>w</sup> belief a *khayran* (*worship/goodness/desirables*); let-say [*you*]: let-wait you<sup>z</sup> verily we (*are*) *muntadheroona* (*ones that are waiting*).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ  
يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ  
يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ  
نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ  
قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ  
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿٦٨﴾

159. Verily who<sup>r</sup> they<sup>z</sup> sundered their religion and they<sup>z</sup> were sects/factions,<sup>1676</sup> not you<sup>g</sup> (*are*) of them of a thing; verily only their matter (*is*) to Allah afterwards *youna'bbe'o* [*He*] *inform by piece-of-significant-and-availing-news*) them by what they<sup>z</sup> were doing.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَاعًا  
لَسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ  
إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿٦٩﴾

160. Whoever came<sup>x</sup> [*he*] by a *hasanatey*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> verily for him ten folds its<sup>w</sup> like, and whoever came<sup>x</sup> [*he*] by the *sayye'aa'te*<sup>w</sup> (*demeritorious-deed*)<sup>w</sup> then not (*to be*) requited [*he*] except its<sup>w</sup> like, while they (*are*) not *yodh'lamoona*<sup>1677</sup> (*to be wronged they*).

مَنْ جَاءَ بِحَسَنَةٍ فَلَهُ عَشْرُ مِثَالِهَا  
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تَجْزَىٰ إِلَّا  
مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿٧٠﴾

161. Let-say [*you*]: verily I divinely-guided me my Lord to *Sseratten* (*single and specific Path*) straight, a religion *geyaman*<sup>1678</sup> (*forthright/suitable for living*), (*Ebraheema's* (*Abraham*)'s sect<sup>w</sup>/faith<sup>w</sup> *haneefan*<sup>1679</sup> (*rightly inclined he*) and [*he*] was not of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

قُلْ إِنِّي هَدَيْتُنِي رَبِّي إِلَى صِرَاطٍ  
مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٧١﴾

162. Let-say [*you*]: verily my Prayer<sup>w</sup> and my *nosok* (*worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca*)<sup>x</sup> and my living<sup>x</sup> and my dying<sup>x</sup> (*all are*) for Allah the worlds' Lord.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ  
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٢﴾

163. No partner for Him and by *tha'leka* (*afar-that-it*)<sup>x</sup> I (*had been*) commanded and I am the Muslims' first.

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ ﴿٧٣﴾

164. Let-say [*you*]: do other than Allah [*I*] desire a Lord while He (*is*) Lord (*of*) everything; and earns<sup>w</sup> not every self<sup>w</sup> except on it<sup>w</sup>; and not *ta'zero* (*ill-burdens, sins, offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/she-*

قُلْ أَغَيْرَ اللَّهِ أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ  
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا

<sup>1675</sup> See the *Lexicon* attached to this *Translation* for “فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger!”

<sup>1676</sup> The word “شيع”=“sects/factions” in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

<sup>1677</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>1678</sup> The word “قيما”=“مستقيما” i.e. means *forthright/suitable for living*! See *اللسان، الراغب*!

<sup>1679</sup> The word “حنيفا”=“ميلا” is an *adverbial* construct, hence “leanly!” See *إعراب القرآن، لمحمود صافي*! The “leaning” is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple idols' worships*!



sinner/she-offender) another's *wezra* (an ill-burden/sin/-offense)<sup>1680</sup>; afterwards to your<sup>n</sup> Lord (is) your<sup>n</sup> return, then *youn'bbe'o* ([He] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>c</sup> were in it<sup>x</sup> differing.

عَلَيْهَا وَلَا تَرْزُوا زَرَّةً وَزَرَ أُخْرَىٰ ثُمَّ  
إِلَىٰ رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾

165. And He Who made you<sup>b</sup> the Earth's<sup>w</sup> *kbala'ef*<sup>1681</sup> (iterative successors) and [He] raised some (of) you<sup>b</sup> above some ranks<sup>w</sup> to essay you<sup>z</sup> [He] in what *aa'ta* ([He] accorded/allot) you<sup>b</sup>; verily your<sup>t</sup> Lord (is) swift (in) the punishment and verily He surely (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَهُوَ الَّذِي جَعَلَ لَكُم مِّن دُونِ  
الَّذِينَ كَفَرُوا دِينَكُمْ وَرَفَعَ  
بَعْضَكُمْ فَوْقَ بَعْضٍ فِي  
دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا  
ءَاتَاكُمْ إِنَّ رَبَّكَ  
سَرِيعٌ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ  
رَّحِيمٌ ﴿١٦٥﴾

<sup>1680</sup> See the *Lexicon* attached to this *Translation* regarding *ill-burden*!

<sup>1681</sup> The word “خُلَافَ”=plural for “خَالَفَ”=successor, which is a *masculine plural*; while “خُلَفَاءَ”= plural of “خَلِيفَةً”.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif Lam Meem Ssadd*.<sup>1</sup>

2. A Book<sup>x</sup> (*had been*) descended to you<sup>g</sup> so let-not be in your<sup>t</sup> chest a constraint<sup>2</sup> from it;<sup>x</sup> to warn [you<sup>sl</sup>] by it<sup>x</sup>; and a reminiscence/remembrance<sup>w3</sup> for the believers.

3. *Ettabe'o* (*let-closely follow you<sup>z</sup>*) what (*had been*) descended to you<sup>b</sup> from your<sup>n</sup> Lord and let-not *tattabe'o* (*closely follow you<sup>z</sup>*) of lesser than Him *aw'leyaa*<sup>4</sup> (*guardian-ally*), little you<sup>z</sup> reminisce.

4. And how-many<sup>5</sup> of a village<sup>w</sup> We perished it;<sup>w</sup> so came (to) it<sup>w</sup> Our *Ba'so* (*intense: Torment/Might*) *bayatan* (*nocturnally*) or they were noon-napping/noon-nappers<sup>6</sup>.

5. Then not was their invocation<sup>7</sup> *edh* (*when*) came (to) them Our *Ba'so* (*intense: Torment/Might*) except that they<sup>z</sup> said: verily we were *dha'lemeena*<sup>8</sup> (*injustice-doers*).

6. Then<sup>9</sup> verily assuredly<sup>10</sup> question [We] whom<sup>r</sup> (*had been*) sent to them<sup>11</sup> and verily assuredly question [We] the *mursaleena* (*sent-messengers*).

7. So surely [We] assuredly<sup>12</sup> narrate on them by knowledge and not We were absentees.

8. And the weight then-day (*is*) the right; so whoever heavyed<sup>w</sup> his weights<sup>w</sup> then those, they (*are*) the thrivers.

الْمَصِّ

كَتَبْتُ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنَذِرَ بِهِ

وَذَكْرَى لِلْمُؤْمِنِينَ

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا

مَا تَذَكَّرُونَ

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا

بَأْسُنَا بَيِّنًا وَهُمْ قَابِلُونَ

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنًا

إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ

وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا

غَائِبِينَ

وَالْوِزَنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ

مَوَازِينُهُ فَأُولَئِكَ هُمُ

الْمُفْلِحُونَ

<sup>1</sup> See the details in the *Lexicon* attached to this *Translation*.

<sup>2</sup> The word "حرج" = "أضيق الضيق", see "اللسان", e.g.: if you were to get *two identical sheets of papers* and put them congruently against one another the *space between them* is called "حرج", that is there is practically nothing narrower than that space between the two sheets of paper! Also, "حرج" could mean "sin".

<sup>3</sup> The word "ذكرى" is "reminiscence" based on this great *Ayah*, "And if the Satan (*causes*) you<sup>g</sup> to assuredly forget then let-not [you<sup>sl</sup>] sit, after [the] reminiscence" (S6: 68).

<sup>4</sup> The word "أولياء" could also mean, among them: *protector, friend*.

<sup>5</sup> The word "كم" is an *interrogative exclamatory particle*, meaning: "how-many," "how-much," "how-long!"

<sup>6</sup> The word "قائلون" denotes: *noon-napping* or it is a plural for "قائل", who takes a *noon-nap*! But what must be pointed out is that "nap" in English means *any sleep for a brief period during the day*! That is why the prefix of "noon" here to *specify the time* of such a nap!

<sup>7</sup> The word "دعوى" has two *distinctly different meanings*! (a) *Invocation*, or (b) *Argument*, in a situation!

<sup>8</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>9</sup> Many of the *Qur'anic commentators* consider this "ف" as an article of "عطف" = *copulative (connective)*, or *inceptive*, i.e. indicating a beginning or a resumption of speech!

<sup>10</sup> The "ل" in "النسألن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly!"

<sup>11</sup> That is *message* or *messenger*! The "ل" in "النسألن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly"! See *إعراب القرآن، لمحمود صافي* and *القرطبي*!

<sup>12</sup> The "ل" in "النقصن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly!"

9. And whoever lightened <sup>w</sup> his weights <sup>w</sup> then those who <sup>r</sup> they <sup>z</sup> lost their selves <sup>w</sup> for what they <sup>z</sup> were by Our <i>Aya'te<sup>w</sup></i> (messages <sup>w</sup> ) wronging <sup>13</sup> they <sup>z</sup> .	وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾
10. And <i>laqad</i> (verily, already and affirmatively) We empowered/established <sup>14</sup> you <sup>b</sup> in the Earth <sup>w</sup> and We made for you <sup>b</sup> in it <sup>w</sup> livelihoods, little indeed <sup>15</sup> you <sup>z</sup> thank.	وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾
11. And <i>laqad</i> (verily, already and affirmatively) We created you <sup>b</sup> ; afterwards We portrayed/fashioned you <sup>b</sup> ; afterwards We said for the angels: let-kowtow you <sup>z</sup> for Adam; so they <sup>z</sup> kowtowed except Iblis ( <i>Satan</i> ) [he] [was] not of the <i>sa'jedeena</i> (they who kowtowed/-they who were kowtowing).	وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾
12. Said [He]: what prevented you <sup>g</sup> not to kowtow [you <sup>s</sup> ] <i>edh</i> (since/when) I commanded you <sup>g</sup> ; said [he]: I am <i>kbhayron</i> (choicer/superior/worthier) than him; You <sup>g</sup> created me of a fire <sup>w</sup> and You <sup>g</sup> created him of a mud.	قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾
13. Said [He]: so <i>ebbett<sup>16</sup></i> (let-[you <sup>s</sup> ] dwell/ dwell-basely/ migrate-/immigrate) from it <sup>w</sup> , so not [it <sup>s</sup> ] be for you <sup>g</sup> to <i>tataka-bbara<sup>17</sup></i> ([you <sup>s</sup> ] practice pridefullness) in it <sup>w</sup> ; so let-egress [you <sup>s</sup> ], verily you <sup>g</sup> (are) of the cringers.	قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾
14. Said [he]: let-[You <sup>s</sup> ] reprieve me until day (to be) resurrected they <sup>z</sup>	قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾
15. Said [He]: verily you <sup>g</sup> (are) of the <i>mundbareena<sup>18</sup></i> (they who are reprieved).	قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾
16. Said [he]: so by indeed, <sup>19</sup> <i>aghawamey<sup>20</sup></i> ([You <sup>s</sup> ] had me indulgently stray and so be disappointed) surely I (shall) assuredly <sup>21</sup> sit for them (at) Your <sup>t</sup> <i>Sseratta</i> (road/way) the straight.	قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾
17. Afterwards surely assuredly <i>aa'tee</i> ([I] approach/ come to) them from between their hands <sup>w</sup> and from their rears and <i>a'n</i> (side-of) their rights and <i>a'n</i> their lefts and not [You <sup>r</sup> ] find most (of) them thankers.	ثُمَّ لَا يَجِدُ فِيهِمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾
18. Said [He]: let-egress [you <sup>s</sup> ] from it <sup>w</sup> <i>mathmooman<sup>22</sup></i> (he who is despised) <i>madbooran<sup>23</sup></i> (he who is driven-away from Allah's mercy/he who is reprobated); surely whoever [he] followed you <sup>g</sup> of them verily I (shall) assuredly fill Hell <sup>w</sup> of you <sup>z</sup> wholes.	قَالَ أَخْرَجْ مِنْهَا مَذْمُومًا مَّدْحُورًا لِّمَنِ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

<sup>13</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger”

<sup>14</sup> The word “مَكَّنَ” in “مَكَّنَّاكُمْ” means “found” or “established”. It also means “enabled” or “empowered”. Clearly, the English word “established” could also imply or connote the same as “مَكَّنَ” *per se*!

<sup>15</sup> See the *Lexicon* attached to this Translation regarding, “ما المصدرية” = the infinitive *ma*!

<sup>16</sup> The word “اهبطوا” rooted in “هبط”, meaning: *alight/descended/condescended*. Also, “هبط”= *dwelled/dwelt in evil*. See *اللسان*! Really it means “نزح” or *emigrated/immigrated*. Example: in *Ayah* (S2:61) “اهبطوا مصرًا”= *ebbetto Misra*!

<sup>17</sup> The word “tatakkabbar”=“تتكبر” does not have an exact English equivalent *per se*! It is a present/future tense addressing an addressee: practice pridefullness. Hence, we transliterate and parenthetically explain!

<sup>18</sup> The word “mundbareen”=“المنظرين” is an objective masculine plural noun, meaning *those who are reprieved*!

<sup>19</sup> See the *Lexicon* attached to this Translation regarding “ما المصدرية” = the infinitive *ma*!

<sup>20</sup> The word “اغوى” in “اغويتني”=“أنهكم في الضلال و خاب”, so be: *indulgently strayed and was disappointed*. See *اللسان*!

<sup>21</sup> The “ل” in “لأقعدن”, and “لأملأن”, “لأمنن”, in the following two *Ayat*: 17 & 18 all are *juratory* “ل”=“ال القسم” amounting to=“التأكيد” i.e. *affirmation, expressed in all case by “assuredly”*

<sup>22</sup> The word “mathmooman”=“مذموما” is a masculine, singular, objective noun, no English equivalent for it!

<sup>23</sup> The word “madbooran”=“مدحورا” is a masculine, singular, objective noun, no English equivalent for it!



19. And O, Adam: let-reside [you <sup>s</sup> ], you <sup>s</sup> and your <sup>t</sup> spouse (wife), the Paradise <sup>w</sup> so both eat from whence both willed and not both near this-she, the tree <sup>w</sup> ; then both be of the <i>dba'lemeena</i> <sup>24</sup> (injustice-doers)	وَيَتَقَادِمُ أَسْكُرُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾
20. Then whispered for them both the Satan, to [he] discloses/ flashes for them both what (had been) hidden a'n (regarding) them both of <i>saw'aa'tebema</i> <sup>w</sup> (their private-parts) <sup>w</sup> ; and said [he]: not forbad you both Lord (of) [you both] a'n this-she <sup>25</sup> , the tree <sup>w</sup> , except that be both two angels or be both of the immortals.	فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِئِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾
21. And mutually <i>qasama</i> ([he] oathed) them both: verily I am for you both surely of the (sincere)-advisors <sup>26</sup> .	وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾
22. So [he] indicated (to) them both by inveiglement; so <i>lamma</i> (when/whence) both tasted the tree <sup>w</sup> appeared <sup>w</sup> for them both <i>saw'aa'te'hema</i> <sup>w</sup> (their private-parts) <sup>w</sup> and both commenced [both] vamping-up on them both by the Paradise's <sup>w</sup> leaves; and called them both Lord (of) them both: have not [I] forbad you both a'n (off/ regarding) <i>telkoma</i> <sup>27</sup> (both of you that-afar-she/that) <sup>w</sup> the tree <sup>w</sup> ; and said [I] [not] <sup>28</sup> for you both: verily the Satan (is) for you both a foe <sup>29</sup> manifester.	فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾
23. Said both: (O), our Lord, we wronged <sup>30</sup> (to) ourselves <sup>w</sup> and <i>en</i> (if) not forgave for us [You <sup>s</sup> ] and [not] <i>tarhamna</i> ([You <sup>s</sup> ] mercy-gave us) surely assuredly <sup>31</sup> we be of the losers.	قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
24. Said [He]: <i>ebbetto</i> (let you <sup>s</sup> : dwell/ dwell in evil/ dwell-basely/ emigrate/ immigrate/), some (of) you <sup>b</sup> for some a foe <sup>32</sup> and for you <sup>b</sup> in the Earth <sup>a</sup> a <i>mustagarron</i> (permanent-abode/ ultimate realization) and a <i>mata'on</i> <sup>33</sup> (resource for a transitory worldly delights) to a while.	قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنَعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

<sup>24</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>25</sup> In Arabic "tree" is a feminine. That is why the reference to it is by the feminized pronoun: "[this-she]"!

<sup>26</sup> The word "ناصحين" = "naseheen" is plural, masculine, subjective noun! But first the word "نصح" in "ناصحين" in Arabic defines and implies more than its English supposed equivalent "advised." The Arabic "نصح" = "أخلص" i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him! However, in English the word "advised" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word "sincerely" is necessary to manifest the distinction! Also "ناصحين" may mean: sincere care-renderers, well-wishers!!

<sup>27</sup> The text says: "telkoma" = "تلكما" = the "ت" (1) for the feminine addressee, in this case about the tree (which is feminine in Arabic Grammar, (2) then the "ل" for the "afar," and (3) "كما" is the dual addressee's pronoun! For lack of a better word to express this precise demonstrative pronoun and very elegant sounding "تلكما" in English, so I transliterate and parametrically approximate! So I say: "that-afar-she," but the speech is addressed to the twain (he and she), hence in Arabic Grammar, "تلكما" is the proper article of reference, "أنهكما عن تلكما," which is rhyming to the ears and rather lofty and elegant in expression; or (2) according to some Qur'anic commentators, to emphasize to the addressees the forbidding to both.

<sup>28</sup> The Arabic text says: "أقل" and not "أقول," grammatically surely indicative of the application of the article "ألـ" to "أقول" making it "أقل" Hence, the use of "not," although it is not explicitly in the text, as grammatically it should not appear, clearly it is there!

<sup>29</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان!

<sup>30</sup> See the Lexicon attached to this Translation for "ظالم" = "فَاعِلُ الظلم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>31</sup> The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly!"

<sup>32</sup> See footnote 1709 above regarding foe.

<sup>33</sup> The word "متنع" = "mata'a" is rooted in the word "متنع" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

25. Said [He]: in it<sup>w</sup> you<sup>z</sup> live and in it<sup>w</sup> you<sup>z</sup> die and from it<sup>w</sup> *tokhbrajona* (you<sup>z</sup> be emerged/produced).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ  
وَمِنْهَا تَخْرُجُونَ ﴿٢٥﴾

26. O, Adam's sons: *qad* (already and affirmatively) We descended on you<sup>b</sup> *lebasan*<sup>34</sup> (wear/inner clothing) veiling [it<sup>x</sup>] your<sup>n</sup> *saw'ata*<sup>35</sup> (private parts)<sup>w</sup> and *reshan*<sup>36</sup> (adornment-attire); and the *taqwa*'s (reverential guarding against Allah's displeasure)'s *lebaso*<sup>37</sup> (=armory-attire to prevent potential war), *tha'leka* (afar-that-it/)<sup>x</sup>, (is) *kbayron* (choicer/superior-/worthier); *tha'leka* (is) of Allah's *Aya'te*<sup>w</sup> (miracles/-signs/proofs) *la'alla* (craving currently unavailable deed that-/perhaps) they *yadhdhakkarona* (repetitively-reminisce).

يَبْنِيْ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكَ  
لِبَاسًا يُورِيْ سَوَءَ تِكُمْ وَرِيْشًا  
وَلِبَاسَ التَّقْوٰى ذٰلِكَ خَيْرٌ  
ذٰلِكَ مِنْ ءَايٰتِ اللّٰهِ لَعَلَّهُمْ  
يَذْكُرُوْنَ ﴿٢٦﴾

27. O, Adam's sons: let-not assuredly essay you<sup>b38</sup> the Satan, just as [he] exited your<sup>n</sup> [both fathers]<sup>39</sup> from the Paradise,<sup>w</sup> [he] wrests a'n (off) them both their both *lebaso*<sup>40</sup> (wear/inner-clothing) to [he] shows them both *saw'aa'tebma*<sup>w</sup> (their private-parts)<sup>w</sup>; verily he sees you<sup>b</sup>, he and his *qa'beelo* (group/similar) from whence you<sup>z</sup> see them not; verily We made the Satans *aw'le-yaa*<sup>41</sup> (guardians/allies) for whom<sup>r</sup> not believe they<sup>z</sup>.

يَبْنِيْ اٰدَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطٰنُ  
كَمَا اَخْرَجَ اٰبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ  
عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَءَ تِهَمًا  
اِنَّهٗ يَرِيْكُمْ هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا  
تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيْطٰنِ اَوْلِيَّاءَ  
لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾

28. And if they<sup>z</sup> did a profanity<sup>w42</sup> said they:<sup>z</sup> we found on it<sup>w</sup> our fathers, and Allah commanded us by it<sup>w</sup>; let-say [you<sup>s</sup>]: verily Allah commands not by the profaneness<sup>w43</sup>; do you<sup>z</sup> say on Allah what not you<sup>z</sup> know.

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا  
عَلَيْهَا ءَابَاءَنَا وَاللّٰهُ اَمَرْنَا بِهَا قُلْ  
اِنَّ اللّٰهَ لَا يَأْمُرُ بِالْفَحِشَآءِ  
اَتَقُولُوْنَ عَلَى اللّٰهِ مَا لَا  
تَعْلَمُوْنَ ﴿٢٨﴾

29. Let-say [you<sup>s</sup>]: commanded my Lord by the *qesstte*<sup>44</sup> (rendering absolute-justice post removal of injustice), and *aqemo*<sup>45</sup> (let-you<sup>z</sup> uphold/sustain) your<sup>n</sup> faces at every masjed and let-invoke Him you<sup>z</sup> faithfully; for Him (is) the religion, as what [He] began you<sup>b</sup>, you<sup>z</sup> (shall) return.

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ وَاَقِيْمُوا  
وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ  
وَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ  
كَمَا بَدَأَكُمْ تَعُوْدُوْنَ ﴿٢٩﴾

<sup>34</sup> See the *Lexicon* attached to this Translation for the *myriads* of meanings for the word "lebasan!"

<sup>35</sup> The word "sawab" has more than one meaning, but here it means "private parts!"

<sup>36</sup> There is the inner clothing= "اللباس," and on top of it the garment= "الثياب," and on top of the garment is the adornment clothing= "الريش." So, adornment attire= "الريش" like cloak or a head turbine, etc!

<sup>37</sup> The words "lebaso-ettaqwa" = armory-attire to prevent potential war!

<sup>38</sup> The word "يَفْتِنَنَّكُمْ" means: assuredly tempt you, or assuredly seduce you, etc.

<sup>39</sup> The Arabic word "اَبَوَيْكُمْ" or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word "mother" is not necessarily the begetter-mother= "الوالدة," as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

<sup>40</sup> See the *Lexicon* attached to this Translation for the various meanings of this very important word, which literally means "wear/inner clothing" but figuratively much more, including the "garments"!

<sup>41</sup> The word "اَوْلِيَّاءَ" could also mean, among them: protector, friend!

<sup>42</sup> The word "فَاحِشَةً" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions!

<sup>43</sup> Arabic word used is "الفحشاء," = the noun of "فاحشة," see التاج!

<sup>44</sup> See the *Lexicon* to this Translation for a fuller discussion of this great word "qesstt."

<sup>45</sup> That is you<sup>z</sup> are commanded to uphold/sustain/maintain all the obligations of the Prayer!

30. A team divinely-guided [He] and a team righted on them the misguidance <sup>w</sup> ; verily they <i>ittakbatho</i> <sup>46</sup> (they <sup>z</sup> took and made) the Satans <i>aw'leyaa</i> <sup>47</sup> (guardians/allies) of without-/lesser-than Allah, and they <sup>z</sup> reckon that they (are) <i>muhtadoona</i> <sup>48</sup> (they who found and accepted the divine-guidance).	فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٠﴾
31. O, Adam's sons: let-take you <sup>z</sup> your <sup>n</sup> adornment <sup>w</sup> /trim <sup>w</sup> at every mosque. <sup>49</sup> And let-eat you <sup>z</sup> and let-drink you <sup>z</sup> and let-not squander you <sup>z</sup> ; verily He likes not the prodigals/squanderers.	يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾
32. Let-say [you <sup>s</sup> ]: who <sup>a</sup> [he] forbad Allah's adornment <sup>w</sup> which <sup>u</sup> <i>akbhrja</i> ([He] produced/ emerged) for His <i>eba'de</i> (worshippers-/submitters/slaves) and the goodies <sup>w50</sup> of the <i>rez'qe</i> <sup>x</sup> (provision/victuals for sustenance) <sup>x</sup> ; let-say [you <sup>s</sup> ]: it <sup>w</sup> (is) for whom <sup>r</sup> they <sup>z</sup> believed in the life <sup>w</sup> (of) the world <sup>w</sup> purely The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> ; like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> , [We] expound the <i>Aya'te</i> <sup>w</sup> (messages) for a knowing people.	قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾
33. Let-say [you <sup>s</sup> ]: verily only forbad my Lord the profanities, <sup>w51</sup> what appeared/manifested of it <sup>w</sup> and what hid, and the sin and the <i>baghya</i> (envy/selfish: excessiveness/transgression) by other than the right, and that you <sup>z</sup> partner (deities) by Him what [He] not descended by it <sup>x</sup> an authority <sup>x</sup> , and that you <sup>z</sup> say on Allah what not you <sup>z</sup> know.	قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾
34. And for every an <i>Ummaten</i> <sup>w</sup> (people/community) <sup>w</sup> (is) <i>ajalon</i> <sup>52</sup> (term-limit <sup>x</sup> ); so <i>edba</i> (if/then) came <sup>x</sup> their <i>ajalo</i> (term-limit <sup>x</sup> ) neither <i>yasta'akhero</i> <sup>53</sup> (slacken/tarry) they <sup>z</sup> an hour nor <i>yasta'qdemo</i> (affirmably advance) they <sup>z</sup> .	وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٣٤﴾
35. O, Adam's sons: if <sup>54</sup> assuredly <i>ya'ateyakom</i> <sup>x</sup> (appear/-come to you <sup>b</sup> ) <sup>x</sup> messengers of you <sup>b55</sup> narrating they <sup>z</sup> on you <sup>z</sup> My <i>Aya'te</i> <sup>w</sup> (messages) then whoever <i>ettaqa</i> (he had reverentially guarded not to displease Allah), and [he] reformed, so no fear (is) on them nor they sadden.	يَبْنَیْ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَنْ أَتَقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾
36. And who <sup>r</sup> they <sup>z</sup> denied by Our <i>Aya'te</i> <sup>w</sup> (messages) and <i>istakbaro</i> <sup>56</sup> (they <sup>z</sup> affirmed their <sup>n</sup> prideful haughtiness) a'n	وَالَّذِينَ كَذَّبُوا بِءَايَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ

<sup>46</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ,” as stated in لسان العرب; therefore “إِتَّخَذَ” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

<sup>47</sup> The word “أَوْلِيَاءَ” could also mean, among them: protector, friend!

<sup>48</sup> See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/“muhtadeen!”

<sup>49</sup> Although textually “mosque” however, and Allah knows best, it's for every Prayer/presence in the mosque!

<sup>50</sup> The word “طَيِّبَاتٍ” = “goodies” = “goodies,<sup>w</sup>” = a feminine gender means any thing delectable and legitimate!

<sup>51</sup> The word “فَاحِشَةٌ” = “profanity” (plural “فَوَاحِشٌ” as infinitive noun or plural “الفَوَاحِشُ” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word “فَاحِشَةٌ” or “الفَاحِشَةُ” is euphemistically used to mean adultery or fornication or homosexuality!

<sup>52</sup> The word “الْأَجَلُ” means term-limit, see اللسان!

<sup>53</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>54</sup> The particle “إِمَّا” could mean the speaker is making a conditional construct, or informing or giving a choice! See اللسان!

<sup>55</sup> That is from among you!

<sup>56</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!



(regarding) it<sup>w</sup>, those(are) the Hell's<sup>w</sup> companions, they (are) in it<sup>w</sup> immortals.

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

37. So who<sup>a</sup> (is) wronger<sup>57</sup> than whom<sup>p</sup> ifra ([he] crafted a lie for fraudulent end) on Allah a lie or[he]denied by His Aya'te<sup>w</sup> (messages), those attains them their lot of the book until if came<sup>w</sup> (to) them Our messengers yatawa-ffana (they fully while dying receive) them, said they<sup>z</sup>: where (are) what you<sup>z</sup> were invoking of lesser than Allah; said they<sup>z</sup>: strayed they<sup>z</sup> a'n (off) us and witnessed-/testified they<sup>z</sup> on their-selves<sup>w</sup> that they were unbelievers.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَالُهُمُ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوهُمْ قَالُوا أَإِنَّ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٨﴾

38. Said [He]: let-enter you<sup>z</sup> in Umamen<sup>w</sup> (people/communities)<sup>w</sup> qad (already and affirmatively) ceded<sup>w</sup> of before you<sup>z</sup> of the Jinn and the humankind in The Fire<sup>w</sup>; every-when entered<sup>w</sup> an Ummaton<sup>w</sup> (people/community)<sup>w</sup> (it<sup>w</sup>) cursed<sup>w</sup> its<sup>w</sup> sister until if eddarako<sup>58</sup> (the last entrants overtook the first entrants and all are altogether) in it<sup>w</sup> together, said<sup>w</sup> their last<sup>w</sup> to their first: <sup>w</sup> (O), our Lord these misled us; so let-give them [You<sup>s</sup>] torment double of The Fire<sup>w</sup>; said [He]: for each (is) a double [and,] but you<sup>b</sup> know not.

قَالَ أَدْخِلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَلْبِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَارُكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَهُمْ لِأُولِنَهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَنُفَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٩﴾

39. And said<sup>w</sup> their first<sup>w</sup> to their last: <sup>w</sup> so not was for you<sup>b</sup> on us of munificence, so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were earning.

وَقَالَتْ أُولِنَهُمْ لِأُخْرَيْنَهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٠﴾

40. Verily who<sup>r</sup> they<sup>z</sup> denied by Our Aya'te<sup>w</sup> (messages) and istakbaro<sup>59</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) a'n (regarding) it<sup>w</sup>, not tofatabo (to be iteratively opened) for them the Heaven's<sup>w</sup> gates and they<sup>z</sup> enter not the Paradise<sup>w</sup> until transpierces the jamal (camel/thick rope for anchoring the ship) through the needle's-eye; and like tha'leka (afar-that-it/)<sup>x</sup>, [We] requite the criminals.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۖ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾

41. For them of Hell<sup>w</sup> a meha'don (bed/cradle/fixed expanse) and above them overlays<sup>60</sup>; and like tha'leka (afar-that-it/)<sup>x</sup>, [We] requite the dha'lemeena<sup>61</sup> (injustice-doers).

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٌ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٢﴾

42. And who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works, <sup>w</sup> not charge [We] a self<sup>w</sup> except its<sup>w</sup> capacity; those (are) the Paradise's<sup>w</sup> companions they (are) in it<sup>w</sup> immortals.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٣﴾

43. And wrested We what (is) in their hearts of a rancor, run<sup>w</sup> from under them the rivers,<sup>x</sup> and said they<sup>z</sup>: the praise (is) for Allah Who divinely-guided us for this and not were we to nahtadeya (find and

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا

<sup>57</sup> See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger!”

<sup>58</sup> The word “eddarako”=“إِذَا رَكُوا” depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are equally present in it!

<sup>59</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>60</sup> That is of various plights!

<sup>61</sup> The “ظالمين”=“the injustice-doer,” as “الظلم”=“injustice!”

accept the divine-guidance we) *lawla* (had it not been for) [that] Allah divinely-guided us; *laqad* (verily, already and affirmatively) came <sup>w</sup> our Lord's messengers <sup>x</sup> by the right; and they<sup>z</sup> (had been) called: that *telkum*<sup>62</sup> (to you all that/that) (is) the Paradise <sup>w</sup> you <sup>b</sup> (had been caused to) inherit it<sup>w</sup> by what you<sup>z</sup> were working.

وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَيْنَا  
اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ  
وَنُودُوا أَنْ تَتَكَلَّمُ الْجَنَّةُ أُورَثْتُمُوهَا  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٧﴾

44. And called The Paradise's<sup>w</sup> companions The Fire's<sup>w</sup> companions: that *qad* (already and affirmatively) we found what promised us our Lord right; so have you<sup>z</sup> found what promised your<sup>n</sup> Lord right; said they<sup>z</sup>: yes. Then called a caller among them that Allah's curse (is) on the *dha'lemeend*<sup>63</sup> (injustice-doers).

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ  
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا  
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا  
قَالُوا نَعَمْ فَأَذْنُ مُؤَدِّنَ بَيْنَهُمْ أَنْ  
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

45. Who <sup>r</sup> they<sup>z</sup> repel *a'n* (off) Allah's path, and they<sup>z</sup> *yabgho* (earnestly-quest) it<sup>w</sup> crookedly while they by the Hereafter (are) unbelievers/deniers.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ  
كَافِرُونَ ﴿١٩﴾

46. And between them both (is) a veil and on the heights (are) men, they know <sup>z</sup> each by their signa, and they<sup>z</sup> called 'The Paradise's<sup>w</sup> companions: that peace (be) on you,<sup>z</sup> they<sup>z</sup> entered it<sup>w</sup> not,<sup>64</sup> while they covet<sup>65</sup>.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رَجَالٌ  
يَعْرِفُونَ كُلًّا بِسِيمَانِهِمْ وَنَادُوا  
أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ  
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٢٠﴾

47. And if (had been) parried <sup>w</sup> their *abssa'ro* (insights/-discernments) towards The Fire's<sup>w</sup> companions, said they<sup>z</sup>: (O), our Lord; let-not make us [Yous] with the people the *dha'lemeend*<sup>66</sup> (injustice-doers).

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ  
أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا  
تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

48. And called, the heights' companions, men know them they<sup>z</sup> by their marks, said they<sup>z</sup>: not enriched *a'n* (off) you<sup>b</sup> your<sup>n</sup> gathering and not what you<sup>b</sup> were *testak-berona*<sup>67</sup> (you<sup>z</sup> affirm prideful haughtiness).

وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا  
يَعْرِفُونَهُمْ بِسِيمَانِهِمْ قَالُوا مَا أَغْنَىٰ  
عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ  
تَسْتَكْبِرُونَ ﴿٢٢﴾

49. Are these, whom <sup>r</sup> *aqsamtom* (oathed you <sup>c</sup>) not reach them Allah by a mercy<sup>w</sup>; (then Allah tells these) let-enter you<sup>z</sup> the Paradise<sup>w</sup> neither fear (is) on you<sup>b</sup>, and nor you<sup>f</sup> sadden.

أَهْتَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ  
اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ  
عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٢٣﴾

50. And called The Fire's<sup>w</sup> companions The Paradise's<sup>w</sup> companions: that let-shed you<sup>z</sup> on us of the water or of what provided you<sup>b</sup> Allah; said they<sup>z</sup>: verily Allah forbad them both on the unbelievers.

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابُ  
الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ  
أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ  
اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٢٤﴾

<sup>62</sup> See footnote 27 regarding "تلكم"، only here the addressees are in the plural

<sup>63</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>64</sup> According to some Qur'an commentators, not yet!

<sup>65</sup> That is they longingly wish and immoderate desire to enter the Paradise!

<sup>66</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>67</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

51. Who<sup>r</sup> *ittakhatbo*<sup>68</sup> (they took and made) their religion jestingly and playfully and deceived<sup>w</sup> them the life<sup>w</sup> (of) the world<sup>w</sup>; so today [We] forget<sup>69</sup> (cease paying attention to) them, just as they<sup>z</sup> forgot<sup>70</sup> *lega'a* (meeting) their day, this and what they<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (messages) rejecting they<sup>z</sup>.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا  
وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا  
فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا  
لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا  
بِعَايِنَتَا تَجْحَدُونَ ﴿٦٨﴾

52. And *laqad*(verily, already and affirmatively) We came (to) them by a book<sup>x</sup> We expounded it<sup>x</sup> on a knowledge, a divine-guidance and a mercy<sup>w</sup> for a people, believing they<sup>z</sup>.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ  
عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ  
يُؤْمِنُونَ ﴿٦٩﴾

53. Do await they<sup>z</sup> except its<sup>x</sup> *ta'aweela*<sup>x</sup> (ultimate: construing/ explanation); day *ya'atee*<sup>x</sup> (ultimately realizes)<sup>x</sup> comes its<sup>x</sup> *ta'aweelo*<sup>x</sup> say who<sup>r</sup> they<sup>z</sup> forgot<sup>71</sup> (ceased paying attention to) it<sup>x</sup> of before: *qad* (already and affirmatively) come<sup>w</sup> our Lord's messengers<sup>x</sup> by the right; so are (there) for us of intercessors so they<sup>z</sup> intercede for us; or *nuraddo* ([we] be-forthwith-returned) then [we] work other than which<sup>x</sup> we were working; *qad* (already and affirmatively) they<sup>z</sup> lost their selves<sup>w</sup> and strayed a'n(off) them what they<sup>z</sup> were *yastarona* (they<sup>z</sup> craft a lie for fraudulent end).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ  
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسَوْهُ  
مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا  
بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ  
فَيُشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ  
الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا  
أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا  
يَفْتَرُونَ ﴿٧٠﴾

54. Verily your<sup>n</sup> Lord (is) Allah, Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> in six days; afterwards *istawa*<sup>72</sup> (He set Himself) over The *Arsh*<sup>73</sup> (Throne of Kingship). [He] overlies the night<sup>x</sup> the day<sup>x</sup>74, questing it<sup>x</sup> expeditiously<sup>75</sup>; and the sun<sup>w</sup> and the moon<sup>x</sup> and the stars<sup>x</sup> *musakharaten*<sup>w</sup>76 (they that are driven, subjectable

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ  
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي  
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

<sup>68</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتَّخَاذُ”, as stated in لسان العرب; therefore “اتَّخَذَ” is always taking and presuming some thing about what was taken! Thus, it is not just the mere taking!

<sup>69</sup> The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies, as in this Ayah, where Allah says “We forget them,” or where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing! See اللسان!

<sup>70</sup> Ibid, for forgo!

<sup>71</sup> See footnote 1684 above regarding “نَسِيَ”!

<sup>72</sup> The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “how” of His action!

<sup>73</sup> The word “العَرْشُ” in the Arabic language means: “المُضْطَجِعُ أَوِ السَّرِيرُ الَّذِي يُجْلِسُ عَلَيْهِ الْمَلِكُ” See اللسان! In Ayah 23 of an-Namil: “...and for her a great Arsh!” (S27; 23), clearly means the “Arsh” is the “Throne of Power and Dominion!” And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, the Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsh! So, I profoundly know not did he regained consciousness before me or he was recompensed by the Ttoor (Mount) swooning!” See الطبعة السبعة، شرح ابن أبي العز الحنفي! العقيدة الطحاوية سنة 1403 هـ - 1983 م، دمشق بيروت طبعة المكتب الإسلامي!

<sup>74</sup> That Allah covers the night by the day and the day by the night, as the night is not ahead of day (S 36:40)!

<sup>75</sup> The word “حَثِيثًا” = “مَفْعُولٌ مُطْلَقٌ، نِيَابَةٌ عَنِ الْمَصْدَرِ” that is objective compliment in place of infinite noun! Also إعراب القرآن، لمحمود صافي “يجوز أن يكون حالا، من فاعل يطلب”، or could be adverbial construct! See اللسان والتاج! Also the word: “حَثِيثًا” = “إِعْجَالٌ بِاتِّصَالٍ” that is expeditiously! See اللسان!

<sup>76</sup> The word “musakharaten” is plural, objective noun, meaning: they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!



beings)<sup>w</sup> by His command; indeed, for Him (are) the creation and the command; *tabaraka*<sup>77</sup> (*Allah is exclusively, firmly, iteratively and immensely elevated*) Allah, the worlds' Lord.

وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ  
مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ  
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

55. Let-invoke you<sup>z78</sup> your<sup>n</sup> Lord supplicantly and covertly; verily He loves not the transgressors.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ  
لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

56. And let-not corrupt you<sup>z</sup> in the Earth<sup>w</sup> after its<sup>w</sup> reformation and let-invoke you<sup>z</sup> Him fearfully and cravingly; verily Allah's mercy<sup>w</sup> (is) near<sup>x79</sup> of the benefactors.

وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ  
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا  
إِنْ رَحْمَتُ اللَّهِ قَرِيبٌ مِمَّنْ  
الْمُحْسِنِينَ ﴿٥٦﴾

57. And He Who sends the winds *bushran* (a pleasant tiding) [between] His mercy's<sup>w</sup> (*ghaytha*=delightful/satiating-and-reviving rain) [both hands<sup>w</sup>],<sup>80</sup> until if *agallat*<sup>w</sup> (*it*<sup>w</sup> raised and carried)<sup>w</sup> *sahaban*<sup>81</sup> (*gliding-clouds*) heavies We drove it<sup>x</sup> to a *mayye'te* (*dying/dead*) *balader*<sup>x</sup> (*region, country, settlement*)<sup>x</sup>, then We descended by it<sup>x</sup> the water<sup>x</sup> then *akbraja* (*emerged/produced*) We by it<sup>x</sup> of all the *thamara'te*<sup>w</sup> (*trees/plants/crops/fruits*)<sup>w</sup>; like *tha'leka* (*afar-that-it/*)<sup>x</sup>, *nukhrejo* ([We] resurrect) the deceased, *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> reminisce.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا  
بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا  
أَقْلَتَ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ  
مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا  
بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ  
الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

58. And the *balado*<sup>x</sup> (*region, country, settlement*)<sup>x</sup> the good<sup>x</sup> produces its<sup>x</sup> sprouts by its<sup>x</sup> Lord's leave and (*that*) which<sup>x</sup> *kehabotha*<sup>82</sup> (*became bad, evil*) produces not, except niggardly; like *tha'leka* (*afar-that-it/*)<sup>x</sup>, [We] variegate the *Aya'te*<sup>w</sup> (*miracles, signs, proofs*) for people (*who*)<sup>z</sup> thank they<sup>z</sup>.

وَالْبَلَدِ الطَّيِّبِ يَخْرِجُ نَبَاتَهُ بِإِذْنِ  
رَبِّهِ وَالَّذِي خَبِثَ لَا تَخْرِجُ إِلَّا  
نَكْدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ  
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

59. *Laqad* (*verily, already and affirmatively*) We sent Noohan (*Noah*) to his people then said [*he*]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>z</sup> of an *elaben* (*a deity*) other than Him; verily I, [I] fear/know<sup>83</sup> on you<sup>b</sup> a torment (*of*) a great day.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ  
فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ  
مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

60. Said the chiefs (*of*) his people: verily we surely see you<sup>g</sup> in a misguidance<sup>x</sup> manifest<sup>x</sup>.

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُكَ  
فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾

61. Said [*he*]: O, my people not by me a misguidance<sup>w</sup>; [and,] but surely I am a messenger from the worlds' Lord.

قَالَ يَنْقُومِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي  
رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾

<sup>77</sup> See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*)!

<sup>78</sup> For the pronoun “you<sup>z</sup>” see the table for superscripted words attached to this Translation!

<sup>79</sup> What is interesting here is “الرَّحْمَةُ” = “the mercy” in Arabic is a *feminine* gender, so its reference in this great *Ayah* was expected to be “قَرِيبَةً” = “she-near!” However, its reference is in the *masculine*! Qur’an commentators have various explanations, among them one that says: because what is meant by “الرَّحْمَةُ” = “the mercy” in this context is “forgiveness” or “pardon” or “rain,” = “العفو” “الغفران” “المطر” respectively, *all* of which are *masculine* and therefore the reference to *them* or to *any* one of them should be *masculine*! Hence the “near<sup>x</sup>” is *correct* and *proper* reference!

<sup>80</sup> This is a *figure of speech* combined with the Arabic tongue expression “between his or her both hands” means *in front of*! Additionally, some maintain that the “hands” are symbols of divine Might or Power!

<sup>81</sup> The word “سَحَابٌ” versus “غَيْمٌ” is that the “سَحَابٌ هُوَ يَنْسَحِبُ” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it’s plural of a “سَحَابَةٍ” Whereas the “غَيْمٌ” appears *stationary*! انظر اللسان!

<sup>82</sup> The word “kehabotha” = “خَبِثَ” is a *past tense*, i.e. *that which became bad*, it has *no English equivalent per se*!

<sup>83</sup> Linguistically the word “خَفْتُ” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

62. [I] communicate (to) you <sup>b</sup> my Lord's messages <sup>w</sup> and [I] (sincerely)-counsel <sup>84</sup> for you <sup>b</sup> and [I] know from Allah what not you <sup>z</sup> know.	أَبْلَغُكُمْ رَسُولَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾
63. Have you <sup>c</sup> wondered that came (to) you <sup>b</sup> a <i>Thekron</i> <sup>x</sup> (revelation/message/exhortation) <sup>x</sup> from your <sup>n</sup> Lord on/-over a man of you <sup>b</sup> to warn you <sup>b</sup> [he] and to <i>tattaqo</i> (reverentially guard you <sup>z</sup> not to displease Allah) and <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> <i>torhamoona</i> <sup>85</sup> (you <sup>z</sup> be mercy-given).	أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾
64. So they <sup>z</sup> denied him, so We rescued him, and who <sup>r</sup> (were) with him in the <i>folke</i> <sup>x</sup> ( <i>Ark</i> ) <sup>x</sup> and We drowned whom <sup>r</sup> they <sup>z</sup> denied by Our <i>Aya'te</i> <sup>w</sup> (miracles/signs-/proofs) verily they were people <i>ameena</i> <sup>86</sup> (having heart/mind blindness).	فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾
65. And to <i>Aaden</i> <sup>87</sup> their brother <i>Hoodan</i> ( <i>Heber</i> ), said [he]: O, my people let-worship you <sup>z</sup> Allah, not for you <sup>b</sup> of an <i>elaben</i> (a deity) other than Him; do then not <i>tattaqoona</i> (you <sup>z</sup> reverentially guard not to displease Allah).	وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾
66. Said the chiefs, who <sup>r</sup> unbelieved they <sup>z</sup> of his people: verily we see you <sup>g</sup> in a preposterousness <sup>w</sup> and verily we assuredly presume (that) you <sup>g</sup> (are) of the liars.	قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَذَّابِينَ ﴿٦٦﴾
67. Said [he]: O, my people not by me a preposterousness <sup>w</sup> ; [and,] but that I am a messenger of the worlds' Lord.	قَالَ يَنْقُومِ لَيْسَ بِي سَفَاهَةٌ وَلِيَكُنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦٧﴾
68. [I] communicate (to) you <sup>z</sup> my Lord's messages <sup>w</sup> and I am for you <sup>b</sup> a (sincere)-counselor <sup>88</sup> trustworthy.	أَبْلَغُكُمْ رَسُولَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾
69. Have wondered you <sup>c</sup> that came (to) you <sup>b</sup> <i>Thekron</i> <sup>x</sup> (a revelation as reminder/message) <sup>x</sup> from your <sup>n</sup> Lord on/-over a man of you <sup>b</sup> to warn you <sup>b</sup> [he]; and let-remember you <sup>z</sup> <i>edh</i> (since/when) [He] made you <sup>b</sup> vicegerents <sup>89</sup> from after people (of) <i>Noohen's</i> ( <i>Noah's</i> ), and augmented you <sup>z</sup> [He] in the creation <i>ba'sstattan</i> (physical hugeness/expanse) <sup>w</sup> ; so let-remember you <sup>z</sup> Allah's <i>alaa</i> (various boons), <sup>90</sup> <i>la'alla</i> (craving currently unavailable deed that, perhaps) you <sup>b</sup> prosper you <sup>z</sup> .	أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَادْكُرُوا ءَالَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

<sup>84</sup> See the *Lexicon* attached to this Translation regarding *sincere-counsel*

<sup>85</sup> The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “perhaps you, you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “mercied”!

<sup>86</sup> The word “عمين” is the plural of “عم” versus “عمي” = blind=he who lost his eye-sight! So “عمين” are those who are *having blindness of heart or mind*, so they cannot find the right or the right way! See الهادي!

<sup>87</sup> *Aad* is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name!

<sup>88</sup> See *Lexicon* attached to this Translation!

<sup>89</sup> The word “خلفاء” = plural of “خليفة”; not “خائف” = plural for “خالف”!

<sup>90</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

70. Said they:<sup>z</sup> have you<sup>g</sup> come (to) us to worship [we] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (let-[you<sup>s</sup>] produce/bring to pass for) us by what [you<sup>s</sup>] promise us, *en* (if) you<sup>g</sup> were of the *ssadeqeena* (always-truth-enforcers).

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ  
وَنَذَرَ مَا كَانُوا يَعْبُدُونَ آبَاءَنَا  
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿٧٠﴾

71. Said [he]: *qad* (already and affirmatively) befell on you<sup>b</sup> from your<sup>n</sup> Lord *rejson*<sup>x</sup> (filth/anathema)<sup>x</sup> and a wrath; do you<sup>z</sup> dispute me in names<sup>x</sup> you<sup>c</sup> named them, you<sup>f</sup> and your<sup>n</sup> fathers, not recurrently descended Allah by it<sup>w</sup> of an authority<sup>x</sup>; so let-wait you<sup>z</sup> verily I am with you<sup>b</sup> of the *muntathereena*<sup>91</sup> (they who wait).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ  
رَجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي  
أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ  
مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا  
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

72. So We delivered him, and whom<sup>r</sup> (were) with him by a mercy<sup>w</sup> from Us, and We cut off the *da'bero*<sup>92</sup> (rear-most/last) (of) whom<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (messages/signs/proofs) and they<sup>z</sup> were not believers.

فَأُجِبْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ  
مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا  
بِعَايَتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

73. And to *Thamooda*,<sup>93</sup> their brother *Ssalihan* (*Methsalah*)<sup>94</sup> said [he]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>z</sup> of an *elaben* (a deity) other than Him; *qad* (already and affirmatively) came<sup>w</sup> (to) you<sup>b</sup> evidence<sup>w</sup> from your<sup>n</sup> Lord. This<sup>w</sup> (is) Allah's she-camel for you<sup>z</sup> an *Aya'tan*<sup>w</sup> (miracle/sign/proof); so let-leave her you<sup>z</sup> eat<sup>w</sup> in Allah's land<sup>w</sup> and let-not touch her you<sup>z</sup> by an ill lest<sup>95</sup> takes you<sup>b</sup> a painful torment.

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ  
يَنْقُومِ الْعِبَادُ اللَّهَ مَا لَكُمْ مِنْ  
إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ  
مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ  
آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ  
اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ  
عَذَابُ أَلِيمٍ ﴿٧٣﴾

74. And let-remember you<sup>z</sup> *edh* (since/when) [He] made you<sup>z</sup> vicegerents from after *Aad's* people and *banwa* ([He] deservedly ensconced) you<sup>b</sup> in the land<sup>w</sup> *tattakbetho*<sup>96</sup> (you<sup>z</sup> take and make) of its<sup>w</sup> plains palaces and you<sup>z</sup> carve the mountains houses; so let-remember you<sup>z</sup> Allah's *alaa* (various boons)<sup>97</sup> and let-not *ta'athan*<sup>98</sup> (you<sup>z</sup> mischief-hardest) in the land<sup>w</sup> corruptingly/(as) corruptors.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ  
بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ  
تَتَخَذُونَ مِنْ سُهُولِهَا قُصُورًا  
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا  
فَاذْكُرُوا ءَالَاءَ اللَّهِ وَلَا تَعْتُوا  
فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75. Said the chiefs who<sup>r</sup> *istakbaro*<sup>99</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) (of) his people for whom<sup>r</sup> *istodh'efo*<sup>100</sup> (were deemed weaklings they<sup>z</sup>) for whom<sup>p</sup> [he] believed of them: do you<sup>z</sup> know that *Sa'liban* (*Methsaleh*) (is) a *mursalan* (sent-messenger) from his Lord; said they<sup>z</sup>: verily we (are) by what he (had been)

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ  
قَوْمِهِ لِلَّذِينَ اسْتَضَعْفُوا لِمَنْ  
ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ  
صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا

<sup>91</sup> The word “*muntathereen*”= “منتظرين” is masculine, plural, subjective noun!

<sup>92</sup> The *Qur'anic* phrase: “Then (had been) cut off *da'bero* (rear-most, last of) the people”= “قطع دابر القوم” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دابر of such people!

<sup>93</sup> The tribe of *Thamood* is an ancient Arabian tribe destroyed for their impiety, as this and the following *Ayat* show.

<sup>94</sup> *Salih* (*Methsaleh*) appears in the Bible (Gen 5:27) as the longest-lived of the ancient pre-Flood patriarchs, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion*, by W.H. Gentz.

<sup>95</sup> The “ف” in “فياخذكم” is “ف السببية” see إعراب القرآن لـ محمود صافي; hence “lest!”

<sup>96</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ”, as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>97</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”)!

<sup>98</sup> The word “تعثوا” from العثو = اشد الفساد, means to mischief causing hardest of corruption! See اللسان!

<sup>99</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>100</sup> Ibid!



sent by[it<sup>x</sup>] believers.

76. Said who<sup>r</sup> *istakbaro*<sup>101</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness): verily we (are) by which<sup>x</sup> you<sup>c</sup> believed by [it<sup>x</sup>] unbelievers.

77. Then hamstrung they<sup>z</sup> the she-camel and they<sup>z</sup> recalcitrated *a'n* (regarding) their Lord's command and said they: <sup>z</sup> O, *Salibo* (*Methsalah*) *eetee* (let-[you<sup>s</sup>] produce/bring to pass for) us by what [you<sup>s</sup>] promise us, *en(if)* [you<sup>s</sup>] were of the *mursaleena* (sent-messengers).

78. So took<sup>w</sup> them the *rajfato* (*Shudder-she<sup>y</sup>* / *Tremor-she<sup>y</sup>*) so they<sup>z</sup> became in their home<sup>w</sup> kneelers.

79. Then [he] diverted *a'n*(off) them and said [he]: *laqad* (verily, already and affirmatively) I communicated (to) you<sup>c</sup> my Lord's message<sup>w</sup> and I (sincerely)-counseled<sup>102</sup> for you<sup>b</sup>; [and,] but you<sup>b</sup> love not the (sincere)-counselors.<sup>103</sup>

80. And *Loottan* (*Lott*) *edh* (when) [he] said for his people: do *ta'ttona* (you<sup>z</sup> commit/perpetrate) the profanity<sup>w104</sup> not preceded you<sup>b</sup> by it<sup>w</sup> of an *abaddon*<sup>105</sup> (a lone/any-one) of the worlds.

81. Verily you<sup>b</sup> surely *ta'tona*<sup>106</sup> (you<sup>z</sup> come onto/have sexual intercourse with) the men a (voluptuous) desire<sup>w</sup> of without/lesser than the women; rather you<sup>z</sup> (are) people prodigals/exceeders<sup>107</sup>.

82. And not was his people's answer except that said they:<sup>z</sup> let-egress them you<sup>z</sup> from your<sup>n</sup> village<sup>w</sup>; verily they (are) people *yatattabrona* (they<sup>z</sup> ever-purge from sins).

83. Then We delivered him and his family except his woman/wife, was<sup>w</sup> of the *gha'bereena* (residuum/-remnants)<sup>108</sup>.

84. And We ill-rained<sup>109</sup> on them a rain; so let-look [you<sup>s</sup>] how [was] the criminals' consequence<sup>w</sup>.

85. And to *Madyan* (polity) their brother *Shuaiba*<sup>110</sup> said [he]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an *elaben* (a deity) other than Him, *qad* (already and affirmatively) came<sup>w</sup> (to) you<sup>b</sup> an evidence<sup>w</sup> from your<sup>n</sup> Lord; so let-fulfill<sup>111</sup> you<sup>z</sup> the measure

إِنَّا بَعَثْنَا فِيكُمْ مِنْ قَبْلِهِ رَسُولًا

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي

ءَامَنْتُمْ بِهِ كَافِرُونَ

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ

رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَمْرُنَا بِمَا

تَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي

دَارِهِمْ جِثْمِينَ

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ

أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصِحتُ

لَكُمْ وَلَكُمْ لَا تَحِبُّونَ

النَّاصِحِينَ

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ

الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ

أَحَدٍ مِنَ الْعَالَمِينَ

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً

مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ

مُتْرَفُونَ

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا

أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ

إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ

كَانَتْ مِنَ الْغَابِرِينَ

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ

كَانَ عَذَابَ الْمُجْرِمِينَ

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ

إِلَهِ غَيْرِهِ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ

رَبِّكُمْ فَأَوْفُوا الْكَيْلَ

<sup>101</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

<sup>102</sup> See *Lexicon* attached to this *Translation*!

<sup>103</sup> Ibid!

<sup>104</sup> See the *Lexicon* attached to this *Translation* for “فاحشة” = “profanity!”

<sup>105</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”!

<sup>106</sup> That is to have a sexual relation, i.e. intercourse!!

<sup>107</sup> Such people are described as “exceeders,” in the course of the *abominable homosexuality*, because apparently their total *outlook* is overwhelmingly given to extravagance and waste!

<sup>108</sup> The wife of *Lott* was among the “residuum/remnants,” i.e. lagged behind, not rescued with *Lott* and family!

<sup>109</sup> In Arabic there is a distinction between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر see the *al-raagib*! In this case “أمطر” is used! So for lack of “أمطر” in English, I chose ill-rained!

<sup>110</sup> Prophet *Shuaib* is an Arab prophet in *Madyan*, in north western *Arabia*; most probably having nothing to do with *Jethro*, the father-in-law of *Mosa* (*Moses*).

<sup>111</sup> The word “أوفوا” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

and [the] balance, and let-not under-value<sup>112</sup> you<sup>z</sup> the mankind's their things and let-not corrupt you<sup>z</sup> in the Earth<sup>w</sup> after its<sup>w</sup> reform; *tha'lekum* (collective-*afar-that*)<sup>x</sup> (is) *khayron* (choicer/ superior/ worthier) for you<sup>b</sup> en (if) you<sup>c</sup> were believers.

وَالْمِيزَانَ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

86. And let-not you<sup>z</sup> sit by every *Sseratten* (road/way) you<sup>z</sup> threaten<sup>113</sup> and you<sup>z</sup> repel *a'n* (off) Allah's path whom<sup>p</sup> [be] believed by Him/it; <sup>x114</sup> and *tabgho* (earnestly-quest) you<sup>z</sup> it<sup>w</sup> crookedly; and let-remember you<sup>z</sup> *edh* (when/since) you<sup>z</sup> were a few then [He] multiplied you<sup>b</sup>; and let-look you<sup>z</sup>: how [was] the corruptors' consequence.<sup>w</sup>

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مِنْ أَمْرِ بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا أَنِ إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

87. And *en* (if) [was]<sup>x</sup> a *ta'efa'tan*<sup>w</sup> (group/faction/party)<sup>w</sup> of you<sup>b</sup> they<sup>z</sup> believed by (that) which<sup>x</sup> I was sent by it<sup>x</sup> and a *ta'efa'tan*<sup>w</sup> not believed they<sup>z</sup>, so *essbero* (let-hold on patiently you<sup>c</sup>) until Allah rules between us and He (is) *khayro* (choicer/ superior/ worthier) (of) the Rulers.

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

88. Said the chiefs who<sup>r</sup> *istakbaro*<sup>115</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) of his people: verily we (shall) assuredly<sup>116</sup> exit you<sup>g</sup> O *Shuaibo* and whom<sup>r</sup> they<sup>z</sup> believed with you<sup>g</sup> from our village<sup>w</sup> or indeed assuredly you<sup>z</sup>, return<sup>117</sup> in our sect<sup>w</sup>/faith<sup>w</sup>; said [be]: do [and] albeit we were dislikers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبَ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَؤُكَ كَارِهِينَ ﴿٨٨﴾

89. *Qad* (already and affirmatively) *iftarayna* (we crafted a lie for fraudulent end) on Allah a lie, *en* (if) we returned in your<sup>n</sup> sect<sup>w</sup>/faith<sup>w</sup>, after *edh* (when/since) recurrently delivered us Allah from it<sup>w</sup>; and not be for us that [we] return in it<sup>w</sup> except that wills Allah, our Lord. [He] Expanded<sup>118</sup> our Lord every-thing omnisciently; on Allah we (had) trusted; O, our Lord: let-open<sup>119</sup> [You<sup>s</sup>] between us and our people, by the right, and You<sup>s</sup> (are) *khayro* (choicer/ superior/ worthier) (of) The Openers<sup>x120</sup>.

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِن عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

90. And said the chiefs, who<sup>r</sup> unbelieved they<sup>z</sup> of his

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ

<sup>112</sup> The word "بَخَسُوا" in "تَبْخُسُوا" carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

<sup>113</sup> The word "تَوَعِدُونَ" versus "وَعِدَ بِالْخَيْرِ" so "تَوَعِدُونَ" is threatening!

<sup>114</sup> In the expression "مَنْ آمَنَ بِهِ" the "هـ" in the "بِهِ" is in reference to what? Is it to "Allah"? Or is it to "Allah's way"? According to الزمخشري (الكشاف) the noted Arabic linguist, it clearly refers to "Allah's way!" Many other Qur'an commentators are not clear as to which this "هـ" refers to? So Assuming that الزمخشري is correct then, the translation should be as stated as "it," not "He!" However, according to the general principle that the pronoun normally refers to the nearest of the named references! So, in this case "He" seems to be better! To incorporate the two arguments I chose: "He/it!"

<sup>115</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>116</sup> The "ل" in "لَنُخْرِجَنَّكَ" and in "لَتَعُودَنَّ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, in both cases expressed by "assuredly"!

<sup>117</sup> The word "تَعُودَنَّ" is here intensified by faithfully return.

<sup>118</sup> The word "وَسِعَ" = "Expanded" means is already broadened to contain/include/comprehend!

<sup>119</sup> The word "أَفْتَحْ" in this context and Allah knows best, means "decide" or "rule" between us and the unbelievers, or give us "victory" over them! See الراغب!

<sup>120</sup> The word "Opener" here means the "Ruler," the "Decider," the "Determiner!"

people: indeed <i>en (if) ettaba'a (closely-followed)</i> you <sup>b</sup> <i>Shuaiban</i> , verily you <sup>b</sup> (are) then surely losers.	قَوْمِهِ لَبِنَ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٤١﴾
91. Then took <sup>w</sup> them the <i>rajfata (Shudder-she<sup>y</sup> / Tremor-she<sup>y</sup>)</i> so they <sup>z</sup> became in their home <sup>w</sup> kneelers.	فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُنُودًا ﴿٤٢﴾
92. Who <sup>r</sup> they <sup>z</sup> denied <i>Shuaiban</i> as if not flourished they <sup>z</sup> in it <sup>w</sup> ; who <sup>r</sup> they <sup>z</sup> denied <i>Shuaiban</i> were they the losers.	الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٤٣﴾
93. Then [he] diverted <i>a'n(off)</i> them and said [he]: O, my people <i>laqad (verily, already and affirmatively)</i> I communicated (to) you <sup>z</sup> my Lord's messages <sup>w</sup> and I ( <i>sincerely</i> )-counseled <sup>121</sup> for you <sup>b</sup> , so how can [I] grieve on a people, unbelievers.	فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالِي رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٤٤﴾
94. And not We sent in a village <sup>w</sup> of a prophet except We took its <sup>w</sup> people by the <i>ba'asa'e<sup>w122</sup> (penury-tension)<sup>w</sup></i> and the <i>dharra'e<sup>w</sup> (distress due to adversity)</i> <i>la'alla (craving currently unavailable deed that/perhaps)</i> them <i>yatadhrra'-aona (iteratively supplicate they<sup>z</sup>)</i> .	وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٤٥﴾
95. Afterwards We substituted the <i>sayyea'te's<sup>w</sup> (demeritorious-deed)'s<sup>w</sup></i> place (by) the <i>hasanata<sup>w</sup> (meritorious-deed)<sup>w</sup></i> until they <sup>z</sup> waxed <sup>123</sup> , and said they <sup>z</sup> : <i>qad (already and affirmatively)</i> touched/betided our fathers the adversity <sup>w</sup> and felicity <sup>w</sup> ; so We took them suddenly while they perceive not.	ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٤٦﴾
96. And had surely the villages <sup>w</sup> folks believed they <sup>z</sup> and <i>ettaqaw (they had reverentially guarded not to displease Allah)</i> surely We ( <i>would have</i> ) opened on them blessings <sup>w124</sup> from the Heaven <sup>w</sup> and the Earth <sup>w</sup> ; [and,] but they <sup>z</sup> denied, so We took them by what they <sup>z</sup> were earning.	وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٤٧﴾
97. Have then ensured the villages <sup>w</sup> folks to come (to) them Our <i>ba'aso (intense torment)</i> <i>bayatan (suddenly by night)</i> while they (are) sleepers/asleep.	أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ ﴿٤٨﴾
98. Or [and] had ensured the villages <sup>w</sup> folks to <i>ya'ateya (betides/comes to)</i> them Our <i>Ba'aso (intense Torment-/Might)</i> by a forenoon while they (are) playing.	أَوْأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٤٩﴾
99. Have then they <sup>z</sup> secured Allah's machination; so not secure Allah's machination except the people, the losers.	أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٥٠﴾
100. Has [and] not ( <i>it<sup>s</sup></i> ) <sup>125</sup> divinely-guided for whom <sup>r</sup> they <sup>z</sup> inherit the Earth <sup>w</sup> from after its <sup>w</sup> folks that	أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ ذُشِّعَ

<sup>121</sup> See *Lexicon* attached to this *Translation*!

<sup>122</sup> The Arabic word “*ba'asa*” has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

<sup>123</sup> That is in number and wealth!

<sup>124</sup> The word “*بركة*,” the plural of which is “*بركات*” meaning: “multitudinous goodness and worthiness!”

<sup>125</sup> The Arabic interrogative-castigatory particle “*أولم*” (implying negation) is made up of *three parts* (ل), (و), (م) “*أولم*,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an



if <sup>126</sup> [We] will, betided them We by their offenses and [We] stamp <sup>127</sup> on their hearts, so they hear not.	أَصَبَتْهُمْ بِذُنُوبِهِمْ وَنَطَبُمْ عَلَى قُلُوبِهِمْ فَهُمْ لَا تَسْمَعُونَ ﴿١٠١﴾
101. Telka <sup>w</sup> (she-that-afar-it <sup>w</sup> /those <sup>w</sup> ) (are) the villages <sup>w</sup> [We] narrate on you <sup>g</sup> of their <sup>w</sup> anba'e <sup>128</sup> (significant-and-availing-news); and laqad (verily/already and affirmatively) came <sup>w</sup> (to) them their messengers <sup>x</sup> by the evidences <sup>w</sup> then they <sup>z</sup> were not to believe they <sup>z</sup> by what they <sup>z</sup> denied of before; like tha'leka (afar-that-it/) <sup>x</sup> , stamps <sup>129</sup> Allah on the unbelievers' hearts.	تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠٢﴾
102. And not We found for most (of) them of a covenant, and en (surely) We found most (of) them, surely fa'seeqeena <sup>130</sup> (rebels-vis-à-vis Allah's command).	وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٣﴾
103. Afterwards We missioned <sup>131</sup> from after them Mosa (Moses) by Our Aya'te <sup>w</sup> (miracles/signs/proofs) to Pharaoh and his chiefs, then da'bera <sup>132</sup> (rear-most) by it <sup>w</sup> ; so let-look [you <sup>s</sup> ]: how [was] the corruptors' consequence <sup>w</sup> .	ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٤﴾
104. And said Mosa (Moses): O, Pharaoh verily I am a messenger from the worlds' Lord.	وَقَالَ مُوسَى يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٥﴾
105. Befitting on me that not [I] say on Allah except the right; qad (already and affirmatively) I came (to) you <sup>z</sup> by an evidence <sup>w</sup> from your <sup>n</sup> Lord; so let-send [you <sup>s</sup> ] with me Israel's sons.	حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٦﴾
106. Said [he]: en (if) you <sup>g</sup> were come by an Aya'ten <sup>w</sup> (miracle/sign/proof) then eete (let-[you <sup>s</sup> ] produce/come) by it <sup>w</sup> en you <sup>g</sup> were of the ssadeqeena (always-truth-enforcers).	قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٧﴾
107. So [he] threw his staff; then edha (suddenly/whereas) it <sup>w</sup> (was) a he-serpent manifester.	فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٨﴾
108. And [he] wrested his hand <sup>w</sup> ; then edha (suddenly/whereas) it <sup>w</sup> (was) white for the beholders.	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٩﴾
109. Said the chiefs of Pharaoh's people: verily this (is) surely a magician omniscient.	قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١١٠﴾
110. [He] wants to exit you <sup>b</sup> from your <sup>n</sup> land <sup>w</sup> ; so what (is) that you <sup>z</sup> command.	يُرِيدُ أَنْ يَخْرُجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١١﴾

interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

<sup>126</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See هشام! بمعنى اللبيب، ابن هشام!

<sup>127</sup> The expression: “stamp on their hearts” is an Arabic tongue expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand not and nor comes out of them anything meritorious!

<sup>128</sup> See the *Lexicon* attached to this Translation for “naba'a”

<sup>129</sup> Ibid, only regarding “stamp”

<sup>130</sup> See the *Lexicon* attached to this Translation for this important word faseqoon and its grammatical inflections!

<sup>131</sup> The word “بعث” in “بعثنا” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

<sup>132</sup> The Qur'anic phrase: “Then (had) been cut off last (of) the people” = “قطع دابر القوم” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دابر of such people!

111. Said they: <sup>z</sup> let-defer him [ <i>you</i> <sup>s</sup> ] and his brother and let-send [ <i>you</i> <sup>s</sup> ] in the cities <i>hashereena</i> <sup>133</sup> ( <i>crowd-gathering summoners</i> ).	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾
112. <i>Yaateya</i> ( <i>come</i> ) they <sup>z</sup> ( <i>to</i> ) you <sup>s</sup> by every omniscient magician.	يَأْتُوكَ بِكُلِّ سِحْرِ عِلِيمٍ ﴿١١٢﴾
113. And came, the magicians ( <i>to</i> ) Pharaoh; said they <sup>z</sup> : verily for us surely remuneration, <i>en(if)</i> we were we the prevailers.	وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾
114. Said [ <i>he</i> ]: yes, and verily you <sup>b</sup> ( <i>are</i> ) indeed of the <i>mugarrabeena</i> ( <i>ones brought nigh to me</i> ).	قَالَ تَعْمَ وَإِنَّكُمْ لَمِنَ الْمُفَرِّينَ ﴿١١٤﴾
115. Said they: <sup>z</sup> O, <i>Mosa</i> ( <i>Moses</i> ) either that you <sup>s</sup> throw or that we be the throwers.	قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾
116. Said [ <i>he</i> ]: let-throw you <sup>z</sup> ; then <i>lamma</i> ( <i>when/whence</i> ) they <sup>z</sup> threw, they <sup>z</sup> bewitched the mankind's eyes <sup>134</sup> and <i>istarhabo</i> <sup>135</sup> ( <i>they<sup>z</sup> affirmably terrified</i> ) them and came they <sup>z</sup> by a great magic.	قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾
117. And We revealed <sup>136</sup> to <i>Mosa</i> ( <i>Moses</i> ) that let-throw [ <i>you</i> <sup>s</sup> ] your <sup>t</sup> staff, so <i>edha</i> ( <i>suddenly/whereas</i> ) she engulfs what <i>ya'fekoona</i> ( <i>they<sup>z</sup> speciously-concoct</i> ).	وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾
118. Then befell <sup>137</sup> the right <sup>x</sup> and <i>battala</i> <sup>138</sup> ( <i>became invalid/ceased to hold</i> ) what they <sup>z</sup> were working.	فَوْقَهُمُ الْحَقُّ وَيَطْلَلُ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾
119. So they <sup>z</sup> were worsted far-there, <sup>139</sup> and they <sup>z</sup> transposed <sup>140</sup> cringers.	فَغَلَبُوا هَٰذَا وَلَٰكِنْ قَلْبُهَا صَغِيرٌ وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١١٩﴾
120. And ( <i>had been</i> ) thrown the magicians <i>sa'jedeena</i> ( <i>koutowing they<sup>z</sup></i> ).	قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢٠﴾
121. Said they <sup>z</sup> : we believed by the worlds' Lord.	رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢١﴾
122. Lord ( <i>of</i> ) <i>Mosa</i> ( <i>Moses</i> ) and <i>Haroona</i> ( <i>Aaron</i> ).	قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مِّمَّكَتُمُوفِي الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٢﴾

<sup>133</sup> The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: gathered crowdedly! So, “حاشرين” summoners that gather the crowds! No English equivalent for “حاشرين”!

<sup>134</sup> What is to be noted here is the Qur’anic precise description of the fact that the magician did bewitch the eyes of the people, i.e. the facts of the physical reality remained unchanged but it appeared to the eyes of the beholders the great effect of the “make belief” of the magicians!

<sup>135</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>136</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>137</sup> The Arabic text literally says “ووقع” that is, fell from above descended down on every one and nullified the untruth.

<sup>138</sup> The Arabic word “batala”=“بطل” is intransitive past tense, for which there is no English equivalent, meaning it became invalid. [Like the word “fell,” in the preceding footnote, is intransitive].

<sup>139</sup> In Arabic the demonstrative noun: “هنا” “هناك” and “هناك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest)!” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

<sup>140</sup> The word “انقلبوا”= “they<sup>z</sup> transposed,” means they betook themselves becoming!

<sup>1759</sup> The “ل” in “لاقطين” and “لاصلين” are juratory “ل”=“القسم” amounting to=“التأكيد”, i.e. affirmation, expressed in both cases by “assuredly”

124. Assuredly *oqatte'a*<sup>141</sup> ([I] shall indeed recurrently cut) off your<sup>n</sup> hands<sup>w</sup> and feet<sup>w</sup> from *kelafen*<sup>142</sup> (opposite-sides); afterwards surely *ossallebannakom* ([I] shall recurrently crucify you<sup>b</sup>) wholes.

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لأَصْلَبَنَّكُمْ أَجْمَعِينَ

﴿١٢٤﴾

125. Said they<sup>z</sup>: verily we (are) to our Lord (are) transposing<sup>143</sup>.

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

126. And not [you<sup>s</sup>] avenge<sup>144</sup> from us except that we believed by our Lord's *Aya'te*<sup>w</sup> (miracles/signs/proofs) *lamma* (when/whence) it<sup>w</sup> came<sup>w</sup> (to) us; O, our Lord: *afregh* (let-[You<sup>s</sup>] descend/pour) on us patience and *tawaffana* (let-[You<sup>s</sup>] receive us while dying) (as) Muslims.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَتَانَا بَعَاثِيتَ رَبَّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

127. And said the chiefs from Pharaoh's people: do [you<sup>s</sup>] leave *Mosa* (Moses) and his people to corrupt they<sup>z</sup> in the land<sup>w</sup> and [he] leaves you<sup>g</sup> and your<sup>t</sup> deities; said [he]: [we] shall *noqattelo* ([we] iteratively kill) their sons and affirmably let live<sup>145</sup> their women, and verily we (are) above them conquerors.

وَقَالَ الْمَلَأُ مِنَ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيَفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتِكَ قَالَ سَنَقْتُلُ أَبْنَاءَهُمْ وَنَسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

128. Said *Mosa* (Moses) for his people: *ista'eno* (let-you<sup>z</sup> seek assistance) by Allah and *issber* (let-you<sup>z</sup> hold on patiently); verily the Earth<sup>w</sup> (is) for Allah bequeaths it<sup>w</sup> [He] (for) whom<sup>p</sup> [He] wills of His *eba'de* (worshippers/-submitters/slaves) and the *aa'qebato* (consequence)<sup>w</sup> (is) for the *muttaqeena* (reverential guarders against Allah's displeasure).

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

129. Said they<sup>z</sup>: we (had been) annoyed from before that *ta'ateyna* ([you<sup>s</sup>]: come to/appear among us) and from after what you<sup>g</sup> came (to) us; said [he]: *asa* (craving a deed beyond one's means that, may) your<sup>n</sup> Lord perishes your<sup>n</sup> enemy and *yestakblefakum* ([He] makes you<sup>b</sup> vicegerent(s) in the land<sup>w</sup>; so [He] looks how you<sup>z</sup> work.

قَالُوا أَوِذْنًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

130. And *laqad* (verily, already and affirmatively) We took the Pharaoh's *aala* (family, house, kin, chiefs, followers) by the *seneena* (famine and drought) and a decrease of the *thamara'te*<sup>w</sup> (trees/plants/crops/fruits)<sup>w</sup> *la'allu* (craving currently unavailable deed that, perhaps) they *yadhdhakkaronu* (repetitively-remisce).

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾

131. Then if came<sup>w</sup> (to) them the *hasanato*<sup>w</sup> (meritorious-deed)<sup>w</sup> said they<sup>z</sup>: for us this<sup>w</sup>; and *en* (when/if) betided them *asayyeaton*<sup>w</sup> (demeritorious-deed)<sup>w</sup> forebode they<sup>z</sup> by *Mosa* (Moses) and whom<sup>p</sup> (were) with him. Indeed, verily only their omen (is) *enda* (by Rule of) Allah [and,] but most of them know not.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

<sup>141</sup> The Arabic word is in the *intensive* form (“أَقْطَعَنَّ”) so *recurrent* is here used to give this *intensity*.

<sup>142</sup> From “opposite sides” for example: the *right hand and the left foot* or *the left hand and the right foot*!

<sup>143</sup> The word “تَقْلِبُهُمْ” = “their transpose,” means their *betaking* themselves *uninhibitedly moving*!

<sup>144</sup> The word “نَقِمَ” in “تَنْقِمُوا” could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*! See *اللسان والراغب*!

<sup>145</sup> See the *Lexicon* attached to this *Translation* for the *effect* of the letter س when *added* to a word, as *استحيوا*!



132. And said they:<sup>z</sup> surely whatever<sup>146</sup> *ta'ateena*<sup>x</sup> ([you<sup>s</sup>] produce/come to us) by it<sup>x</sup> of an *Aya'ten*<sup>w</sup> (miracle/sign/proof) to bewitch us by it<sup>w</sup> then not we (are) for you<sup>g</sup> surely believers.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لَتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

133. So We sent on them the flood<sup>x</sup> and the locusts<sup>x</sup> and the lice<sup>x</sup> and the frogs<sup>w</sup> and the blood<sup>x</sup> *Aya'ten*<sup>w</sup> (miracles/signs/proofs) (which had been made) expounders<sup>w</sup>; then *istakbaro*<sup>147</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) and they<sup>z</sup> were people criminals.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٣﴾

134. And *lamma* (when/whence) befell on them the *rejza*<sup>148</sup> (successive: convulsive and perturbing torment) said they<sup>z</sup>: O, *Mosa* (Moses) let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord by what covenanted [He] *endaka* (with you<sup>g</sup>/by you<sup>g</sup>); indeed *en*(if) doffed you<sup>g</sup> *a'n*(off) us the *rejza* (= *rejzo*), surely assuredly<sup>149</sup> we believe for you<sup>g</sup> and surely assuredly we send with you<sup>g</sup> Israel's sons.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَى اادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِئَرْبِحَ كَشَفْتِ عَنَّا الرِّجْزَ لِنُؤْمِنَ لَكَ وَلِتُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾

135. Then when We doffed *a'n* (off) them the *rejza*<sup>150</sup> (successive: convulsive and perturbing torment) to *ajalen*<sup>151</sup> (term-limit)<sup>x</sup> they (are) *ba'legbo* (ones reaching) it<sup>x</sup> *edha* (suddenly/whereas) they *yankothona* (they<sup>z</sup> infract/infringe).

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾

136. So We revenged from them, so We drowned them in the *yamme* (deep and extended body of salty or sweet water) because surely they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (miracles/signs/proofs) and they<sup>z</sup> were *a'n* (regarding) it<sup>w</sup> neglectors.

فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

137. And We bequeathed the people whom<sup>f</sup> they<sup>z</sup> were *youstadha'fona*<sup>152</sup> (being deemed weaklings they<sup>z</sup>), the land's<sup>w</sup> *mashareqa*<sup>x</sup> (sunrise's loci)<sup>x</sup> and its<sup>w</sup> *maghreba*<sup>x</sup> (sunset's loci)<sup>x</sup> which<sup>u</sup> We blessed in it<sup>w</sup>; and concluded<sup>w</sup> your<sup>t</sup> Lord's word<sup>w</sup> the *husna*<sup>w</sup> (all around most beautiful/excellent-result)<sup>w153</sup> on Israel's sons by what *ssabara* (had held on patiently) they<sup>z</sup> and We destroyed what was *yassna'o* (carefully crafting) Pharaoh and his people and what they<sup>z</sup> were trellising.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And We (caused to) pass-over by Israel's sons the

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ

<sup>146</sup> There was a raging controversy around word "مهما". Some were saying it is made up of (a) "مه ما" where the "مه" for silencing, and "ما" the article of surety! And others say that "مهما" is really made up of (b) "إما ما". The case was finally settled in favor of (b), as led by سيبويه and other linguists, who maintained that the article "إمهما" is conditional article, made up of "إما ما". The first "ما" is for punishment and the second for surety! But to prevent the meeting of two similar letters the "ل" in the first "ما" was changed to a "ه", leaving the second "ما" of surety intact!

<sup>147</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>148</sup> The word "رَجْزٌ" has several meaning, successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

<sup>149</sup> The "ل" in "النؤمنن" and "النرسلن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both case by "assuredly"

<sup>150</sup> Ibid!

<sup>151</sup> The word "الأجل" means term-limit, see اللسان!

<sup>152</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>153</sup> The word "الحسنى" by itself, i.e. not in the sense of "prefix or postfix annexation" (مضاف أو مضاف إليه), in The Qur'an almost always means "Paradise," except in a few cases where it could mean: (1) excellent-attribute, (2) excellent-result, all around most beautiful! Perhaps in this great Ayah, "excellent-result" is one of those cases! As Israel's sons had inherited all that Pharaoh and his people possessed after the Pharaoh and his people were drowned!

sea, then *ata* (*hap*) they<sup>z</sup> on a people *ya'akefoona* (*devoting/dedicating themselves as anchorites they*<sup>z</sup>) on idols for them; they<sup>z</sup> said: O, *Mosa* (*Moses*) let-make [*you*<sup>s</sup>] for us an *elahan* (*a deity*) as what (*is*) for them *alehaton* (*deities*); said [*he*]: verily you<sup>b</sup> (*are*) people *tajhaloona*<sup>154</sup> (*you*<sup>z</sup> act ignorantly/incorrectly).

139. Verily these *mutabbaron* (*is* *ruinate/damaging*) what they (*are*) in [*it*<sup>x</sup>] and a falsehood<sup>x</sup> (*is*) what they<sup>z</sup> were working.

140. Said [*he*]: do other than Allah *abgbey* ([*I*] *earnestly-quest*) you<sup>b</sup> *elahan* (*deity*); while He favored/preferred you<sup>b</sup> over the worlds<sup>155</sup>.

141. And *edh* (*when/since*) We delivered you<sup>b</sup> from Pharaoh's *aal'e* (*family/house/kin/chiefs/followers*), they<sup>z</sup> afflict you<sup>z</sup> the ill torment, *youqattelona* (*iteratively slaughtering they*<sup>z</sup>) your<sup>n</sup> sons and *yastab'youna*<sup>156</sup> (*they*<sup>z</sup> *affirmably-let-live*) your<sup>n</sup> women, and in *tha'lekum* (*collective-afar-that*)<sup>x</sup> (*is*) a great essay from your<sup>n</sup> Lord.

142. And We promised *Mosa* (*Moses*) thirty nights<sup>w</sup> and concluded it<sup>w</sup> by ten, so concluded his Lord's appointment forty nights<sup>w</sup>; and said *Mosa* (*Moses*) for his brother *Haroon* (*Aaron*): let-succeed me [*you*<sup>s</sup>] in my people and let-reconcile [*you*<sup>s</sup>] and let-not *tattabe'a* (*closely-followed* [*you*<sup>s</sup>]) the corrupters' path.

143. And *lamma* (*when/whence*) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [*he*]: my Lord, let-show me [*You*<sup>s</sup>], I look to You.<sup>g</sup> Said [*He*]: never [*you*<sup>s</sup>] see Me; [and,] but let-look [*you*<sup>s</sup>] at the mountain<sup>x</sup> so *en(if)* [*it*<sup>x</sup>] stayed-put in its<sup>x</sup> place, then [*you*<sup>s</sup>] will see Me; so *lamma* manifested his Lord for the mountain<sup>x</sup> [*He*] made it<sup>x</sup> *dakkan* (*razed-smooth-even*); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [*he*] regained consciousness said [*he*]: *subhana*<sup>157</sup> (*hallowedly and marvelously we deem You*<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>g</sup> I repented to You<sup>g</sup> and I am first, (*of*) the believers.

فَاتَوَا عَلَيَّ قَوْمٍ يَعْكُفُونَ عَلَى  
أَصْنَامِهِمْ قَالُوا يَمُوسَى  
أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ  
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

إِنْ هَتُّوْا لَكُمْ مُتَبَرِّمًا هُمْ فِيهِ وَبَطِلٌ  
كَانُوا يَعْمَلُونَ

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ  
فَضْلُكُمْ عَلَى الْعَالَمِينَ

وَإِذْ أَخْبَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ  
يُقْتَلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ  
نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ  
رَبِّكُمْ عَظِيمٌ

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً  
وَأَتَمَمْنَاهَا بِعَشْرَةِ رَبِّمَةِ  
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ  
هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ  
وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا  
وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ  
إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظُرْ  
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ  
فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ  
لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ  
مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ  
سُبْحَنَكَ ثَبْتُ إِلَيْكَ وَأَنَا أَوَّلُ  
الْمُؤْمِنِينَ

<sup>154</sup> The word “تَجْهَلُونَ”=“*tajhaloon*” is rooted in “جَهْلٌ” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct!

<sup>155</sup> Qur'an commentators say that is *of their time*; i.e. this preference is with respect to people of their time!

<sup>156</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>157</sup> The word “*subhanaka*”=“سُبْحَانَكَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”=“سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

144. Said [He]: O, *Mosa (Moses)* verily I *isstaafayto*<sup>158</sup> (I *superlatively and exclusively selected*) you<sup>s</sup> over the mankind by My messages<sup>w</sup> and by My speech<sup>x</sup> So let-take [you<sup>s</sup>] what *atayto* (I *accorded*) you<sup>s</sup> and let-[you<sup>s</sup>] be<sup>x</sup> of the thankers.

145. And We wrote for him in the tablets of everything an exhortation<sup>w</sup> and an expounding<sup>x</sup> for everything<sup>x</sup>; so let-take [you<sup>s</sup>] it<sup>w</sup> by a strength<sup>w</sup>; and let-command[you<sup>s</sup>] your<sup>t</sup> people(to) take they<sup>z</sup> by its<sup>w</sup> *ahsa'ne*<sup>159</sup> (*perfecter and beautifuler*); [I] shall show you<sup>b</sup> home<sup>w</sup> (of) the *faseeqeena*<sup>160</sup> (*rebels-vis-à-vis Allah's command*).

146. [I] shall avert a'n (off) My *Aya'te*<sup>w</sup> (*messages/ signs/ proofs*) who<sup>r</sup> *yatakabbaroon*<sup>161</sup> (*they<sup>z</sup> who practice pridefullness*) in the Earth<sup>w</sup> by other than the right; and *en* (if) they<sup>z</sup> see every *Aya'ten*<sup>w</sup> (*singular of Aya'e*<sup>w</sup>), they<sup>z</sup> believe not by it<sup>w</sup>; and *en* they<sup>z</sup> see path<sup>x</sup> (of) the *rosh'de*<sup>162</sup> (*maturity discernment and adherence to the right*) not *yattakbetho* (*they take-and-make*) it<sup>x</sup> (for) a path<sup>x</sup>; and *en* they<sup>z</sup> see path<sup>x</sup> (of) the *ghayye*<sup>163</sup> (*misguidance-/ straying because of fallacious belief resulting in disappointment*) *yattaskbetho* it<sup>x</sup> (for) a path<sup>x</sup>; *tha'leka* (*afar-that-it/*)<sup>x</sup>, (*is*) because that they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> and they were off it<sup>w</sup> neglectors.

147. And who:<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*messages, signs, proofs*) and the Hereafter's<sup>w</sup> *lega'a* (*meeting*) miscarried<sup>w</sup> their works. Are they<sup>z</sup> (*to be*) requited except (*for*) what they<sup>z</sup> were working.

148. And *ittakbatho*<sup>164</sup> (*took and presumed*) *Mosa's (Moses)* people from after him of their ornaments a calf, *jasadan*<sup>x165</sup> (*tinged-physique*) for it<sup>x</sup> a low; have they<sup>z</sup> not seen that it<sup>x</sup> neither speaks (to) them, nor [it<sup>x</sup>] divinely-guides them a path; *ittakbatho* (*they took-and-presumed*) it<sup>x</sup> (*a deity*) and they<sup>z</sup> were *dha'lemeena*<sup>166</sup> (*injustice-doers*).

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ  
عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَتِي  
فَخُذْ مَا آتَيْتُكَ وَكُن مَنِ  
الشَّاكِرِينَ ﴿١٤٤﴾

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ  
كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا  
لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ  
قَوْمَكَ يَاخُذُوا بِأَحْسَنِهَا  
سَأُوْرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ  
يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ  
الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا  
يُؤْمِنُوهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ  
لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا  
سَبِيلَ الْغِيِّ يَتَّخِذُوهُ سَبِيلًا  
ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا  
عَنْهَا غَافِلِينَ ﴿١٤٦﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ  
الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ  
تُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ  
حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورَ الْمَرْ  
يَرُونَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَنْهِيهِمْ  
سَبِيلًا اتَّخَذُوهُ وَكَانُوا  
ظَالِمِينَ ﴿١٤٨﴾

<sup>158</sup> See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word “اصطفى” means: *selected the best from among other similars*! The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على” In the case of (a) it could include *more than a single element*! In the case of (a) “الإصطفاء” is for *superlative selection* (i.e. taken the *best of the bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء”* In the case of (b) the subject of “الإصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

<sup>159</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>160</sup> See the *Lexicon* attached to this *Translation* for this important word *faseeqoon* and its *grammatical* inflections!

<sup>161</sup> The word “yatakabbaroon”=“يتكبرون” does *not* have an *exact* English equivalent *per se*! It is a *present/future tense* addressing addressees: *they<sup>z</sup> stand haughtily above submission*. Hence, we *transliterate* and *parenthetically explain*!

<sup>162</sup> See the *Lexicon* attached to this *Translation* for explanation and elaboration on this word, under “*rushdo*”!

<sup>163</sup> The word “الغي” = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة” that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*! See *اللسان والراغب*!

<sup>164</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and making and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

<sup>165</sup> The word “جسدا” = a *tinged-physique* versus “body” be it *tinged* (colored) or *not*! See *الراغب*!

<sup>166</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!



149. And *lamma* (when/whence) (had been) fallen in their hands<sup>167</sup> and saw they<sup>z</sup> that *qad* (already and affirmatively) strayed they<sup>z</sup> said they<sup>z</sup>: indeeden (if) not *yarham* (mercy-gave) us our Lord and [He] forgives [for] us, surely we assuredly<sup>168</sup> be of the losers.

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ  
قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا  
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ  
الْخَاسِرِينَ ﴿١٤٩﴾

150. And *lamma* (when/whence) returned *Mosa* (Moses) to his people angrily, sorrowfully, said [he]: wretched what succeeded me you<sup>z</sup> from after me; have you<sup>c</sup> hastened your<sup>n</sup> Lord's command; and [he] threw the tablets and [he] took by head<sup>x</sup> of his brother pulling it<sup>x</sup> to him. Said [he]: my mother's son, verily the people *istadh'afoney*<sup>169</sup> (they<sup>z</sup> deemed me a weakling) and *kado* (they<sup>z</sup> nighed/verged/almost) killing me they<sup>z</sup>; so let-not [you<sup>s</sup>] (have)-schadenfreude<sup>170</sup> by me the foes and let-[you<sup>s</sup>] not make me with the people, the *dha'lemeena*<sup>171</sup> (injustice-doers).

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ  
غَضِبْنَ أَسْفًا قَالَ بِئْسَمَا  
خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ  
رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ  
أَخِيهِ هَارُونَ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ  
الْقَوْمَ اسْتَزَعَفُونِي وَكَادُوا  
يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ  
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

151. Said [he]: my Lord, let-forgive [You<sup>s</sup>] for me and for my brother and let-admit us [You<sup>s</sup>] in Your<sup>t</sup> mercy<sup>w</sup> and You<sup>s</sup> (are) *arhamo* (most merciful) of the *raheemeena* (mercy-givers).

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي  
وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ  
الرَّاحِمِينَ ﴿١٥١﴾

152. Verily who<sup>r</sup> *ettakhatho*<sup>172</sup> (they took and made) the calf (deity), shall attain them a wrath<sup>x</sup> from their Lord and ignominy<sup>w</sup> in the life<sup>w</sup> (of) the world<sup>w</sup> and like *tha'leka* (afar-that-it/) <sup>x</sup>, [We] requite the *mufta'reena* (crafters of lies for fraudulent end).

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ  
سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ  
فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ  
نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. And who<sup>r</sup> they<sup>z</sup> worked the *sayye'aa'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> after-wards repented they<sup>z</sup> from after it<sup>w</sup> and they<sup>z</sup> believed, verily your<sup>t</sup> Lord from after it<sup>w</sup> (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا  
مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ  
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

154. And *lamma* (when/whence) stilled<sup>173</sup> a'n (off) *Mosa* (Moses) the wrath<sup>x</sup> [he] took the tablets<sup>w</sup> and in its<sup>w</sup> inscription<sup>w</sup> a divine-guidance<sup>x</sup> and a mercy<sup>w</sup> for whom<sup>r</sup> they (are) for their Lord dread they<sup>z</sup>.

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ  
أَخَذَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى  
وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And chose *Mosa* (Moses) (of) his people seventy men for Our appointment; then *lamma* (when/whence) took<sup>w</sup> them the *rajfato* (*Shudder-she*/*Tremor-she*), said

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ  
رَجُلًا لِّمِيقَتِنَا فَلَمَّا أَخَذَتْهُمُ

<sup>167</sup> The Qur'anic phrase: "And when (had been) fallen in their hands" is an Arabic *tongue* expression meaning they were filled with sorrow and regret for some failure(s)! That is because when a person feels very sorry, he drops his head into his hand or hands and may even bite the hand in regret. So, the expression came to pass.

<sup>168</sup> The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

<sup>169</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>170</sup> The Arabic verb "تَشْمِتُ" is present tense of "شِمْتُ" meaning to gloat/derive joy out of others' misfortune! But in English there is no verb for the Germanic rooted word *schadenfreude*! Hence, we resorted to this kind of round about way of making a verb-construction of the word by preceding it with "have!"

<sup>171</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>172</sup> The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالٌ" for "الِاتِّخَاذَ" as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>173</sup> It is remarkable to note here that the Qur'anic term "سَكَتَ" = "stilled," (in the intransitive mode) as if the "wrath" came to a silence! In other words, rather than to say when Moses subdued his wrath!

[he]: my Lord had You<sup>g</sup> willed You<sup>g</sup> (*could have*) perished them from before and *eyyaya*<sup>174</sup> (*indeed including me*); do [You<sup>s</sup>] perish us by what did the mooncalves of us; *en* (*not*) it<sup>w</sup> except Your<sup>t</sup> essay<sup>w</sup> [You<sup>s</sup>]mislead by it<sup>w</sup> whom<sup>p</sup> [You<sup>s</sup>] will and divinely-guide whom<sup>p</sup> [You<sup>s</sup>] will; You<sup>s</sup> (*are*) our *Wa'leyo* (*Guardian/Ally*), so let-forgive[You<sup>s</sup>]for us and *erham* (*let-[You<sup>s</sup>]mercy-give*)us, and You<sup>s</sup> (*are*) *khayro* (*choicer/worthier*) (*of*) the *Ghafereena* (*forgiveness Givers*).

156. And let-write [You<sup>s</sup>] for us in this<sup>w</sup> world<sup>w</sup> a *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> and in the Hereafter<sup>w</sup>; verily we *hudna*<sup>175</sup> (*we had adopted the Jewish "law"/customs/-repented*) to You<sup>g</sup>; said[He]: My torment<sup>x</sup> [I] betide by it<sup>x</sup> whom<sup>p</sup> [I] will and My mercy<sup>w</sup> expanded-she<sup>y176</sup> (*to include*) every-thing, [I] shall write it<sup>w</sup> for whom<sup>r</sup> *yattaqoona* (*they reverentially guard not to displease Allah*) and *youatona* (*they<sup>z</sup> accord and fulfill the obligations of*) the *Zakata*<sup>w177</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> and who<sup>r</sup> they by Our *Aya'te*<sup>w</sup> (*messages/signs/proofs*) they<sup>z</sup> believe.

157. Who<sup>r</sup> *yatta'beo* (*closely-follow*) they<sup>z</sup> the messenger, the prophet the *ommey*<sup>178</sup> (*he who is unlettered*) whom<sup>x</sup> they<sup>z</sup> find him written *enda* (*with, in books with*) them in the Torah<sup>w</sup> and the *Enjeel*<sup>x</sup> (*Euangelion/Gospel*); [He] commands them by the *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) and [he] forbids them *a'n* (*regarding*) the *munka're* (*rationaly-/Sharey'ah unacceptable deed/say*) and [he] legitimizes for them the goodies<sup>w179</sup> and [he] illegitimizes on them the *khaba'etha*<sup>180</sup> (*wicked/ill-natured*) and *yadha'o* (*he relieves/spares*) *a'n* (*off*) them their *isra*<sup>181</sup> (*severe, personal, and most burdensome obligation*) and the shackles which<sup>u</sup> were-she<sup>y</sup> on them; so who<sup>r</sup> they<sup>z</sup> believed by him and deferentially-supported<sup>182</sup> him and they<sup>z</sup> succored him and they<sup>z</sup> closely followed the illumination<sup>x</sup> which<sup>x</sup> (*had been*) descended with him, those they (*are*) the thrivers.

158. Let-say [you<sup>s</sup>]: O, you the mankind; verily I am Allah's messenger to you<sup>b</sup> together; Who for Him (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship,

الرَّجَفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَابِي أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٦﴾

وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالٍ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُ لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ

بِعَايَتِنَا يُؤْمِنُونَ ﴿١٥٧﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾

قُلْ يَتَّبِعُوا النَّاسَ إِلَى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ

<sup>174</sup> The word "إِيَّاي" = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!

<sup>175</sup> The word "*hudna*" has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lam*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lam*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

<sup>176</sup> The word "وسعت" = "Expanded" means *is already broadened* to contain/include!

<sup>177</sup> See the *Lexicon* attached to this *Translation* for what exactly the *Zakah* is and its *implications*!

<sup>178</sup> The word "أمي" = "unlettered!" In English "*unlettered*" is an *adjective*, so *no plural* for it! So, I resort to *transliteration* and *parenthetical explanation*!

<sup>179</sup> The word "طيبات" = "goodies" = "goodies,<sup>w</sup>" = a *feminine gender* means any thing *delectable and legitimate*!

<sup>180</sup> The *wicked and ill-natured*!

<sup>181</sup> See the *Lexicon* attached to this *Translation* for this is very important word.

<sup>182</sup> The word "عزروه" in "عزروه" = *النصرة مع التعظيم*, i.e. *deferential support*! See *الراغب*!

no an *elaha* (a deity) except Him; [He] quickens and [He] deadens<sup>183</sup>; so let-believe you<sup>z</sup> by Allah and His messenger<sup>x</sup>, the prophet<sup>x</sup> the *omme*<sup>184</sup> (he who is unlettered), who<sup>x</sup> believes [he] by Allah and His words<sup>w</sup> and *ettabe'o* (let-closely follow) him you<sup>z</sup> *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> *tahtadona* (you<sup>z</sup> find and accept the divine-guidance).

159. And of Mosa's (Moses') people an *ummaton*<sup>w</sup> (community)<sup>w</sup> they<sup>z</sup> divinely-guide by the right<sup>x</sup> and by it<sup>x</sup> *yaa'deloona* (they<sup>z</sup> equalize/render-justice).

160. And *qatta'a* (recurrently cut) them We twelve *asbattan* (Jewish tribes)<sup>185</sup> *Umaman*<sup>w</sup> (communities)<sup>w</sup> and We revealed<sup>186</sup> to Mosa (Moses) *edh* (when/since) his people *istasghabo*<sup>187</sup> (sought him water availability), that let-strike [you<sup>s</sup>] with your<sup>t</sup> staff the stone<sup>x</sup> then *enba'jasat* (gushed through narrow vent) from it<sup>x</sup> twelve wells,<sup>w</sup> *qad* (already and affirmatively) knew each people their *masbraba*<sup>x</sup> (drinking-place)<sup>x</sup> and We over-shadowed the clouds over them and We descended on them the *Manna*<sup>188</sup> and the quails; let-eat you<sup>z</sup> from goodies<sup>w189</sup> (of) what We provided you<sup>i</sup> and they<sup>z</sup> wronged<sup>190</sup> Us not, [and,] but they<sup>z</sup> were wronging (to) themselves.

161. And *edh* (when) (had been) said for them: let-dwell you<sup>z</sup> this<sup>w</sup> the village<sup>w</sup> and let-eat you<sup>z</sup> from it<sup>w</sup> whence you<sup>z</sup> willed, and let-say you<sup>z</sup> *bittaton*<sup>w191</sup> (may Allah remove our sins from our shoulders)<sup>w</sup> and let-enter you<sup>z</sup> the door (in) kowtowing (manner)<sup>192</sup> [We] forgive for you<sup>b</sup> your<sup>n</sup> offenses<sup>w</sup>/inequities<sup>w193</sup> and [We] shall augment the benefactors.

162. Then substituted who<sup>r</sup> *dbalamo*<sup>194</sup> (they<sup>z</sup> wronged to) them a say other than which<sup>x</sup> (had been) said for them, so We sent on them *rejzan*<sup>195</sup> (successive:

الْأَسْمَانِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِرُ بِاللَّهِ وَكَلامِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٦٠﴾

وَقَطَّعْنَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦١﴾

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦٢﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا

<sup>183</sup> The word "أمات" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>184</sup> See footnote 1790 above regarding *umme*!

<sup>185</sup> The word "أسباط" in the Hebrew language is exactly like "tribes" = "قبائل" in the Arabic language!

<sup>186</sup> See footnote 1750 above regarding *revealed*!

<sup>187</sup> The word "استسقى" = "طلب السقي أو الإسقاء" See الراغب! So "استسقى" on "استسقاء" meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of Mosa (Moses) (*pbuob*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite and thereof gushed water, in a controllable manner for each tribe!

<sup>188</sup> See the *Lexicon* attached to this Translation for this word, *manna*

<sup>189</sup> See footnote 1791 above regarding *goodies*!

<sup>190</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>191</sup> See the *Lexicon* attached to this Translation for this word, "bettattan!"

<sup>192</sup> The word "سجداً" is an adverbial construct, as if to say: "kowtowingly," but there is no such word in English! So, I chose to say instead "in a kowtowing manner!"

<sup>193</sup> There is "خطئة" and "خطيئة" both are "inequities" committed intentionally and therefore are sins! So, "خطيئة" in "خطياتكم" is feminine and singular, and "خطئة" is masculine and singular!

<sup>194</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>195</sup> The word "رجز" has several meaning, successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!



*convulsive and perturbing torment*) from the sky<sup>w</sup> by what they<sup>z</sup> were *yadh'lemoona* (*were wronging they<sup>z</sup>*).

163. And let-ask them [you<sup>s</sup>] *a'n* (regarding) the village<sup>w</sup> which<sup>u</sup> was<sup>w</sup> a vicinage<sup>w196</sup> (of) the sea, *edh* (when-/whence) they<sup>z</sup> transgress (i.e. village's inhabitants) in the Sabbath, *edh ta'atee* (approach/come to) them their (big) fishes *shurra'an* (openly raising their heads above the water) day of their Sabbath; and day not sabbatize they<sup>z</sup> not *ta'atee* them; like *tha'leka* (afar-that-it/) <sup>x</sup>, [We] essay them by what they<sup>z</sup> were *yafsoqoona*<sup>197</sup> (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

164. And *edh* (when) said<sup>w</sup> an *Ummaton*<sup>w</sup> (community)<sup>w</sup> of them: wherefore you<sup>z</sup> exhort<sup>198</sup> a people Allah (*is*) *muhleko* (perishing) them or tormenting them, a severe torment; said they<sup>z</sup>: apology to your<sup>n</sup> Lord, and *la'alla* (craving currently unavailable deed that, perhaps) they *yattaqoona* (*they reverentially guard not to displease Allah*).

165. Then *lamma* (when/whence) they<sup>z</sup> forgot<sup>199</sup> (ceased paying attention to) what they<sup>z</sup> (had been) reminded of it<sup>x</sup> We delivered whom<sup>r</sup> they<sup>z</sup> forbid *a'n* (regarding) the ill and We took whom<sup>r</sup> *dhalamo*<sup>200</sup> (*they<sup>z</sup> wronged*) by a torment arduous by what they<sup>z</sup> were *yafsoqoona*<sup>201</sup> (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

166. Then *lamma* (when/whence) they<sup>z</sup> recalcitrated *a'n* (regarding) what they<sup>z</sup> (had been) forbidden *a'n* (off) it<sup>x</sup> We said for them: let-be you<sup>z</sup> apes *kha'seyeena*<sup>202</sup> (*cringers/ they who caused self contemptibility and had been driven away with a spurn*).

167. And *edh* (when/ since) *ta'aththana*<sup>203</sup> (iteratively proclaimed) your<sup>t</sup> Lord: that assuredly<sup>204</sup> [He] missions<sup>205</sup> on them to The *Qeyameteey's*<sup>w</sup> (Judgment's) Day<sup>x</sup> whom<sup>p</sup> [he] afflicts them, the ill torment; verily your<sup>t</sup> Lord surely (*is*) swift (*in*) the punishment and verily He (*is*) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

168. And We *qatta'a* (iteratively cut) them in the Earth<sup>w</sup> *umaman*<sup>w</sup> (communities)<sup>w206</sup>; of them the *ssa'leboona*

كَانُوا يَظْلُمُونَ ﴿١٦٣﴾

وَسَلَّطْنَاهُمْ عَلَى الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ

بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعَذَرَةٌ إِلَىٰ رَبِّنَا وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَجْنَبْنَا آلَ الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٧﴾

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٨﴾

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ

<sup>196</sup> The Arabic word “حاضرة” translated as *vicinage*, i.e. “overlooking,” but we hasten to point out that “حاضرة” means a great community or metropolis around water sources. And “village” *per se* in The Qur’an is *metropolis*, as so stated where applicable.

<sup>197</sup> See the *Lexicon* attached to this Translation for *faseqoon* for an elaboration on this rather important word!

<sup>198</sup> The word “تعظون” rooted in “وعظ” = “exhorted” or “admonished,” and “موعظة” could mean: *exhortation* or *admonition*!

<sup>199</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (32:14), as Allah does not forget, but He chooses to *ceases paying attention to some thing*! See *اللسان*!

<sup>200</sup> See the *Lexicon* attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

<sup>201</sup> See the *Lexicon* attached to this Translation regarding *faseqoon*!

<sup>202</sup> The word “*kha'seyeen*” = “خاسنين” is plural, masculine, subjective noun meaning: be you<sup>f</sup> (of) those who caused self contemptibility and had been driven away with a spurn! There is no English equivalent for the word *kha'seyeen*!

<sup>203</sup> The word “تأذن” = “أكثر الإعلام، قاله سيبويه” i.e. *iteratively proclaimed*. See *التاج*!

<sup>204</sup> The “ال” in “البيعتن” is a juratory “ال القسم” amounting to = “التأكيد”, i.e. *affirmation, expressed hereby* “assuredly”!

<sup>205</sup> The word “بعث” in “البيعتن” carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*!

<sup>206</sup> That is separated or set apart as racially different group from other main population in any part of the globe!

(righteous-people) and of them lesser than *tha'leka* (afar-that-it/) <sup>x</sup> 207 and We essayed them by the *hasana'te*<sup>w</sup> (meritorious-deeds)<sup>w</sup> and the *sayye'aa'te* (demeritorious-deeds)<sup>w</sup> *la'allā* (craving currently unavailable deed that/ perhaps) they return.

169. Then succeeded from after them successors inherited they<sup>z</sup> the book, they<sup>z</sup> take transient<sup>x208</sup> this the *adna* (baser/ lower) and they<sup>z</sup> say: *sayoughfaro* (affirmably to be forgiven) for us; and *en(if) ya'atee* (haps/ comes to) them a transient<sup>x</sup> its<sup>x</sup> similar they<sup>z</sup> take it<sup>x</sup>; had not (been) taken on them *meethaqa*<sup>x</sup> (ratified-covenant)<sup>x</sup> (of) the book that not they<sup>z</sup> say on Allah except the right; and they<sup>z</sup> studied what (is) in it<sup>x</sup>; and the Hereafter's<sup>w</sup> home<sup>w</sup> (is) *khayron* (choicer/ superior/ worthier) for whom<sup>r</sup> *yattaqoona* (they reverentially guard against Allah's displeasure); do not you<sup>z</sup> reason.

170. And who<sup>r</sup> *youmassekona*<sup>209</sup> (assiduously-hold they<sup>z</sup>) by The Book<sup>x</sup> and *aqamo*<sup>210</sup> (they<sup>z</sup> upheld the prescribed obligations of) the Prayer<sup>w</sup> Verily We waste not the reformers' remuneration.

171. And *edh* (when) *nataga*<sup>211</sup> (uprooted and raised) We the mount<sup>x</sup> above them, as if it<sup>x</sup> (were) a canopy; and they<sup>z</sup> presumed that it<sup>x</sup> (is) a plunker by them; let-take you<sup>z</sup> what We accorded you<sup>z</sup> by a strength; and let-remember you<sup>z</sup> what (is) in it<sup>x</sup>; *la'allā* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tattaqoona* (you<sup>z</sup> reverentially guard not to displease Allah).

172. And *edh* (when/ since) took your<sup>r</sup> Lord from Adam's sons of their backs (*loins*) their progenies<sup>w</sup> and [He] (called them to)<sup>212</sup> attest/ testify they<sup>z</sup> on themselves:<sup>w</sup> Am I not your<sup>n</sup> Lord; said they: <sup>z</sup> *bala*<sup>213</sup> (certainly-not); we witness/attest that you<sup>z</sup> say 'The *Qeyamatey's*<sup>w</sup> (Judgment's) Day<sup>x</sup> verily we were *a'n* (regarding) this, neglectors.

173. Or you<sup>z</sup> say: verily only partnered (*deities with*

الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ  
وَنَلَوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٩﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرثُوا  
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا  
الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ  
يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ  
يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا  
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا  
فِيهِ وَالِدَارَ الْأُخْرَى خَيْرٌ لِلَّذِينَ  
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٧٠﴾

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ  
وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ  
أَجْرَ الْمُصْلِحِينَ ﴿١٧١﴾

وَأَذِّنْ لَنَا جَبَلٌ فَوْقَهُمْ كَأَنَّهُ  
ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا  
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٢﴾

وَأَذْأَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ  
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى  
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ  
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٣﴾  
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ

<sup>207</sup> Qur'an Commentators are unanimous in saying that the here "Of them the righteous," during Moses' time or those who followed Jesus or Mohammad, peace be upon the three, i.e. Moses, Jesus and Mohammad!

<sup>208</sup> That is worldly allurements and commodities!

<sup>209</sup> The word "يُمَسِّكُونَ" is "على وزن فَعَّلَ" so it denotes assiduousness of the action of holding in this case!

<sup>210</sup> The word "أَقَامُوا" from أَقَامَ = "[be] stood/ upheld/ sustained/ maintained." Linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقَامُوا" means they: (1) upheld, in the sense of continuedness and keep up of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "sharey'ab" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: "And when you<sup>g</sup> were in them, then you<sup>g</sup> upped for them (the second call for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and reveled by Allah! Hence people do not establish Prayer they only maintain and perform it!

<sup>211</sup> The Arabic word "نَتَقَ" means: uprooted and raised.

<sup>212</sup> The Arabic word "أَشْهَدَ" means the called upon or asked (another) to bear-witness.

<sup>213</sup> The word "bala" = "indeed-not" is absolutely not synonymous to "yes" = "نعم". In fact to say "نعم" for "بلى" = "bala" would give the exact opposite meaning! English does not have a single word for "bala" hence transliteration! See the *Lexicon* attached to this Translation for rather informative elaboration!

Allah) our fathers of before, and we were a progeny<sup>214</sup>, of after them; do then You<sup>s</sup> perish us by what did the falsifiers.

174. And like *tha'leka* (afar-that-it/) <sup>x</sup> [We] expound the *Aya'te<sup>w</sup>* (messages <sup>w</sup>) and *la'alla* (craving currently unavailable deed that, perhaps) they return.

175. And let-recite [you <sup>s</sup>] on them *naba'a*<sup>215</sup> (piece-of-significant-and-availing-news) whom<sup>x</sup> We accorded him Our *Aya'te<sup>w</sup>* (messages<sup>w</sup>) then [he] sloughed off it<sup>w</sup>; then followed him the Satan, so [he] [was] of the *ghaweena*<sup>216</sup> (strayers because of fallacious belief resulting in disappointment).

176. And had We willed, surely (We would have) uplifted him by it <sup>w</sup>; [and,] but he *akhlada*<sup>217</sup> ([he] clung/-immortalized) to the Earth <sup>w</sup> and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking), so his parable <sup>x</sup>/example<sup>x</sup> (is) like the dog's parable<sup>x</sup>/example<sup>x</sup> en (if) [you <sup>s</sup>] assault on it <sup>x</sup> *yalbath*<sup>218</sup> (it <sup>x</sup> pants drooping its tongue out), and if [you<sup>s</sup>] leave [it<sup>x</sup>] *yalbath* [it<sup>x</sup>]; *tha'leka* (afar-that-it/) <sup>x</sup> (is) the people's parable <sup>x</sup>/example <sup>x</sup> who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te<sup>w</sup>* (messages/signs-/proofs); so let-narrate [you<sup>s</sup>] the narratives, *la'alla* (craving currently unavailable deed that, perhaps) they rethink.

177. Fouled the people's parable<sup>x</sup>/example<sup>x</sup> who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te<sup>w</sup>* (messages/signs/proofs) and (to) themselves they<sup>z</sup> were wronging.

178. Whomever Allah divinely-guides, so he (is) the *muhtadey* (he who found and accepted the divine-guidance), and whom-ever [He] misleads then those, they (are) the losers.

179. And *laqad* (verily, already and affirmatively) *dhara'ana* (We created/propagated/manifested) for Hell<sup>w</sup> many of the Jinn and the humankind; for them hearts not understand they<sup>z</sup> by it<sup>w</sup> and for them eyes not sight they<sup>z</sup> by it<sup>w</sup> and for them ears not hear they<sup>z</sup> by it<sup>w</sup>; those, (are) like the *an'aa'me*<sup>219</sup> (cattle/sheep/goats/camels),<sup>w</sup> rather they (are) *adhallo*<sup>220</sup> (harder/more: astray); those, they (are) the *ghafeloon* (neglectors/heedless).

قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ  
أَفْتَلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٤﴾

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ  
يَرْجِعُونَ ﴿١٧٥﴾

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا  
فَأَنفَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ

فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٦﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ  
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ  
عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا  
بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ

لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَبُوا بِآيَاتِنَا  
وَأَنفُسُهُمْ كَانُوا بِظُلْمٍ

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَى وَمَنْ  
يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ  
وَالْإِنْسِ هُمْ قُلُوبٌ لَا يَفْقَهُونَ

بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا  
وَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ بِهَا

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ  
أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

<sup>214</sup> The word “ذُرِّيَّةً” linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendents which are in reference!

<sup>215</sup> For the Arabic word “naba'a”=“نَبَأٌ” there is no English equivalent! As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news! Its avail is its useful knowledge! And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “piece-of-significant-and-availing-news,” as the word “news” per se is a plural noun and is very inadequate to convey the نَبَأٌ! Clearly the word “tiding”=“خَبَرٌ” is unfit, as it primarily denotes simple “information,” and “نَبَأٌ” denotes and connotes more momentous information! See الراغب!

<sup>216</sup> The word “الغَاوِينَ” strayers because of fallacious belief resulting in disappointment for them! See اللسان and الراغب!

<sup>217</sup> The word “أَخْلَدَ” = immortalized (himself), i.e. clung to some thing permanently!

<sup>218</sup> I could not find an English word for “لَهَاتِ الْكَلْبِ”=“dog's lobaath,” which includes panting and drooping its tongue out!

<sup>219</sup> The word “the an'am”=“الْأَنْعَامُ” or “neam”=“نَعَم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كُلُّ ذِي خَلْفٍ وَظَلْفٍ”=cattle, sheep, goats, and camels!

<sup>220</sup> The word “أَضَلُّ”=“adhal” is a superlative adjective for “strayer” for which there is no English equivalent!



180. And for Allah (are) the names<sup>x</sup> [the] *husna*<sup>w</sup> (most all around beautiful)<sup>w</sup>; so let-invoke Him you<sup>z</sup> by it<sup>w</sup> and let-forsake you<sup>z</sup> whom<sup>r</sup> they<sup>z</sup> gainsay/deviate in His names<sup>x</sup>; shall (be) requited they<sup>z</sup> (for) what they<sup>z</sup> were working.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا  
وَذَرُوا الَّذِينَ يُلَجِدُونَ فِي  
أَسْمَائِهِ سَيِّئُونَ مَا كَانُوا  
يَعْمَلُونَ ﴿١٨٠﴾

181. And of whom<sup>p</sup> We created an *ummaton*<sup>w</sup> (a community)<sup>w</sup> they<sup>z</sup> divinely-guide by the right<sup>x</sup> and by it<sup>x</sup> *yaa'deloona* (they<sup>z</sup> equalize/render-justice).

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

182. And who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (messages/signs/proofs) [We] shall allure<sup>221</sup> them from whence not know they<sup>z</sup>.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

183. And [I] protract for them, verily My scheme (is) *ma'teenon*<sup>222</sup> (enormously strong and indefatigable).

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184. Have [and] not<sup>223</sup> they<sup>z</sup> rethought, not by their companion of *jennaten* (insanity/stroke of Jinn); en (not) he (is) except *natheeron* (iterative warner) manifesterer.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ  
جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

185. Have [and] not<sup>224</sup> they<sup>z</sup> looked in the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *malakoo'te*<sup>225</sup> (enormous-permanent-ownership) and what created Allah of a thing; and that *asa* (craving a deed beyond one's means that, may) that be *qad* (already and affirmatively) *eqtaraba*<sup>226</sup> (festinately-approached) their *ajalo*<sup>227</sup> (term-limit); so by what discourse<sup>x</sup> after it<sup>x</sup> they<sup>z</sup> believe.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ  
مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ  
اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ  
يَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

186. And whomever Allah misleads, so no a divine-guider for him; and [He] leaves them in their excessiveness addling they<sup>z</sup>.

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ  
وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

187. And they<sup>z</sup> ask you<sup>g</sup> a'n (regarding) The Hour<sup>w</sup> *ayyana*<sup>228</sup> (which momentous period/when) (is) its<sup>w</sup> anchorage<sup>w</sup>; let-say [you<sup>s</sup>]: verily only its<sup>w</sup> knowledge (is) *enda* (springing from-/by Rule of) my Lord; not manifest it<sup>w</sup> [He], for<sup>229</sup> its<sup>w</sup> time, except Him; [it<sup>w</sup>] weighted-she<sup>y</sup> in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; *notta'ateekom*<sup>w</sup> ([it<sup>w</sup>] haps<sup>w</sup> /comes<sup>w</sup> to you<sup>b</sup>) except surprisingly<sup>w</sup>; they<sup>z</sup> ask you<sup>g</sup> as that you<sup>g</sup> (are) *bafey-yon*<sup>230</sup> (profoundly familiar) a'n it<sup>w</sup>;

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ  
مُرْسِيهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ  
رَبِّي لَا يُجَلِّئُهَا لَوْفَتًا إِلَّا هُوَ  
ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا  
تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ  
حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ

<sup>221</sup> The word “سنستدرجهم” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active subject pronoun, as represented by the “ن” and the present participle verb “ستدرج” meaning: allure some one to some thing almost always not favorable to him, (c) the pronoun “هم,” for them.

<sup>222</sup> The word “متين” means enormously strong and indefatigable!

<sup>223</sup> See footnote 1739 above regarding “إولم”

<sup>224</sup> Ibid!

<sup>225</sup> The word “الملك مع العظمة والديمومة” = “ملكوت” i.e. the enormous and permanent ownership!

<sup>226</sup> The word “إقترب” is more particular than “قرب” as “إقترب” = “المبالغة في القرب” i.e. indicative of a superlative of the approach! See التاج! So for such a superlative of the approach/nighing! So, “festinately” is used to qualify the approach in order to intensify it!

<sup>227</sup> The word “الأجل” means term-limit, see اللسان!

<sup>228</sup> The word “ayyana” = “أيان” really is “أي أوان أو أي حين” but with reverence and magnanimity for whatever “أيان” was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happen!

<sup>229</sup> The letter “ل” in “لوقتها” means “for,” as the “ل” has twenty different meanings, see معاني اللبيب!

<sup>230</sup> The word “حفي” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان!

let-say [*you*<sup>s</sup>]: verily only its<sup>w</sup> knowledge (*is*) *enda* (*springing from/by Rule of*) Allah, [and,] but most the mankind not know they<sup>z</sup>.

اللَّهُ وَلَيَكُنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٧٧﴾

188. Let-say [*you*<sup>s</sup>]: neither [I] possess for myself<sup>w</sup> a benefit and nor a harm, except whatever<sup>231</sup> Allah willed; and had I were [knowing] the invisible surely *istakthra* (*would have sought much*) I of the *khayre* (*betterment/-desirables/goodness*) and *en* (*not*) touched/-betided me the ill; not I save *natbeeron* (*iterative warner*) and a *basbeeron*<sup>232</sup> (*iterative teller of good tiding*) for a believing people.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُنَّ ثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٨﴾

189. He Who created you<sup>b</sup> of a single self<sup>w</sup> and [He] made of it<sup>w</sup>/her, its<sup>w</sup>/her *zawja* (*spouse/wife/pair*) to quiet [he] to it<sup>w</sup>/her; then *lamma* (*when/whence*) [he] overlaid<sup>233</sup> her, bore-she<sup>y</sup> a *hamlan* (*internal-burden*<sup>x</sup>) light<sup>234</sup>; then *marrat*<sup>235</sup> (*she*<sup>z</sup> went by and later had a grief/felt bitter) by it<sup>x</sup>; then when (*she-became*) weighted-she<sup>y</sup> both invoked/prayed Allah, their Lord both: verily *en*(*if*) *aa'taytana* (*You<sup>g</sup> accorded/gave us*) a righteous, surely assuredly<sup>236</sup> [*we*] be of the thankers.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿٧٩﴾

190. Then *lamma* (*when/whence*) [He] accorded them both a righteous both made for Him partners in what [He] accorded them both; so *ta'aala* (*ever elevated* [He]) Allah *amma* (*regarding*) what they<sup>z</sup> partner (*deities besides Him*).

فَلَمَّا ءَاتَيْنَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَيْنَاهُمَا ۖ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٨٠﴾

191. Do they<sup>z</sup> partner (*deity besides Allah*) what [he] creates not a thing while they (*are being*) created.

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٨١﴾

192. And neither can they<sup>z</sup> (*effect*) for them a succor and nor themselves they<sup>z</sup> succor.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿٨٢﴾

193. And *en*(*if*) invite them you<sup>z</sup> to the divine-guidance not *yattabe'ao* (*they*<sup>z</sup> closely follow) you<sup>b</sup>; equal on you<sup>b</sup> whether you<sup>c</sup> invited them or you<sup>f</sup> (*are*) *ssa'metoona* (*ones that are silent, while dutifully may not be correct for such silence*).

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿٨٣﴾

194. Verily whom<sup>r</sup> you<sup>z</sup> invoke of lesser than Allah (*are*) *eba'don* (*worshippers/ submitters/ slaves*) like you<sup>b</sup>, so let-invoke you<sup>z</sup> them, then let *yestajeebo*<sup>237</sup> (*compliantly-answer*) they<sup>z</sup> for you<sup>b</sup> *en*(*if*) you<sup>z</sup> were *ssadeqeena* (*always-truth-enforcers*).

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٤﴾

<sup>231</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*! See *إعراب القرآن، لمحمود صافي* and *لأحمد الحلب*!

<sup>232</sup> The word “*basbeer*” is masculine, singular, subjective noun, meaning *proclaimer of good tiding*, with no English equivalent!

<sup>233</sup> The word “*تغشاهَا*” = “overlaid her,” or “came on top of her,” this is figuratively (*allegorically*) speaking for “coming unto her” meaning having had sexual intercourse with her.

<sup>234</sup> She bore the “seed” of Adam in her womb, which is obviously at the beginning is rather *light*! Also the word “*حملاً*” not “*جملًا*” as is *internal-burden* (*as pregnancy*) whereas “*جملًا*” is *external burden on any part of the body*!

<sup>235</sup> The word “*مر*” means: (1) passed by and (2) betided with grief (difficulty) or sadness! Thus, once again, there is no exact single English word to convey this double meaning word!

<sup>236</sup> The “*ل*” in “*لنكونن*” is a *juratory* “*ل*” = “*القسم*” amounting to = “*التأكيد*” i.e. *affirmation*, expressed by “*assuredly*”!

<sup>237</sup> The word “*يستجيب*” is rooted in “*استجاب*,” meaning: *favorably/ compliantly answered, not just answered*! See *الهادي*!

195. Are for them feet <sup>w</sup> they <sup>z</sup> walk by it <sup>w</sup> ; or for them hands <sup>w</sup> they <sup>z</sup> seize by it <sup>w</sup> ; or for them eyes <sup>w</sup> they <sup>z</sup> sight by it <sup>w</sup> ; or for them ears <sup>w</sup> they <sup>z</sup> hear by it <sup>w</sup> ; let-say [you <sup>s</sup> ]: let-invoke you <sup>z</sup> your <sup>n</sup> partners ( <i>deities besides Allah</i> ), afterwards let-scheme you <sup>z</sup> [against me] then let-not you <sup>z</sup> reprieve [me] <sup>238</sup> .	أَلَمْ أَزْجُلْ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿٢٣٨﴾
196. Verily my <i>Wa'leya</i> ( <i>Guardian/Ally</i> ), ( <i>is</i> ) Allah Who repeatedly descended The Book and He guards-/protects the <i>ssaleheena</i> ( <i>righteous-people</i> ).	إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿٢٣٩﴾
197. And whom <sup>r</sup> you <sup>z</sup> invoke of lesser than/without Him they <sup>z</sup> neither can ( <i>effect</i> ) your <sup>n</sup> succor and nor their selves <sup>w</sup> they <sup>z</sup> succor.	وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿٢٤٠﴾
198. And <i>en(if)</i> [you <sup>s</sup> ] invite them to the divine-guidance not hear they <sup>z</sup> ; and [you <sup>s</sup> ] see them looking to you <sup>g</sup> while they perceive not.	وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿٢٤١﴾
199. Let-take [you <sup>s</sup> ] the surplus and let-command [you <sup>s</sup> ] by the <i>urfey</i> ( <i>the norm and not disapproved by Sharey'ah maxims</i> ) and let-shun [you <sup>s</sup> ] a'n ( <i>regarding</i> ) the <i>jahileena</i> <sup>239</sup> ( <i>they who act ignorantly or incorrectly</i> ).	خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٢٤٢﴾
200. And if incites you <sup>g</sup> from the Satan an incitement, then <i>ista'edh</i> ( <i>let-affirmably refuge</i> ) [you <sup>s</sup> ] by Allah, verily He ( <i>is</i> ) <i>Sameeon</i> ( <i>Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer</i> ), Omniscient.	وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاستَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٤٣﴾
201. Verily who <sup>r</sup> <i>ettaqaw</i> ( <i>they had reverentially guarded not to displease Allah</i> ) if <i>massa</i> ( <i>touched/ betided</i> ) them a spell of the Satan they <sup>z</sup> reminisced <sup>x240</sup> then <i>edha</i> ( <i>suddenly/- whereas</i> ) they ( <i>are</i> ) discerners <sup>x</sup> .	إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَا سَمِعُوا طَيْفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٤٤﴾
202. And their brothers supply/ preen them in the <i>ghayye</i> <sup>241</sup> ( <i>misguidance/ straying because of fallacious belief resulting in disappointment</i> ), afterwards not shorten they <sup>z</sup> .	وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَى ثُمَّ لَا يَقْصِرُونَ ﴿٢٤٥﴾
203. And if not <i>ta'atee</i> ([you <sup>s</sup> ] <i>produce/ came to</i> ) them by an <i>Aya'ten</i> , <sup>w</sup> ( <i>miracle/ signs.proofs</i> ) said they <sup>z</sup> : had not <i>ejtabyta</i> ( <i>contrived/ concocted</i> ) it <sup>w</sup> you <sup>g</sup> ; let-say [you <sup>s</sup> ]: verily only ([I] <i>closely-follow</i> ) what ( <i>is being</i> ) revealed to me <i>attabe'o</i> ([I] <i>closely-follow</i> ) from my Lord. [This], ( <i>are</i> ) persuaders-evidences <sup>w</sup> from your <sup>n</sup> Lord and a divine-guidance <sup>x</sup> and a mercy <sup>w</sup> for a people ( <i>who</i> ) they <sup>z</sup> believe.	وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا أَجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤٦﴾
204. And if ( <i>had been</i> ) read The Qur'an <sup>x</sup> then <i>ista'me'a</i> ( <i>let- seek listening</i> ) you <sup>z</sup> for it <sup>x</sup> and let hearken you <sup>z</sup> <i>la'alla</i>	وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

<sup>238</sup> The letter “ن” in “تَنْظُرُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “تَنْظُرُونَ” is omitted, for “التخفيف” = “alleviation, lightening!” See إعراب القرآن، لمحمود صافي

<sup>239</sup> The word “جاهلين” = “jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jahiloona” are they who act ignorantly or incorrectly!

<sup>240</sup> The word “تَذَكَّرُوا” = they<sup>z</sup> supplicated Allah or they<sup>z</sup> reminisced regarding Allah or recalled what Allah allows and disallows.

<sup>241</sup> The word “الغى” = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”، that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*! See إعراب القرآن، لمحمود صافي That is they support/increase their straying!



(craving currently unavailable deed that, perhaps) you<sup>b</sup> torah-moona (you<sup>~</sup> be mercy-given).

205. And let-remember [you<sup>s</sup>] your<sup>t</sup> Lord in your<sup>t</sup> self<sup>w</sup> supplicantly and *keheyfahtan*<sup>w242</sup> (in circumstantial state-of-fear)<sup>w</sup> and without/lesser than [the] loudning of the say, by the *ghodonwe* (before dawn-until-sunrise) and the *aasa'le* (late afternoon/ before sun set); and let-not be [you<sup>s</sup>] of the neglectors.

206. Verily who<sup>t243</sup> (are) enda (by Presence of) your<sup>t</sup> Lord not *yestakeberoona*<sup>244</sup> (they<sup>~</sup> affirm their prideful haughtiness) a'n (regarding) His *eba'da'te* (worship/servility) and *yousabbeho*<sup>245</sup> (they<sup>~</sup> say: subhana Allah) (to) Him and for Him they<sup>z</sup> kowtow.

وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٥﴾

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا  
وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ  
بِالْغَدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ

الْغَافِلِينَ ﴿٢٠٦﴾

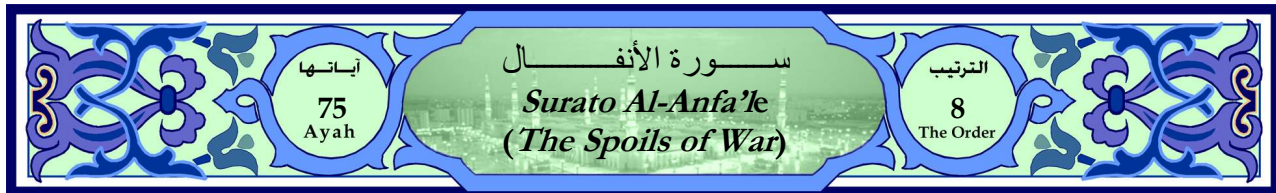
إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ  
عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ  
يَسْجُدُونَ ﴿٢٠٧﴾

<sup>242</sup> The word “*keheyfab*”= “خيفة” is a noun etymologically it is “خوفة” as if it is a once! Hence, it is a circumstantial “state-of-fear” for a given situation! See *ناج العروس*. And (S20:67) provides strong support for “خيفة” as so stated, as the *Ayah* says: “So, [he] perceived in himself a *keheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)!” Moses’ *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

<sup>243</sup> That is to say, the angels who are with your Lord seek no arrogance with respect to His worship and that they exalt Him and they prostrate to Him! So you, the human believers, follow their example and do like wise!

<sup>244</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

<sup>245</sup> By saying “*subhana Allah*,” that is saying: I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ask they <sup>z</sup> you <sup>g</sup> a'n (regarding) the anfa'le <sup>1</sup> (bonuses/war-spoils); let-say [you <sup>s</sup> ]: the anfalo (=anfa'le) (are) for Allah and the messenger; so ettaqo (let reverentially guard you <sup>z</sup> not to displease) Allah and let-reconcile you <sup>z</sup> thata (the state of affairs) among you <sup>b</sup> ; and let-obey you <sup>z</sup> Allah and His messenger [too], en(if) you <sup>c</sup> were believers.	يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا دَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١﴾
2. Verily only the believers (are) who <sup>r</sup> if Allah (had been) mentioned shuddered-she <sup>y2</sup> their hearts <sup>x</sup> (in-awe) and if (had been) recited-she <sup>y</sup> on them His Aya'te <sup>w</sup> (statements/messages/signs) augmented <sup>w</sup> them belief; and on their Lord they <sup>z</sup> trust.	إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
3. Who <sup>r</sup> youqeymona <sup>3</sup> (they <sup>z</sup> uphold/ sustain the prescribed obligations of) the Prayer <sup>w</sup> and of what We provided them they <sup>z</sup> expend.	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾
4. Those they (are) the believers, (absolute)-right <sup>4</sup> ; for them (are) ranks <sup>w</sup> enda (by munificence of/by Rule of) their Lord and a forgiveness <sup>w</sup> and a rez'qon <sup>x</sup> (provision/-victuals for sustenance) <sup>x</sup> kareemon <sup>5</sup> (bounteous, ennobling and of multiple uses/effects).	أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. As when exited you <sup>g</sup> your <sup>t</sup> Lord from your <sup>t</sup> house by the right and verily a team of the believers surely (are) dislikers.	كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٥﴾
6. They <sup>z</sup> dispute you <sup>g</sup> in the right <sup>x</sup> after what (it <sup>x</sup> ) manifested, as if only they <sup>z</sup> (are being) driven to the death while they look.	يُحَادِّثُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ ۚ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

<sup>1</sup> The word "anfāl" is plural of "nafaylah," linguistically speaking, a feminine gender noun, meaning "bonus" or "extra!" However, the word came to be understood and referred to by many Qur'an commentators as "غنائم" = "booties!" But, some insist that the "anfāl" are the bonuses given above and beyond the normal or what is expected, hence the name! Some say such "anfāl" were not legitimate for other people but Allah legitimized them for the Muslims, hence they are "bonuses!"

<sup>2</sup> The word "وَجِلَ" means shuddered and awed the heart, see البصائر!

<sup>3</sup> The word "يُقِيمُونَ" is rooted in "أَقَامَ" = upheld! linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً". So, "يُقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer! (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it<sup>w</sup>) to be done was established and revealed by Allah! Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>!

<sup>4</sup> The Arabic text says: "حَقًّا," not "حَقٍّ," i.e. the word "حَقًّا" مفعول مطلق = absolute objective noun, used for strengthening indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

<sup>5</sup> The word "kareem" = "كَرِيمٌ" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily it means bounteous and of multiple uses/effects!

7. And <i>edb</i> (when/since) promises you <sup>b</sup> Allah <i>ebda</i> <sup>w</sup> (lone/any-one) <sup>w</sup> (of) the <i>ta'efa'tay'ne</i> <sup>w</sup> (band/group/party) <sup>w6</sup> surely [it <sup>w</sup> ] (is) for you <sup>b</sup> ; and you <sup>z</sup> long <sup>7</sup> to other than the thorn-possessor <sup>8</sup> (to) be for you <sup>b</sup> ; and Allah wants to right the right by His words <sup>w</sup> and [He] cuts off <i>da'bera</i> <sup>9</sup> (rear-most/last) (of) the unbelievers.	وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾
8. To right the right <sup>x</sup> and invalidate the falsehood <sup>x</sup> and albeit disliked ( <i>it</i> ) the criminals.	لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾
9. <i>Edb</i> (when/since) <i>tastagbetho</i> (you <sup>z</sup> seek-help/rain of) your <sup>n</sup> Lord so [He] <i>estajaba</i> <sup>10</sup> (favorably-answered) for you <sup>b</sup> : surely I am supplying you <sup>b</sup> by a thousand of the angels, successors.	إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾
10. And not made it <sup>x</sup> Allah except a <i>bushra</i> <sup>w</sup> (a pleasing-tiding) <sup>w11</sup> [and] to tranquilize by it <sup>x</sup> your <sup>n</sup> hearts; and not the triumph <sup>x</sup> except from <i>ende</i> (by munificence of/by Rule of) Allah; verily Allah (is) Mighty, <i>Hakeemon</i> <sup>12</sup> (infinite <i>hekma</i> <sup>13</sup> Possessor).	وَمَا جَعَلَ اللَّهُ إِلَّا بَشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾
11. <i>Edb</i> (when/since) overlays you <sup>b</sup> the drowsiness <sup>x</sup> a security <sup>w</sup> from Him; and [He] repetitively descends on you <sup>b</sup> from the sky <sup>w</sup> water <sup>x</sup> to purge <sup>14</sup> you <sup>b</sup> by it <sup>x</sup> and (to) undo [He] <i>a'n</i> (off) you <sup>b</sup> the Satan's <i>rejza</i> <sup>15</sup> (successive: convulsive and perturbing torment), and to bind [He] on your <sup>n</sup> hearts <sup>16</sup> and firms [He] by it <sup>x</sup> the feet. <sup>w</sup>	إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمُ رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
12. <i>Edb</i> (when/since) reveals <sup>17</sup> your <sup>t</sup> Lord to the angels: surely I am with you <sup>b</sup> so let-firm you <sup>z</sup> whom <sup>r</sup> they <sup>z</sup> believed; [I] will cast in the hearts (of) whom <sup>r</sup> they <sup>z</sup>	إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَأَلَتْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا

<sup>6</sup> The word "طائفة" has many meanings, such as: *piece, group* (one to a thousand), *portion, she-circumambulator*! However, here "الطائفتين" means "العير" or "التفير", the *caravan* or the *Quraysh people who mobilized to rescue or help Abu Sufyan against the Muslims! He headed a caravan enroute to Mekkah with all Quraysh's merchandise!*

<sup>7</sup> The word "تودون" translated as "long you" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

<sup>8</sup> This "thorn-possessor" is yet another Arabic-tongue expression, meaning "the armed/fighting power" ones!

<sup>9</sup> The *Qur'anic* phrase: "Then (had been) cut off *da'bera* (rear-most/last of) the people" = "قطع دابر القوم" is yet another of the lofty Arabic tongue expressions, meaning *uprooted the peoples' rear-most, i.e. the last person = daber of such people!*

<sup>10</sup> The word "استجاب" is answered plus *made available* what was requested, i.e. "favorably answered!"

<sup>11</sup> Here again there is *no single word* in English for the noun "بشري" so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And "بشري" unlike its verbal conjugates, throughout The *Qur'an* always uses it for the "*khayre*" (*desirables, goodnesses, worthinesses*)!

<sup>12</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>13</sup> See the *Lexicon* attached to this Translation for "*hekma*"

<sup>14</sup> That is to "purge" you from "*janab*" "جنابة" or the "great incidence," as opposed to the "lesser incidence" when one breaks his "*wadbo'a*" = *cleansing for Prayer performance*. See attached *Lexicon* for this Translation.

<sup>15</sup> The word "رجز" has several meaning: successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See *اللسان*!

<sup>16</sup> The expression "to bind [He] on your hearts," is *figurative Arabic tongue expression* meaning: *gave patience and strengthened the resolve!*

<sup>17</sup> The word "يوحى" is rooted in "وحى أو أوحى" which denotes at least *six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And "الوحي" is *fire or king*! See *اللسان*!



unbelieved the dread, so let-strike you <sup>z</sup> over the necks <sup>w</sup> and let-strike you <sup>z</sup> of them every fingertip <sup>18</sup> .	الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُولِهِمْ يَوْمَئِذٍ دُرُّهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبِ رَبِّ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيُسَّ الصَّبْرُ ﴿١٦﴾ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَرِيمٌ لِّلْكَافِرِينَ ﴿١٨﴾ إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِتْنَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾
13 <i>Tha'leka (afar-that-it/)</i> <sup>x</sup> , ( <i>is</i> ) because verily they, mutually they <sup>z</sup> contended Allah and His messenger; and whoever [ <i>he</i> ] mutually contends Allah and His messenger, so surely Allah ( <i>is</i> ) severe ( <i>in</i> ) the punishment.	
14. <i>Tha'lekum (collective-afar-that)</i> <sup>x</sup> so let-taste it <sup>x</sup> you <sup>z</sup> ; and verily for the unbelievers ( <i>is</i> ) The Fire's <sup>w</sup> torment.	
15. O you who <sup>r</sup> they <sup>z</sup> believed: if met/encountered you <sup>c</sup> whom <sup>r</sup> unbelieved they <sup>z</sup> marching then let-not turn/-diverge you <sup>z</sup> to them the <i>adba'ra</i> ( <i>rears</i> ).	
16. And whoever [ <i>he</i> ] turns/diverges ( <i>to</i> ) them then-day his <i>dobora</i> ( <i>rear</i> ), except ( <i>as</i> ) a shifter/maneuverer for a fight or a swerver/incliner to a <i>fe'aten</i> <sup>w</sup> ( <i>band/ party-group</i> ) <sup>w</sup> , then <i>qad</i> ( <i>already and affirmatively</i> ) <i>ba'a</i> ([ <i>he</i> ] deservedly incurred) by a wrath from Allah and his abode/lodging ( <i>is</i> ) Hell <sup>w</sup> and wretched ( <i>is</i> ) the destiny.	
17. So not killed them you <sup>z</sup> [and,] but Allah killed them; and not threw you <sup>g</sup> <i>edh</i> ( <i>when/ since</i> ) you <sup>g</sup> threw, [and,] but Allah threw; and to essay the believers from Him an essay <i>hasanan</i> ( <i>ultimate meritorious deed</i> ); verily Allah ( <i>is</i> ) <i>Sameeon</i> ( <i>Acute-Hearer, Enabler of others to hear/ favorable Answerer to prayer</i> ), Omniscient.	
18. <i>Tha'lekum (collective-afar-that)</i> <sup>x</sup> and surely Allah ( <i>is</i> ) enervator ( <i>of</i> ) the unbelievers' scheme.	
19. <i>En (if) tastaftaho</i> <sup>19</sup> ( <i>you<sup>z</sup> seek: opening/ overwhelming victory</i> ) so <i>qad</i> ( <i>already and affirmatively</i> ) came ( <i>to</i> ) you <sup>b</sup> the <i>fathom</i> <sup>20</sup> ( <i>opening</i> ); and <i>en</i> desist you <sup>z</sup> , then it <sup>x</sup> ( <i>is</i> ) <i>khayron</i> ( <i>choicer/ worthier</i> ) for you <sup>b</sup> ; and <i>en</i> you <sup>z</sup> revert [ <i>We</i> ] revert <sup>21</sup> ; and never enriches <sup>22</sup> <i>a'n</i> ( <i>off</i> ) you <sup>b</sup> your <sup>n</sup> <i>fe'ato</i> <sup>w</sup> ( <i>band/ party/ group</i> ) <sup>w23</sup> a thing, and albeit swelled <sup>w</sup> [ <i>it</i> <sup>w</sup> ] and verily Allah ( <i>is</i> ) with the believers.	

<sup>18</sup> The word “بنان” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*, i.e. to strike every part of their bodies. Also “بنان” could mean place of abode, so it could mean strike them in every abode.

<sup>19</sup> The word “تستفتحوا” means you seek the opening i.e. *overwhelming victory*.

<sup>20</sup> By way of *sarcasm* the *mushbrekeen* (polytheists) were seeking victory by saying: “(O, Allah): if was this, it<sup>x</sup> (*is*) the right<sup>x</sup> from *endaka* (*springing from You, by Your Rule*), then [You] rain down on us stones from the sky<sup>w</sup> or come [You] (*to*) us by a painful torment,” as stated in *Ayah* 32 of this *Surah*, so Allah answered them by saying: “*came to you: the opening (overwhelming victory)*.” So word “الفتح” = “*overwhelming victory, i.e. victory, besting and rule*” see *الراغب*!

<sup>21</sup> That is if they revert to fight the Muslims Allah will then revert to help the Muslims to defeat them again!

<sup>22</sup> The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

<sup>23</sup> That is the party of the unbelievers (the polytheists).

20. O you who <sup>r</sup> they <sup>z</sup> believed let-obey you <sup>z</sup> Allah and His messenger and let-not divert you <sup>z</sup> a'n (off) him while you <sup>f</sup> hear <sup>24</sup> .	يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾
21. And let-not be you <sup>z</sup> like who <sup>r</sup> said they <sup>z</sup> : we heard while they hear not.	وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾
22. Verily the evilest of the <i>dawabbe</i> ( <i>she-moving-creatures</i> ) <i>enda</i> ( <i>by Rule of</i> ) Allah ( <i>is</i> ) the <i>ssommo</i> ( <i>deaf people</i> ), the <i>bokmo</i> <sup>25</sup> ( <i>born dumb-mute people</i> ), who <sup>r</sup> not reason they <sup>z</sup> .	إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾
23. And had Allah knew in them <i>khayran</i> ( <i>worthiness/goodness/desirables</i> ) surely [He] ( <i>would have made</i> ) them hear, and if [He] ( <i>had made</i> ) them hear, surely ( <i>would have</i> )diverted they <sup>z</sup> while they ( <i>are</i> ) shunners.	وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾
24. O you who <sup>r</sup> they <sup>z</sup> believed: <i>estajeebo</i> <sup>26</sup> ( <i>let-compliantly-answer you<sup>z</sup></i> ) for Allah and for the messenger if [he] summoned you <sup>b</sup> for what vivifies you <sup>b</sup> and let-know you <sup>z</sup> that Allah interposes between the <i>mar'ee</i> <sup>27</sup> ( <i>mature-/perfect manliness possessor</i> ) and his heart and verily to Him you <sup>z</sup> ( <i>shall be</i> ) thronged.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
25. And <i>ettaqo</i> ( <i>let reverentially guard you<sup>z</sup></i> ) an essay not assuredly betides whom <sup>r</sup> <i>dhalamo</i> <sup>28</sup> ( <i>they<sup>z</sup> wronged</i> ) of you <sup>b</sup> particularly; and let-know you <sup>z</sup> that Allah ( <i>is</i> ) severe ( <i>in</i> ) the punishment.	وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾
26. And let-remember you <sup>z</sup> <i>edh</i> ( <i>when/since</i> ) you <sup>f</sup> ( <i>were</i> ) a few <i>musta'dh'afuona</i> <sup>29</sup> ( <i>you<sup>z</sup> being deemed weaklings</i> ) in the land <sup>w</sup> you <sup>z</sup> fear that abduct/snatch you <sup>b</sup> the man-kind, then [He]: lodged/retreated you <sup>b</sup> and [He] supported <sup>30</sup> you <sup>b</sup> by His succor and <i>razaga</i> ([He] provided) you <sup>b</sup> of the goodies <sup>31</sup> <i>la'all</i> a ( <i>craving currently unavailable deed that/ perhaps</i> ) you <sup>b</sup> thank you <sup>z</sup> .	وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَفَاوَنَكُمُ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾
27. O you who <sup>r</sup> they <sup>z</sup> believed let-not betray you <sup>z</sup> : Allah and the messenger and <sup>32</sup> betray you <sup>z</sup> your <sup>n</sup> <i>amana'te</i> <sup>33</sup> ( <i>duties/ obligations/ responsibilities</i> ) <sup>w</sup> while you <sup>z</sup> know.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

<sup>24</sup> That is you "hear" The Qur'an, the messenger speaking, or his exhortations!

<sup>25</sup> The words "صَمٌ، بُكْمٌ" are plural nouns while their closest English corresponding equivalents are adjectives and so no plural for either except to associate the respective word with a plural noun people! Hence, my transliteration!

<sup>26</sup> The word "يَسْتَجِيبُوا" is rooted in "استجاب", meaning: favorably/ compliantly answered, not just answered! See الهادي!

<sup>27</sup> See the Lexicon attached to this Translation for the differences between: the man=الرجل, and the human=الإنسان, person =الشخص, the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء", the Lexicon explains why we cannot use this seemingly acceptable way!

<sup>28</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged"

<sup>29</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>30</sup> The word "أَيَّدَكُمْ" comes from the "أَيَّدَ" which is that "(divine) Might," as in the Ayah: "And the Heaven We built it by (divine) Might" (51: 47), a kind of "Might" which Allah alone possesses!

<sup>31</sup> The word "طَيِّبَاتٍ" = "goodies" = "goodies, w" = a feminine gender means any thing delectable and legitimate!

<sup>32</sup> The reader should note that the Arabic is "أماناتكم" with a "kasrah" not a "fathah" on the "ت" indicating that there is an omitted مضاف = أصحاب = "owners of" Also the "و" is "و المعية أو المصاحبة" = the simultaneity or concomitance, meaning you betray not Allah and the messenger and your amanat!

<sup>33</sup> See the Lexicon for this Translation for this very important and hefty word, however in this context and Allah knows best, it is the religious duties and obligations.

28. And let know you <sup>z</sup> : that only your <sup>n</sup> possessions and children (are) an essay <sup>w34</sup> , and verily Allah has a great remuneration.	وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ
29. O you who <sup>r</sup> they <sup>z</sup> believed: <i>en(if) tattaqo</i> (you <sup>r</sup> reverentially guard not to displease) Allah, [He] makes for you <sup>b</sup> a criterion and [He] expiates <i>a'n (off)</i> you <sup>b</sup> your <sup>n</sup> <i>sayye'aa'te<sup>w</sup></i> (demeritorious-deeds) <sup>w</sup> and [He] forgives for you <sup>b</sup> ; and Allah (is) possessor (of) the munificence the great.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
30. And <i>edh (when/since)</i> machinate by you <sup>g</sup> who <sup>r</sup> they <sup>z</sup> unbelieved to restrain <sup>35</sup> you <sup>g</sup> they <sup>z</sup> or [to] kill you <sup>g</sup> they <sup>z</sup> or [to] exit you <sup>g</sup> they <sup>z</sup> ; and they <sup>z</sup> machinate and Allah machinates, and Allah (is) <i>kbayro (choicer/-superior/ worthier)</i> (of) the machinators.	وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ
31. And if (to be) recited on them Our <i>Aya'te<sup>w</sup></i> (Qur'anic statements) said they <sup>z</sup> : <i>qad (already and affirmatively)</i> we heard; if <sup>36</sup> we will surely (we could have) said like this; <i>en (not)</i> this <sup>x</sup> except fables (of) the [firsts] (ancients).	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ
32. And <i>edh (when/since)</i> said they: <sup>z</sup> <i>Allhumma<sup>37</sup></i> (O, Allah): <i>en(if)</i> was this, it <sup>x</sup> (is) the right <sup>x</sup> from <i>endaka (springing from/ by Rule)</i> (of) You <sup>g</sup> , then let-[You <sup>s</sup> ] ill-rain* on us stones from the sky <sup>w</sup> or <i>ea'teena (let-[You<sup>s</sup>] betide/ come to us)</i> by a painful torment.	وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا فَأُمِطْرْ عَلَيْنَا حِجَابًا مِّنَ السَّمَاءِ أَوْ ائْتِنَا بَعْدَابِ أَلِيمٍ
33. And not[was] Allah to torment them while you <sup>s</sup> (are) in them; and not [was] Allah tormenting them while they <i>yastaghferona<sup>38</sup></i> (they <sup>r</sup> seek-forgiveness) [from Allah].	وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ
34. And what (is) for them that not Allah torments them while they <sup>z</sup> repel <i>a'n (off)</i> The Mosque <sup>x</sup> The Sacred, and they <sup>z</sup> were <i>en(not)</i> its <sup>x</sup> <i>aw'leya<sup>39</sup></i> (guardians-/ allies); not its <sup>x</sup> <i>aw'leyao (=aw'leya)</i> except the <i>muttaqoona (the reverential guarders against Allah's displeasure)</i> , [and,] but most (of) them know not.	وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِمْ إِلَّا الْمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
35. And not [was <sup>x</sup> ] their prayer <sup>w</sup> <i>enda (at/ by)</i> The House <sup>x</sup> except a whistling <sup>x</sup> and a clapping, <sup>w</sup> so let-taste you <sup>z</sup> the torment by what you <sup>c</sup> were unbelieving you <sup>z</sup> .	وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيدَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ
36. Verily who <sup>r</sup> unbelieved they <sup>z</sup> , they <sup>z</sup> expend their	إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ

<sup>34</sup> See the *Lexicon* for this *Translation* for a fuller definition of this very multifaceted meaning!

<sup>35</sup> That is to *imprison* you!

<sup>36</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if?” or “when?” See *معني اللبيب، ابن هشام*!

<sup>37</sup> The expression “اللهم” = “يا الله” means a call of *invoking/ supplicating/ beseeching* Allah!

\*The word “أمطر” is always for the ill or evil consequences, whereas “مطر” for the good result. See *الراغب*!

<sup>38</sup> The word “يستغفرون” = “يطلبون الغفران” = “they seek forgiveness!” In English there is *no seemly way* to say: “يستغفرون” *per se*! So I settled for saying: “they seek forgiveness!”

<sup>39</sup> The word “أولياء” could also mean: friends, protectors!



possessions to repel *a'n* (off) Allah's path, so they<sup>z</sup> shall expend it<sup>w</sup>; afterwards it<sup>w</sup> is/be on them *hasratan*<sup>w40</sup> (*ardent contrition*)<sup>w</sup>; afterwards they<sup>z</sup> (*shall be*) worsted; and who<sup>r</sup> unbelieved they<sup>z</sup> to Hell<sup>w</sup> (*they shall be*) thronged.

لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ  
فَسَيُفْقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ  
حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا  
إِلَىٰ جَهَنَّمَ يُخْشَرُونَ ﴿٦٨﴾

37. To distinguish Allah the *khabeetha*<sup>x</sup> (*wicked/ill-natured*)<sup>x</sup> from the good<sup>x</sup> and makes [He] the *khabeetha* some of it<sup>x</sup> on some, then [He] heaps them together, then [He] makes/emplaces it<sup>x41</sup> in Hell<sup>w</sup>; those, they (*are*) the losers.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ  
وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ  
فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ  
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

38. Let-say [*you*<sup>s</sup>] for whom<sup>r</sup> unbelieved they<sup>z</sup>: *en* (*if*) they<sup>z</sup> cease, (*it shall be*) forgiven for them what *qad* (*already and affirmatively*) antedated, and *en* they<sup>z</sup> return then *qad* (*already and affirmatively*) proceeded<sup>w</sup> the dispensation<sup>w42</sup> (*of*) the [*firsts*] (*ancients*).

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ  
لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ  
مَضَتْ سُنْتُ الْأَوَّلِينَ ﴿٧٠﴾

39. And let-mutually fight them you<sup>z</sup> so-that not (*there*) be<sup>w</sup> a *fetnaton*<sup>w</sup> (*unbelief/tumult*)<sup>w</sup> and the religion<sup>x</sup> all (*of*) it<sup>x</sup> be<sup>x</sup> for Allah; so *en* (*if*) they<sup>z</sup> desisted then verily Allah by what they<sup>z</sup> work (*is*) *Basseeron* (*keen: Seer-comprehensive Knower of the facts and their ultimate consequences*).

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ  
انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ  
بَصِيرٌ ﴿٧١﴾

40. And *en* (*if*) they<sup>z</sup> diverted, then let know you<sup>z</sup> that only Allah (*is*) your<sup>n</sup> Guardian, *ne'ama* (*most excellent*) (*is*) the Guardian and *ne'ama* the *Na'sseero* (*iterative-Succorer*).

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ  
يَعْمُ الْمَوْلَىٰ وَنَعْمَ النَّصِيرُ ﴿٧٢﴾

41. And let-know you<sup>z</sup> that only (*what*) you<sup>c</sup> booty-netted of a thing<sup>x</sup> so surely for Allah (*is*) its<sup>x</sup> fifth and for the messenger and for the kin possessors and the orphans and the poor<sup>43</sup> and son (*of*) the path (*the wayfarer*), *en* (*if*) believed you<sup>c</sup> were by Allah and what We descended on Our *abde*<sup>44</sup> (*a slave*) the Criterion's Day, day met the *ja'm'aa'ne* (*the twain opponent: hosts/multitudes*), and Allah over every-thing (*is*) Omnipotent.

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ  
فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبَرِ  
السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا  
أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ  
الَّتَقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ ﴿٧٣﴾

42. *Edh* (*when/since*) you<sup>f</sup> (*were*) by the valley's [the] hither bank and they (*were*) by the valley's the uttermost bank; and the caravan (*is*) lower than you<sup>b</sup>; and had you<sup>c</sup> mutually promised (*each other*) surely

إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا وَهُمْ  
بِالْعُدُوَّةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ  
مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ

<sup>40</sup> The word “حسرة” is “أشدَّ الندم,” see التاج! Thus we qualify the word “contrition” by *ardent* to indicate such strength of contrition!

<sup>41</sup> Once the wicked is *heaped* (“some of it on some”), then the *whole heap* is set to Hell!

<sup>42</sup> The word “dispensations”=“سنن,” plural for “سنة,” also it means the “laws” or “ordinances!”

<sup>43</sup> For the words “مساكين” versus “فقراء,” see the *Lexicon* attached to this Translation for the distinction! The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people!”

<sup>44</sup> The word “abde” = “slave,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

(would have) differed you<sup>c</sup> in the appointment; [and,] but to finish Allah a matter [was] *mafoolan*<sup>45</sup> (that which is inevitably done/fulfilled), to perish who<sup>p</sup> [he] perished because<sup>46</sup> (of) an evidence<sup>w</sup> and lives who<sup>p</sup> [he] lived because (of) an evidence<sup>w</sup>; and verily Allah surely (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/-favorable Answerer to prayer), Omniscient.

43. *Edh* (when/since) Allah shows you<sup>s</sup> them in your<sup>t</sup> *mana'me* (sleep-vision/sleep) a few, and had [He] evinced you<sup>s</sup> them many surely (would have) faltered you<sup>c</sup> and mutually altercated<sup>47</sup> you<sup>c</sup> in the matter; [and,] but Allah saved; verily He, (is) Omniscient by (what) the chests possess.

44. And *edh* (when/since) [He] shows you<sup>b</sup> them *edh'e eltaqaytom* (met/encountered you<sup>c</sup>) in your<sup>n</sup> eyes<sup>w</sup> a few and [He] lessens you<sup>b</sup> in their eyes<sup>w</sup> so that Allah finishes a matter [was] *mafoolan*<sup>48</sup> (that which is inevitably done/fulfilled), and to Allah (is to be) returned the matters.

45. O you who<sup>r</sup> they<sup>z</sup> believed if met/encountered you<sup>c</sup> a *fe'atan*<sup>w</sup> (military: band/party/group)<sup>w</sup> then let-firm you<sup>z</sup> and let remember you<sup>z</sup> Allah multitudinously, *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> prosper you<sup>z</sup>.

46. And let obey you<sup>z</sup> Allah and His messenger and let not mutually altercate you<sup>z</sup> then you<sup>z</sup> falter and your<sup>n</sup> wind<sup>w</sup> goes<sup>w</sup>/departs<sup>w49</sup>; and *issber* (let-hold on patiently) you<sup>z</sup>; verily Allah (is) with the *ssabereena* (they who have patience).

47. And let-not be you<sup>z</sup> like whom<sup>r</sup> they<sup>z</sup> exited from their homes<sup>w</sup> insolently and in ostentation (to) the mankind and they<sup>z</sup> repel *a'n* (off) Allah's path and Allah by what they<sup>z</sup> work (is) Surrounders.

48. And *edh* (when/since) adorned for them the Satan their works and [he] said: no overcomeer for you<sup>b</sup> today of the mankind, and verily I am a neighbor for you<sup>b</sup>; then *lamma* (when/whence) mutually saw<sup>w</sup> the *fe'ata'ne*<sup>w</sup> (two military: bands/parties/groups)<sup>w</sup> recoiled [he] on his both heels<sup>50</sup> and said [he]: verily I (am) a

فِي الْمَعِيدِ وَلَكِنْ لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿١٧﴾

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرْنَكُهُمْ كَثِيرًا لَفْشَلْتُمُ وَلَتَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٨﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٩﴾

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٢٠﴾

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رَاحَتُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٢١﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿٢٢﴾

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَآتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَزِيءٌ

<sup>45</sup> The word “*mafoolan*”= “مَفْعُولًا” is an objective, singular masculine noun, no English equivalent for it per se!

<sup>46</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عَنْ!

<sup>47</sup> The word “تَنَازَعْتُمْ” of “الْمَنَازَعَةُ” = “الْخُصُومَةُ” See اللسان!

<sup>48</sup> See footnote 1903 above, for “*mafoolan*!”

<sup>49</sup> Literally “your wind goes/ departs”= “تَذْهَبُ رِيحُكُمْ” This is Arabic tongue expression, as victory comes through the wind, which Allah sends to accomplish the victory! It is stated in the *Hadeeth* that the Messenger (SAWS) said: “I was given victory by ‘as-Saba’ (an Easterly wind) and Aad was destroyed by ‘ad-daboor’ (a westerly wind).”

<sup>50</sup> The “recoiled he upon his heels” is an Arabic tongue expression, meaning drew backward without turning!

disclaimant/absolver <sup>51</sup> (of myself) from you <sup>z</sup> , verily I see what not you <sup>z</sup> see and that I fear/know <sup>52</sup> Allah and Allah (is) severe (in) the punishment.	لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٥١﴾
49. Edb (when/since) say the hypocrites, and who <sup>r</sup> in their hearts an illness <sup>53</sup> deluded these, their religion; and whoever [he] trust on Allah, then verily Allah (is) Mighty Hakeemon <sup>54</sup> (infinite bekma <sup>55</sup> Possessor).	إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٢﴾
50. And if <sup>56</sup> [you <sup>s</sup> ] see edb (when) yatawaffa (meet and receive while before dying) whom <sup>r</sup> unbelieved they <sup>z</sup> the angels, they <sup>z</sup> strike their faces and [their] rears and (say they): let-taste you <sup>z</sup> the burning's torment.	وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٣﴾
51. Tha'leka (afar-that-it/) <sup>x</sup> , (is) by what advanced <sup>w</sup> your <sup>n</sup> hands <sup>w57</sup> and verily Allah (is) not dballamen <sup>58</sup> (injustice-doer) for theabeede <sup>59</sup> (worshippers/ submitters/ slaves).	ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥٤﴾
52. As Pharaoh's aal'e (family/ house/ kin/ chiefs/ followers) wont/praxis and who <sup>r</sup> of before them unbelieved they <sup>z</sup> by Allah's Aya'te <sup>w</sup> (miracles/ signs/ proofs) so took them Allah by their offenses; verily Allah (is) strong, severe (in) the punishment.	كَذَّابٌ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٥﴾
53. Tha'leka (afar-that-it/) <sup>x</sup> because verily Allah was not a changer (of) a boon <sup>w60</sup> an'amaha <sup>61</sup> (graced it <sup>w</sup> [He] bounteously and ennoblingly/ the most desirable and delighting boons) on a people until they <sup>z</sup> change what	ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا

<sup>51</sup> The word “يرىء” “فعليل” “على وزن” “بمعنى” “فاعل” or “امفعول به” In this case, “بمعنى” “فاعل” masculine, singular noun! Thus, “disclaimant” in the sense of *disclaiming what they do!* In other words, he disclaims/ absolves himself from such associations!

<sup>52</sup> Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>53</sup> The word “illness” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>54</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>55</sup> See the Lexicon attached to this Translation for “bekma!”

<sup>56</sup> See footnote 1893 above regarding “لو”

<sup>57</sup> The expression: “what put forth their hands” means what they did, themselves!

<sup>58</sup> The word “ظالم” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more! Therefore, negating the bigger benefits automatically negates the smaller one! Clearly Allah is exalted and is beyond any need. So He does not wrong at all!

<sup>59</sup> The word “عبيد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn! So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage!

<sup>60</sup> See the Lexicon attached to this Translation for the word “نعمة” the next best approximation in English for “نعمة” is “boon!” in fact there is no English equivalent per se for “نعمة” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

<sup>61</sup> The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “أنعم” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting! The pronoun “ha” in “an'amaha” refers to the boon!



(is) by (i.e. within) their selves <sup>w</sup> ; and verily Allah (is) Sa'meeon <sup>62</sup> (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.	مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٦٢﴾
54. As Pharaoh's aal'e (family/house/ kin/ chiefs/ followers) wont/praxis and who <sup>r</sup> (were) of before them they <sup>z</sup> denied by their Lord's Aya'te <sup>w</sup> (signs/ proofs) then We perished them by their offenses and We drowned Pharaoh's aala, (aal'e), and all were dha'lemeena <sup>63</sup> (injustice-doers).	كَذَّابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا رَبِّهِمْ فَأَمَلَكْتَهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلَّ كَاثِرٍ مَطْلَمٍ ﴿٦٣﴾
55. Verily the evilest (of) the dawabbe (she-moving-creatures) enda (by Rule of) Allah, (are) who <sup>r</sup> unbelieved they <sup>z</sup> so they believe not.	إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٦٤﴾
56. Who <sup>r</sup> you <sup>s</sup> covenanted of them afterwards they <sup>z</sup> breach their covenant in each [once <sup>w</sup> ] (time <sup>w</sup> ) and they, not yattaqoona (they <sup>z</sup> reverentially guard not to displease Allah).	الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٦٥﴾
57. So if [you <sup>s</sup> ] assuredly grab <sup>64</sup> them in the war, then sharred <sup>65</sup> (let-you <sup>s</sup> deterrently-disperse) by them whom <sup>p</sup> (is) behind <sup>66</sup> them, la'alla (craving currently unavailable deed that/perhaps) they yadhdhakkara (repetitively-remisce).	فَإِذَا تَشَفَّفْتُمْ فِي الْحَرْبِ فَشَرَّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذْكُرُونَ ﴿٦٦﴾
58. And if [you <sup>s</sup> ] assuredly <sup>67</sup> fear of a people a treachery, so anbeth (let-forsake/abandon [you <sup>s</sup> ]) to them on a sawa (mutual equality); verily Allah loves not the traitors.	وَإِذَا تَخَافُوا مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٦٧﴾
59. And let-not assuredly reckon who <sup>r</sup> unbelieved they <sup>z</sup> surpassed <sup>68</sup> (Us) they <sup>z</sup> verily they enfeeble <sup>69</sup> not.	وَلَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنْهُمْ لَا يَعْلَمُونَ ﴿٦٨﴾
60. And let-prepare you <sup>z</sup> for them what you <sup>z</sup> could of force <sup>w</sup> and of the steeds <sup>w</sup> reba'tte <sup>70</sup> (mooring myriads of steeds), you <sup>z</sup> terrify <sup>71</sup> by it <sup>x</sup> (i.e. the preparedness <sup>x</sup> ) Allah's foe <sup>72</sup> and your <sup>n</sup> foe; and others of lesser than/- excluding them not know them you <sup>z</sup> , Allah knows	وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا

<sup>62</sup> See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع"

<sup>63</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>64</sup> The word "تشففتم" rooted in "شقق" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف" "ظفر به" "أنظره ببصره لحدة في النظر" respectively! See اللسان and البصائر! I chose "grab" as it obviously includes "meet" and "sight" as you cannot grab without "sighting" and "meeting!"

<sup>65</sup> The word "شرد" means disperse in a manner to deter others, i.e. "deterrently-disperse!"

<sup>66</sup> That is, those who are in the same disposition.

<sup>67</sup> This "assuredly" is to intensify the word "fear," as the Arabic is "تخافن" not "تخاف"

<sup>68</sup> The word "surpassed" here means escaped Allah's penalty!

<sup>69</sup> Similarly, "enfeeble" here means: they are unable to weaken Allah's design to penalize them.

<sup>70</sup> The word "rebat" = "رباط" has many meanings, among them: posting for Jibad a group of five horses and above.

<sup>71</sup> To "terrify" means to fill with intense fear or overwhelm with fear and thus win without a fight! Thus, such a measure is to prevent war from happening in the first place!

<sup>72</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان and الهادي!

them; and whatever you <sup>z</sup> expend of a thing in Allah's path, (*it<sup>x</sup> is to be*) fulfilled<sup>73</sup> to you<sup>b</sup> while you<sup>f</sup> (*are*) not *todh'lamoona*<sup>74</sup> (*to be wronged you<sup>z</sup>*).

61. And *en(if) janabo* (*inclined they<sup>z</sup>*) for the peace<sup>w75</sup> so *ejnah* (*let-incline [you<sup>s</sup>]*) for it<sup>w</sup> and let-trust [*you<sup>s</sup>]* on Allah; verily He, He (*is*) The *Sa'meeo*<sup>76</sup> (*The Acute-Hearer/ he Enabler of others to hear/ favorable Answerer to prayer*), The Omniscient.

62. And *en(if)* they<sup>z</sup> want to deceive you<sup>g</sup> then verily your<sup>t</sup> sufficiency<sup>77</sup> (*is*) Allah; He Who supported<sup>78</sup> you<sup>g</sup> by His succor and by the believers.

63. And [*He*] attuned among their hearts, had you<sup>g</sup> spent what (*is*) in the Earth<sup>w</sup> together not attuned you<sup>g</sup> among their hearts, [and,] but Allah attuned among them; verily He (*is*) Mighty *Hakeemon*<sup>79</sup> (*infinite hekma*<sup>80</sup> Possessor).

64. O, you the Prophet, your<sup>t</sup> sufficiency (*is*) Allah and who<sup>p</sup> *ettaba'a* (*[he] closely-followed*) you<sup>g</sup> of the believers.

65. O, you the Prophet: let-incite/urge [*you<sup>s</sup>]* the believers over the fighting; *en(if)* be of you<sup>b</sup> twenty *ssaberoona<sup>x</sup>* (*they who possess patience*)<sup>x</sup> they<sup>z</sup> (*would*) overcome two hundreds; and *en* be of you<sup>b</sup> a hundred<sup>w</sup> they<sup>z</sup> (*would*) overcome one thousand<sup>x</sup> of whom<sup>t</sup> unbelieved they<sup>z</sup>, because verily they (*are*) people (*who*) not understand they<sup>z</sup>.

66. Lo! Now lightened Allah *a'n(off)* you<sup>b</sup> and [*He*] knew that in you<sup>b</sup> (*is*) a weakness; so *en(if)* be of you<sup>b</sup> a hundred<sup>w</sup> *ssa'berraton<sup>w</sup>* (*they who possess patience*)<sup>w</sup> they<sup>z</sup> (*would*) overcome two hundred<sup>w</sup> and *en(if)* be of you<sup>b</sup> a thousand<sup>x</sup> they<sup>z</sup> (*would*) overcome two thousands<sup>x</sup> by Allah's leave, and Allah (*is*) with the *ssa'bereena<sup>x</sup>* (*they who possess patience*)<sup>x</sup>.

تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يَوْفَ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦١﴾

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٣﴾

وَأَلَفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

يَا أَيُّهَا النَّبِيُّ حَرِّضْ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٦﴾

الَّذِينَ خَفَفَ اللَّهُ عَنْكُمْ وَعَلَّمَ أَنْ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٧﴾

<sup>73</sup> The word “يُوفَى” from “الوفاء,” = “التمام,” meaning *gathering the last component of any obligation to make it a whole!* So, “يُوفَى” means to be *endeavored and gathered the last part of an obligation and fully fulfilled it!*

<sup>74</sup> The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah!*

<sup>75</sup> That is they inclined to the *concept<sup>w</sup> w/fact<sup>w</sup> / idea<sup>w</sup>* of (reconciliation, peace and submission) <sup>x</sup>!

<sup>76</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word = “المسمع”!

<sup>77</sup> The word “حَسْبُكَ” = “بِحُسْبِكَ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ” = “في حَسْبِكَ” = “المصدر” = the *infinitive noun* of the verb, making it standing for the strongest action of the verb!

<sup>78</sup> The word “أَيَّدَكَ” from “الأيْدُ,” which is *exclusively Allah's Might!* Thus, anywhere in the Qur'an we meet “أَيَّدَ” it is always a “support” from Allah alone, and no other entity could *match*, hence it is “divine!” There is *no* English word to describe such “إيْدَ”! The word “support,” obviously is *not* sufficient to indicate the implication of “إيْدَ”!

<sup>79</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حَكِيم”!

<sup>80</sup> See the *Lexicon* attached to this *Translation* for “hekma”!

67. Not [was] for a Prophet to be for him captives until youth<sup>81</sup> (*[he] overwhelms and exhaustively weaken the enemy*) in the land<sup>w</sup>; you<sup>z</sup> want the world's<sup>w</sup> transient and Allah wants the Hereafter's<sup>w\*</sup> and Allah (*is*) Mighty, Hakeemon<sup>82</sup> (*infinite hekmal*<sup>83</sup> Possessor).

مَا كَانَتْ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَى  
حَتَّى يَتَخَرَّبَ فِي الْأَرْضِ تُرِيدُونَ  
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

68. Lawla (*had it not been for*) a book from Allah preceded surely massa (*touched/betided*) you<sup>z</sup> in what you<sup>c</sup> took a great torment.

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ  
فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

69. So let-eat you<sup>z</sup> of what gha'nema (*booty-netted*) you<sup>c</sup> goodly legitimate and ettaqo (*let-reverentially guard you<sup>z</sup> not to displease*) Allah, verily Allah (*is*) Ghafooron (*iterative Forgiver*), Raheemon (*iterative mercy Giver*).

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

70. O, you the Prophet, let-say [*you*] for whomever (*are*) in your<sup>n</sup> hands<sup>w</sup> of the captives: en (*if*) knows Allah in your<sup>n</sup> hearts khayran (*worthiness/goodness-/desirables*) you<sup>a</sup> tey (*[He] accords/allots*) you<sup>b</sup> khayran choicer/*superior-/worthier*) than of what (*had been*) taken from you<sup>b</sup> and [*He*] forgives for you<sup>b</sup> and Allah (*is*) Ghafooron (*iterative Forgiver*), Raheemon (*iterative mercy Giver*).

يَنَاءِيهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ  
مِنَ الْأَسْرَى إِنْ يَعْلَمَ اللَّهُ فِي  
قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ  
مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ ﴿٧٠﴾

71. And en (*if*) they<sup>z</sup> want your<sup>t</sup> betrayal<sup>84</sup>, so qad (*already and affirmatively*) betrayed they<sup>z</sup> Allah of before, then [*He*] enabled [*you*!] of them<sup>85</sup>, and Allah (*is*) Omniscient, Hakeemon<sup>86</sup> (*infinite hekmal*<sup>87</sup> Possessor).

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ  
مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿٧١﴾

<sup>81</sup> The word "أثخن" linguistically means *overwhelmed and prevailed*. And "أثخن" also means *exaggerated in wounding the enemy*. And "أثخنه" means *weakened him*. And "أثخن في الأرض" means *got a hold of, prevailed over and became the master over the territory*! And in Hadeeth Aaeysba: "لم أنشبهها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها." means *I exaggerated in my response to her until I confounded her*! Thus, literally means *got a hold of it, prevailed and became the master over its territory*! At-Tabary, a noted Imam in the Tafseer of the Qur'an says for "أثخن" means *overwhelmed, prevailed over and gained mastery*. Thus, this Ayah does not say "أثخنتموهم قتلا" but says "أثخنتموهم" That is *got a hold of, prevailed over and became the master over their territory* Therefore, and Allah knows best "أثخنتموهم" must be taken for its linguistic implication and not necessarily to mean "أثخنتموهم قتلا". However, some Tafseer books say that "يثن" means *exaggerate in the killing of the polytheists*! In summary, based on the aforesaid, I think "أثخن" mean *took hold of, prevail over and continue to have mastery over the territory*.

\* That is Allah wants for you (Muslims) the reward/recompense of the Hereafter! See تفسير البيضاوي.

<sup>82</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم".

<sup>83</sup> See the Lexicon attached to this Translation for "hekmal".

<sup>84</sup> The expression "إن يريدوا خيانتك" = "if they want your betrayal," is open to two interpretations: (a) they want to betray you, or (2) they want you to betray! The correct interpretation in this great Ayah is (a)!

<sup>85</sup> That is He empowered you over them!

<sup>86</sup> See Lexicon attached to this Translation for regarding "الحكيم" and "إحكيم".

<sup>87</sup> See the Lexicon attached to this Translation for "hekmal".



72. Verily who<sup>r</sup>: believed they<sup>z</sup> and emigrated they<sup>z</sup> and *jahado*<sup>88</sup> (they had earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves<sup>w</sup> in Allah's path, and who<sup>r</sup> lodged/retreated they<sup>z</sup> and succored they<sup>z</sup> those, some (of) them (are) *aw'leyao*<sup>89</sup> (guardians/allies) (of) some; and who<sup>r</sup> believed they<sup>z</sup> and not emigrated they<sup>z</sup> not for you<sup>b</sup> of their guardianship of a thing until they<sup>z</sup> emigrate; and *en* (if) *istanssara*<sup>90</sup> (they<sup>z</sup> sought succor of) you<sup>b</sup> in the religion then (it is) on you<sup>b</sup> the succor, except over/on a people between you<sup>b</sup> and [between] them *meetha-qon*<sup>x</sup> (ratified-covenant)<sup>x</sup>; and Allah by what you<sup>z</sup> work (is) *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَنَّهُدُوا  
بَأْمُولِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ  
أَوْلِيَآءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ  
يُهَاجِرُوا مَا لَكُم مِّن وَلِيَّتِهِم مِّن شَيْءٍ  
حَتَّى يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي  
الَّذِينَ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ  
بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

73. And who<sup>r</sup> unbelieved they<sup>z</sup> some (of) them (are) *aw'leyao*<sup>91</sup> (guardians/allies) (of) some, *ella* (unless) you<sup>z</sup> do it<sup>x92</sup> *takon* (it<sup>w</sup> be) a *fetna'ton* (unbelief/tumult-/subterfuge) in the land and a big corruption.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ  
إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ  
وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

74. And who: believed they<sup>z</sup> and emigrated they<sup>z</sup> and *jahado* (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving) in Allah's path, and who<sup>r</sup> lodged/retreated they<sup>z</sup> and they<sup>z</sup> succored, those, they (are) the believers (absolute)-right<sup>93</sup>, for them a forgiveness<sup>w</sup> and a *rez'qon*<sup>x</sup> (provision/victuals for sustenance) <sup>x</sup>*kareemon*<sup>94</sup> (bounteous/ennobling and of multiple uses/effects).

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا  
وَجَنَّهُدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا  
وَنَصَرُوا أَوْلِيَّكَ هُمُ الْمُؤْمِنُونَ حَقًّا  
لَّهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

75. And who<sup>r</sup> believed they<sup>z</sup> from after and emigrated they<sup>z</sup> and *jahada* (they exerted their utmost mental/physical and possessional efforts fighting in Allah's cause) with you<sup>b</sup> so those (are) of you<sup>b</sup> and the *arham*<sup>95</sup> (maternal/paternal kins) possessors some (of) them worthier by some in Allah's Book, verily Allah by every-thing (is) Omniscient.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا  
وَجَنَّهُدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ  
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ  
﴿٧٥﴾

<sup>88</sup> The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

<sup>89</sup> The word "أولياء" could also mean, among them: protector, friend.

<sup>90</sup> The word "استنصروكم" = "طلبوا نصركم" = "[they] sought your succor!" In English there is no seemly way to say: "استنصروكم" *per se*! So I settled for saying: "[they] sought your succor!"

<sup>91</sup> See footnote 1947 above regarding "أولياء"!

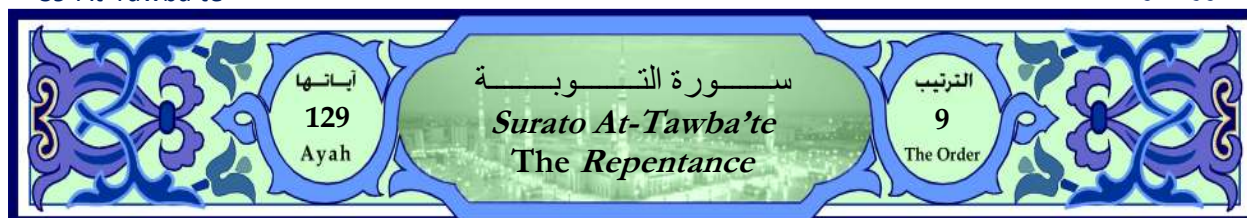
<sup>92</sup> That is you, as believers, ally yourselves with other believers!

<sup>93</sup> The Arabic text says: "حقًا," not "حق," i.e. the word "حقًا," = absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي

<sup>94</sup> The word "kareem" = "كريم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in footnote 28 of the Introduction! Summarily: bounteous, ennobling and of multiple uses/effects!

<sup>95</sup> The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb!" Thus, one's relatives from the mother's side are "أرحام," as they related through the same womb! See البصائر! However, stated in "اللسان" the "relatives" from the father's side "أقارب," are also "أرحام," I believe because all are rooted in "الرحمة," hence all maternal/paternal kins are "أرحام!"





1. A disencumberment <sup>w</sup> ( <i>this is</i> ) from Allah and His Messenger to whom <sup>r</sup> you <sup>c</sup> covenanted of the <i>mushbrekeena</i> ( <i>be-they who partner deities with Allah/ be-polytheists</i> ).	بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾
2. So let-tour you <sup>z</sup> in the land <sup>w</sup> /Earth <sup>w</sup> four <i>ash'buren</i> <sup>x1</sup> ( <i>months</i> ) <sup>x</sup> and let know you <sup>z</sup> verily you <sup>b</sup> ( <i>are</i> ) other than enfeeblers <sup>2</sup> ( <i>of</i> ) Allah, and that Allah ( <i>is</i> ) the unbelievers' disgracer.	فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ ﴿٢﴾
3. And a call/proclamation from Allah and His Messenger to the mankind ( <i>on</i> ) Day ( <i>of</i> ) the Hajje ( <i>Pilgrimage</i> ) the Biggest, that Allah ( <i>is</i> ) disclaimant/absolver <sup>3</sup> ( <i>of</i> ) ( <i>His self</i> ) and His Messenger ( <i>too</i> ) of the <i>mushbrekeena</i> ( <i>be-they who partner deities with Allah/ be-polytheists</i> ); so <i>en</i> ( <i>if</i> ) you <sup>c</sup> repented, then it <sup>x</sup> ( <i>is</i> ) <i>khayron</i> ( <i>superior/-worthier</i> ) for you <sup>b</sup> ; and <i>en</i> you <sup>c</sup> diverted, then let know you <sup>z</sup> verily you <sup>b</sup> ( <i>are</i> ) other than enfeeblers ( <i>of</i> ) Allah; and <i>bashsher</i> <sup>4</sup> ( <i>let-tell pleasant tidings you<sup>s</sup> to</i> ) whom <sup>r</sup> unbelievered they <sup>z</sup> by a painful torment.	وَأَذِّنْ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتِمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَدَشِّرْ الَّذِينَ كَفَرُوا بِعَذَابِ آلِيمٍ ﴿٣﴾
4. Except whom <sup>r</sup> you <sup>c</sup> covenanted of the <i>mushbrekeena</i> ( <i>be-they who partner deities with Allah/ be-polytheists</i> ), afterwards not they <sup>z</sup> diminished you <sup>b</sup> a thing and not mutually they <sup>z</sup> backed on/over you <sup>b</sup> an <i>ahadan</i> <sup>5</sup> ( <i>lone/any-one</i> ) so let-conclude you <sup>z</sup> to them their covenant to their term; verily Allah loves the <i>muttaqeena</i> ( <i>reverential guarders against Allah's displeasure</i> ).	إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾
5. Then if sloughed <sup>6</sup> the <i>Ash'huro</i> <sup>x7</sup> ( <i>Months</i> ) the Sacred <sup>8</sup> then let-you <sup>z</sup> kill the <i>mushbrekeena</i> ( <i>be-they who partner deities with Allah/ be-polytheists</i> ) whence you <sup>c</sup> found them, and let-take them you <sup>z</sup> and let-besiege them you <sup>z</sup> and let-sit you <sup>z</sup> for them every an ambush <sup>9</sup> ; then <i>en</i> ( <i>if</i> ) they <sup>z</sup> repented and <i>aqamo</i> <sup>10</sup> ( <i>they<sup>z</sup> upheld the</i>	فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحَرَّمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ

<sup>1</sup> *ash'huro*=أشهر=plural of *paucity*, versus *sho'booron*=شهور= plural of *multiplicity*, implying *limited/ small number*!

<sup>2</sup> The word “معجزي” is the plural of “معجز”. So not “معجزي” means you *all* are *unable to escape His punishment*.

<sup>3</sup> The word “بريء” is the plural of “بريء”. In this case, “بريء” means you *all* are *unable to escape His punishment*. In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushbrekeen* do or ascribe to by way of *belief/ conduct*.

<sup>4</sup> See the *Lexicon* attached to this *Translation* for *bashshara/youbashsharo/ mubashsheron*=إبشراً يبشراً مبشراً

<sup>5</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”

<sup>6</sup> The word “أنسلخ” = “sloughed” is an Arabic *tongue* expression for *ended*!

<sup>7</sup> See footnote 2002 above regarding *ash'huren*=أشهر!

<sup>8</sup> That is the 1<sup>st</sup>, the 7<sup>th</sup>, the 11<sup>th</sup> and the 12<sup>th</sup> months of the *Hejra* (Islamic) calendar.

<sup>9</sup> The word “أقعدوا” includes the doer(s)/the doing/the place!

<sup>10</sup> The word “أقاموا” from أقام=“stood/ upheld/ sustained/ maintained.” But linguistically means:

“أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقاموا” means they: (1) *sustained*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharey'ah*” prescribed meaning of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: “And when you<sup>s</sup> [was]/were in them, then you<sup>s</sup> upped for them (*the second call*



<p>prescribed obligations of) the Prayer<sup>w</sup> and aa'taw (they<sup>z</sup> accorded and fulfilled the obligations of) the Zakata<sup>w11</sup> (prescribed percentage of personal possessions)<sup>w</sup> then you<sup>z</sup> vacate their path; verily Allah(is)is Ghafoo-ron (iterative Forgive), Rabeemon (iterative mercy Giver).</p>	<p>كُلَّ مَرَّصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠﴾</p>
<p>6. And en(if) an abadon<sup>12</sup> (lone/any-one) of the mushrekeena (be-they who partner deities with Allah/be-polytheists), istajara ([be] affirmably-havened) you<sup>s</sup> then let-haven him [you<sup>s</sup>] so-that [be] hears Allah's Speech; afterwards let-achieve [you<sup>s</sup>] (for) him his (place/sense of) security; tha'leka(afar-that-it/)<sup>x</sup> (is) because verily they (are) people who<sup>r</sup> know not.</p>	<p>وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْتَغِ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١١﴾</p>
<p>7. How can (there) be for the mushrekeena (be-they who partner deities with Allah/be-polytheists) a covenant enda (by Rule of) Allah and enda His Messenger, except whom<sup>r</sup> you<sup>z</sup> covenanted at The Mosque The Sacred, so inasmuch-as istaqamo (they<sup>z</sup> affirmably comported) for you<sup>b</sup> so ista'qemo (let-affirmably comport you<sup>z</sup>) for them; verily Allah loves the muttaqeena (reverential guarders against Allah's displeasure).</p>	<p>كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا هُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١٢﴾</p>
<p>8. How<sup>13</sup> and en (if) they<sup>z</sup> transcend over you<sup>b</sup> they<sup>z</sup> watch/observe in you<sup>b</sup> neither an ellan<sup>x</sup> (deity/covenant-/kin obligation)<sup>x</sup> nor a themmatan<sup>w</sup> (covenant/trust/or guarantee)<sup>w</sup>; they<sup>z</sup> please you<sup>b</sup> by their mouths while ta'aba<sup>14</sup> (categorically-refuse) their hearts, and most (of) them(are)fa'seeqoon<sup>15</sup> (rebels vis-à-vis Allah's command).</p>	<p>كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً يَرْضَوْنَكُمْ بَأَفْوَاهِهِمْ وَأَتَى قُلُوبَهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿١٣﴾</p>
<p>9. They<sup>z</sup> purchased by Allah's Aya'te<sup>w</sup> (Qur'anic statements) a little price; so they<sup>z</sup> repelled a'n (off) His path; verily they fouled what they<sup>z</sup> were working.</p>	<p>اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾</p>
<p>10. Neither watch/observe they<sup>z</sup> in a believer an ellan<sup>x</sup> (a deity/covenant/kin obligation)<sup>x</sup>, nor themmatan<sup>w</sup> (covenant trust/guarantee)<sup>w</sup> and those, they (are) the transgressors.</p>	<p>لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٥﴾</p>
<p>11. So en (if) they<sup>z</sup> repented and aqamo<sup>16</sup> (they<sup>z</sup> upheld the prescribed obligations of) the Prayer<sup>w</sup> and aa'taw (they<sup>z</sup> fulfilled the obligations of) the Zakata<sup>w17</sup> (prescribed percentage of personal possessions)<sup>w</sup> then (they are) your<sup>n</sup> brothers in religion; and [We] expound the Aya'te<sup>w</sup> (Qur'anic statements) for a knowing people.</p>	<p>فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكَاةَ فَاخْذَوْكُمْ فِي الدِّينِ وَتَفَصَّلِ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٦﴾</p>
<p>12. And en (if) they<sup>z</sup> infringed their ayma'ne (oaths), from after their covenant and they<sup>z</sup> discredited in you<sup>n</sup> religion, then let-you<sup>z</sup> mutually fight the unbelief's principals; verily they (have) no aymana (oaths) for</p>	<p>وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ</p>

for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and reveled by Allah! Hence people do not establish Prayer they only maintain and perform it!

<sup>11</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

<sup>12</sup> See the Lexicon attached to this Translation regarding "أحد"

<sup>13</sup> An assertive negation of keeping a covenant by the polytheist!

<sup>14</sup> The word ta'ba= "تأبى" means categorically (absolutely, without exception) refuse, i.e. not just simply refuse!

<sup>15</sup> See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections!

<sup>16</sup> See footnote 1961 above regarding uphold

<sup>17</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

them, *la'alla* (craving currently unavailable deed that/-perhaps) they desist.

يَنْتَهُونَ ﴿٩﴾

13. Should not<sup>18</sup> you<sup>z</sup> mutually fight a people (*who had*) infringed they<sup>z</sup> their *ayma'na* (oaths) and they<sup>z</sup> purposed by exiting the Messenger; and they<sup>z</sup> started you<sup>b</sup> first [once<sup>w</sup>] (*time<sup>w</sup>*); do *takhsshaw* (reverentially-fear) them you<sup>z</sup>; so Allah (*is*) righter<sup>19</sup> that *takhsshaw* Him you<sup>z</sup> *en(if)* you<sup>c</sup> were believers.

أَلَا تَقْتُلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ  
وَهُمْوَا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ  
أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ  
تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٠﴾

14. Let-you<sup>z</sup> mutually fight them, torments them Allah by your<sup>n</sup> hands and disgraces them [He] and succors you<sup>b</sup> [He] over them and heals [He] breasts<sup>20</sup> (*of*) a people believers.

قَتَلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ  
وَيُخْزِيهِمْ وَيُنْصِرُكُمْ عَلَيْهِمْ وَيَشْفِ  
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١١﴾

15. And [He] undoes their hearts' exasperation; and Allah relents on whom<sup>r</sup> [He] wills and Allah (*is*) Omniscient *Hakeemor*<sup>21</sup> (*infinite bekma*<sup>22</sup> Possessor).

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى  
مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٢﴾

16. Orreckoned you<sup>z</sup> that you<sup>z</sup> (*would be*) left while *lamma* (*not yet*)<sup>23</sup> knew Allah who<sup>r</sup> *jahado*<sup>24</sup> (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) of you<sup>b</sup> and neither *ittakbtho*<sup>25</sup> (*they took and made*) of lesser than Allah and nor His Messenger and nor the believers, *wa'leejatan* (*outsiders/ non-family confidant*) and Allah (*is*) Proficient by what you<sup>z</sup> work.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ  
الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ  
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ  
لِخِجَةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

17. Not[was] for the *mushbrekeena* (*he-they who partner deities with Allah/he-polytheists*) to *ya'amoro* (*they: congregate in/build/tend/visit*) Allah's mosques; witnesses/-testifiers they<sup>z</sup> (*are*) on their selves<sup>w</sup> by the unbelief; those miscarried<sup>w</sup> (*were*) their works and in the Hell<sup>w</sup> they (*are*) immortals.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ  
شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ  
حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ  
خَالِدُونَ ﴿١٤﴾

18. Verily only *ya'amoro* (*they: congregate-in/build/tend/visit*) Allah's mosques who<sup>p</sup> [he] believed by Allah and The Day The Last and *aqama*<sup>26</sup> ([he] upheld/sustained the

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى

<sup>18</sup> Clearly this "أَلَا" is the "أَلَا" for urging and promoting the action of the following verb, here the fighting!

<sup>19</sup> The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقُّ" = "righter" as an adjective comparative!

<sup>20</sup> The expression "and heals breasts (of) a people..." means clears those chests (i.e. hearts) of any remnants of unbelief, doubt, suspicion, fury, distress, etc.

<sup>21</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>22</sup> Ibid!

<sup>23</sup> The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: "but!" See القرطبي ومغني اللبيب

<sup>24</sup> The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

<sup>25</sup> The word "إِتَّخَذَ" from "الِإِتَّخَاذَ" which is "إِفْتَعَالَ" for "الِإِتَّخَاذَ," as stated in لسان العرب; therefore, "إِتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>26</sup> That is upheld or sustained or "maintained"!

prescribed obligations of) the Prayer<sup>w</sup> and *aa'ta* ([he] produced and fulfilled the obligations of) *az-Zakata*<sup>w27</sup> (prescribed percentage of personal possessions)<sup>w</sup> and not *yakhsba* (reverentially-feared [he]) except Allah; so *asa* (craving a deed beyond one's means that, may) those to be of the *muhta-deena*<sup>28</sup> (they who found and accepted the divine-guidance).

19. Have made you<sup>c</sup> the pilgrims' *se'qayyata* (water-avail)<sup>w</sup> and *emarata*<sup>w</sup> (tending/visiting)<sup>w</sup> The Mosque The Sacred as who<sup>p</sup> [he] believed by Allah and The Day The Last and *jahada* (he exerted his utmost mental/-physical and possessional efforts fighting) in Allah's path; not level/even they<sup>z</sup> *enda* (by Rule of) Allah; and Allah divinely-guides not the people the *dha'lemeena*<sup>29</sup> (injustice-doers).

20. Who<sup>r</sup> believed they<sup>z</sup> and emigrated they<sup>z</sup> and *ja'hado* (they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) in Allah's path by their possessions and their selves<sup>w</sup> (those have) greater rank<sup>w</sup> *enda* (by munificence of/ by Rule of) Allah, and those, they (are) the winners.

21. *Youbashshero*<sup>30</sup> (tells pleasant tidings) them their Lord by a mercy<sup>w</sup> from Him and a *redhwanon*<sup>x</sup> (ultimate-gratification) and gardens<sup>w</sup> for them in it<sup>w</sup> a sustainer *naeemon* (permanent mental and physical delights in the highest chambers of Paradise).

22. Immortals they<sup>z</sup> (are) in it<sup>w</sup> forever; verily Allah has great remuneration.

23. O you who<sup>r</sup> they<sup>z</sup> believed let not *tattakbetho*<sup>31</sup> (you<sup>z</sup> take and presume) your<sup>n</sup> fathers and your<sup>n</sup> brothers *aw'leyao*<sup>32</sup> (guardians/allies) *en* (if) *istahabba*<sup>33</sup> (questingly liked/preferred) they<sup>z</sup> the unbelief over the belief; and whoever *yatanalla* ([he]: takes for *aw'leyao*) them of you<sup>b</sup> then those they (are) the *dha'lemona*<sup>34</sup> (injustice-doers).

24. Let-say [you<sup>s</sup>]: *en* (if) [was] your<sup>n</sup> fathers and your<sup>n</sup> sons and your<sup>n</sup> brothers and your<sup>n</sup> spouses (wives) and your<sup>n</sup> clan and possessions<sup>x</sup> acquired it<sup>w</sup> you<sup>z</sup> and a trade<sup>w</sup> *takhsanna* (reverently-fear you<sup>z</sup>) its<sup>w</sup> unsalability-/slump and dwellings<sup>x</sup> you<sup>z</sup> delight it<sup>w</sup> (are) lovelier

الزَّكَاةَ وَلَمْ تَحْشَ إِلَّا اللَّهَ فَعَسَىٰ  
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ



أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ  
الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ  
لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي  
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ  
دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ  
الْفَائِزُونَ

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ  
وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ  
عَظِيمٌ

يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا  
ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا  
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ  
مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ  
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ  
كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبُّ

<sup>27</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

<sup>28</sup> See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*!”

<sup>29</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 34 below!

<sup>30</sup> See the *Lexicon* attached to this Translation for *bashashara*/ *youbashshero*/ *mubashsheron* = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

<sup>31</sup> The word “اتَّخَذَ” from “الإِخْذَ” which is “إِفْتَعَالٌ” for “الْإِتْخَاذُ,” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

<sup>32</sup> The word “أَوْلِيَاءَ” could also mean, among them: protector, friend!

<sup>33</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>34</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!



to you<sup>b</sup> than Allah and His Messenger and a *jehaden*<sup>35</sup> (exertion of one's utmost mental, physical and possessional efforts fighting/striving) in His path, then let-await you<sup>z</sup> until comes Allah by His command; and Allah divinely-guides not the people, the *fa'see-qeena*<sup>36</sup> (rebels vis-à-vis Allah's command).

إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ  
فِي سَبِيلِهِ فَتَرْتَبُّوا حَتَّى يَأْتِيَ اللَّهُ  
بَأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ ﴿٩﴾

25. *Laqad* (verily, already and affirmatively) succored you<sup>b</sup> Allah in many abodes and *Hunayn's Day*, *edh* (when-/since) marveled<sup>w</sup> you<sup>b</sup> your<sup>n</sup> multitude, then [it<sup>w</sup>] not enriched<sup>37</sup> a'n (regarding) you<sup>b</sup> a thing; and straitened<sup>w</sup> on you<sup>b</sup> the land<sup>w</sup> by what (it<sup>w</sup>) extended<sup>w</sup>; after-wards you<sup>c</sup> fled/diverged retreaters.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ  
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ  
فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ  
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ  
وَلَّيْتُمْ مُدْبِرِينَ ﴿١٠﴾

26. Afterward, Allah descended His tranquility<sup>w</sup> on His Messenger and on the believers and [He] descended soldiers not you<sup>z</sup> saw them and [He] tormented whom<sup>r</sup> unbelieved they<sup>z</sup>; and *tha'leka* (afar-that-it/) <sup>x</sup> (is) the unbelievers' requital.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى  
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا  
وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ  
الْكَافِرِينَ ﴿١١﴾

27. Afterwards Allah relents from after *tha'leka* (afar-that-it/) <sup>x</sup> on whom<sup>r</sup> [He] wills and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ  
يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٢﴾

28. O you who<sup>r</sup> they<sup>z</sup> believed, verily only the *mushbrekoona* (be-they who partner deities with Allah/be-polytheists) (are) *najason*<sup>38</sup> (unchaste/filthy), so let-not they<sup>z</sup> near The Mosque The Sacred after their *aame*<sup>w39</sup> (year), this<sup>x</sup>; and *en* (if) you<sup>c</sup> feared/knew<sup>40</sup> a privation<sup>w41</sup> so will enrich you<sup>b</sup> Allah of His munificence, if willed [He]; verily Allah (is) Omniscient *Hakeemon*<sup>42</sup> (infinite *bekmah*<sup>43</sup> Possessor).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا  
الْمَشْرُكُونَ نجسٌ فَلَا يَقْرَبُوا  
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا  
وَإِنْ خِفْتُمْ عِيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ  
مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ  
حَكِيمٌ ﴿١٣﴾

29. Let-you<sup>z</sup> mutually fight whom<sup>r</sup> believe they<sup>z</sup> neither

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا

<sup>35</sup> The word "Jehad" = "جهاد" = earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has several meanings, among them: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim! See the *Lexicon* attached to this Translation!

<sup>36</sup> See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

<sup>37</sup> The word "تغني" has double meanings: (1) enriches, (2) suffices! But "enriches" includes suffice and not vice versa! As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task! Hence "enriches" is superior!

<sup>38</sup> The word "نجس" as it applies to the polytheists this *Ayah*, Qur'an commentators are not unanimous as to its exact meaning: some say because the polytheists are "junub" = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being "junub")! Others, such as Ibn Abbas, say because they are polytheists! So the "نجس" may not be physical filth (uncleanness) but perhaps unchasteness, as it could include both!

<sup>39</sup> The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "عام", "حول", "حجة", and "سنة" each with a difference! Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to "حول" = anniversary of any special event; and "حجة" = lunar-year! Although generally all are loosely used synonymously or interchangeably! See *الفروق اللغوية* - *أبي هلال العسكري*!

<sup>40</sup> Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>41</sup> Privation, that is as a result of a decline in trade with the visiting polytheists.

<sup>42</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>43</sup> See the *Lexicon* attached to this Translation for "bekmah"

by Allah nor by The Day The Last and nor they<sup>z</sup> forbid what forbad Allah and His messenger, and nor they<sup>z</sup> religionize The Right's<sup>44</sup> religion; of whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded/allotted) the book, until they<sup>z</sup> give the *ji'ya'ta*<sup>45</sup> (symbolic special payment to the State)<sup>w</sup> a'n (off)hand<sup>46</sup>, while they (are) cringers.

بِالْيَوْمِ الْآخِرِ وَلَا تَخْرُومُونَ مَا حَرَّمَ اللَّهُ  
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ  
الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا  
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٩٠﴾

30. And said<sup>w</sup> the Jews *Uzayron* (*Ezra*) (*is*) Allah's son; and said<sup>w</sup> the *Nassara* (*Christians*) the Messiah (*is*) Allah's son; *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) their say by their mouths; *youdha'heona* (*mimic they<sup>z</sup>*) say (*of*) whom<sup>r</sup> unbelieved they<sup>z</sup> of before; mutually fought<sup>47</sup> them Allah, wherefrom *yo'afakona*<sup>48</sup> (they<sup>z</sup> are off-right dissuaded- / they<sup>z</sup> are dissuaded speciously).

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ  
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ  
قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ  
الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ  
أَنْ يَذُكُّوا ﴿٩١﴾

31. *Ittakebatho*<sup>49</sup> (they<sup>z</sup> took and made) their *ahbara* (*erudite clerics*) and monks (*as*) lords<sup>x</sup> from lesser than Allah, and the Messiah, *Mariama's* (*Mary's*) son; and not (*had been*) commanded they<sup>z</sup> except to worship One an *elahan* (*a deity*), no an *elaha* (*a deity*) except Him; *subhanabo*<sup>50</sup> (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*) a'n (off/ regarding) what they<sup>z</sup> partner (*deities with Him*).

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَنَهُمْ أَرْبَابًا مِنْ  
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا  
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ  
إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٩٢﴾

32. They<sup>z</sup> want to extinguish Allah's illumination by their mouths and Allah *ya'aba*<sup>51</sup> (*categorically-refuses*) except to conclude [*He*] His illumination, and albeit disliked (*it*) the unbelievers.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ  
وَيَأْتِي اللَّهَ إِلَّا أَنْ يَتِمَّ نُورُهُ وَلَوْ كَرِهَ  
الْكَافِرُونَ ﴿٩٣﴾

<sup>44</sup> One of Allah's 99 most beautiful *attributive* names is: "الحق"= The Right!

<sup>45</sup> The "*ji'ya*" is a *very small*, more of a *symbolic* nature, *amount of money* to be paid *annually* by every *non-Muslim able body* for *Military service*, in an *Islamic State* enjoying the protection of the State. *Older men, slaves women, children and the poor* are exempt from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

<sup>46</sup> The phrase "*off-hand*" is Arabic tongue expression meaning: *having to give in complying and submissive manner!*

<sup>47</sup> The Arabic tongue expression "*mutually fought him Allah*" is an expression of wonderment, meaning how smart/crafty he is, by way of *praising* him! In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them! Thus, "*mutually fought them Allah*" could mean: how *inventive* and *devious* they are in fabricating lies against Allah! Therefore, here according to books of "*التفسير*" stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means *cursed* them Allah; for whomever Allah fights will surely perish!

<sup>48</sup> The word "*يُفَكِّونَ*" = they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*.

<sup>49</sup> The word "*اتَّخَذَ*" from "*الِاتِّخَاذُ*" which is "*إِفْتَعَالُ*" for "*الِاتِّخَاذُ*," as stated in *لسان العرب*; therefore, "*اتَّخَذَ*" is *always* taking and *presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*! As in this case they took and made of their monks and clerics as *lords*, i.e. *accepting and executing their commands*!

<sup>50</sup> The word "*subhanabo*" = "*سُبْحَانَهُ*" has no English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*bo*" = "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "*سُبْحَانَ*" or "*سُبْحَانِكَ*") occur all are associated with the *divine uniqueness* of Allah, doing *stupendous work* that Allah and Allah alone can do, thus deserving the *utmost solemn consecration* for His *divine uniqueness*! So, we can render "*subhana*" = "*سُبْحَانَ*" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

<sup>51</sup> The word "*يَأْبَى*" = *ya'aba* means *categorically (absolutely, without exception) refuses*, i.e. *not* just simply refuses!

33. He Who sent His messenger by the divine-guidance and The Right's <sup>x</sup> religion <sup>x</sup>, to ascend/manifest<sup>52</sup> it <sup>x</sup> [He] over the religion <sup>x</sup> all (of) it<sup>53</sup> and albeit disliked (it <sup>x</sup>) the *mushrekeoon* (he-they who partner deities with Allah/ he-polytheists).
34. O you who<sup>r</sup> believed they<sup>z</sup>, verily a multitude of the priests and the monks surely they<sup>z</sup> eat the mankind's possessions by the falsehood<sup>x</sup> and they<sup>z</sup> repel a'n (off) Allah's path; and who<sup>r</sup> hoard they<sup>z</sup> the gold and the silver and not expend it<sup>w</sup> they<sup>z</sup> in Allah's path, so *bashsher*<sup>54</sup> (let-tell [you<sup>s</sup>] pleasant tidings) (to) them by a painful torment.
35. Day (when to be) heated on it<sup>w</sup> in Hell's<sup>w</sup> fire<sup>w</sup> then (to be) seared/cauterized by it<sup>w</sup> their foreheads<sup>w</sup> and their sides and their backs; this (is) what you<sup>c</sup> hoarded for your<sup>n</sup> selves,<sup>w</sup> so let-taste you<sup>z</sup> what you<sup>c</sup> were hoarding.
36. Verily the *sho'hoores*<sup>55</sup> (months)<sup>x</sup> eddata<sup>w</sup> (a quantity by a count)<sup>w</sup> enda (by Rule of) Allah (is) twelve [month] in Allah's Book day[He]created the Heavens<sup>w</sup> and the Earth<sup>w</sup>; of it<sup>w</sup> four (are) sacred; *tha'leka*(afar-that-it/)<sup>x</sup> (is) the religion [the] forthright<sup>56</sup>; so let-not wrong<sup>57</sup> you<sup>z</sup> (to) your<sup>n</sup> selves<sup>w</sup> in them,<sup>y</sup> and let-mutually fight you<sup>z</sup> the *mushrekeena* (he-they who partner deities with Allah/ he-polytheists)altogether as they<sup>z</sup> fight you<sup>b</sup> altogether; and let-know you<sup>z</sup> that Allah (is) with the *muttaqeena* (reverential guards against Allah's displeasure).
37. Verily only the *naseeo*<sup>58</sup> (month's postponing and transposing)<sup>x</sup> (is) an increment<sup>w</sup> in the unbelief,<sup>x</sup> (to be)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا  
مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ  
أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ  
عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ  
الذَّهَبَ وَالْفِضَّةَ وَلَا يُمْسِكُونَهَا فِي  
سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

يَوْمَ نَخَمِي عَلَيْهِمَا فِي نَارِ جَهَنَّمَ  
فَتَكْوِي بِهِمَا جِبَاهُهُمْ وَجُنُوبُهُمْ  
وَيُظْهِرُهُمْ هَذَا مَا كَفَرْتُمْ أَنفُسَكُمْ  
فَذُوقُوا مَا كُنتُمْ تَكْتُمُونَ ﴿٣٥﴾

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ  
شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ مِنهَا أَرْبَعَةٌ  
حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا  
تَظْلَمُوا فِيهِم أَنفُسَكُمْ وَقَتِلُوا  
الْمُشْرِكِينَ كَأَفَّةً كَمَا  
يُقْتَلُونَكُمْ كَأَفَّةً وَعَلِمُوا أَنَّ اللَّهَ  
مَعَ الْمُتَّقِينَ ﴿٣٦﴾

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ

<sup>52</sup> The word “يُظْهِرُهُ” could mean: (a) make it prevail, i.e. make the religion prevail, or (b) manifest it, i.e. make the religion manifest to him (to the Prophet, SAWS)! There are many instances where “to”= “إِلَى” And the pronoun “هُ” in “يُظْهِرُهُ” refers to the Prophet (SAWS)! Thus, when one considers the word “كُلُّهُ” then it becomes rather logical, if not imperative, to give precedence to (b), i.e. making the religion all of it manifest to the Prophet (SAWS)! This is especially so, given the fact that the religion is only but one! Although this one religion was revealed in incremental phases (stages), like all things in nature, including the creation of the Heavens and the Earth in six days, even though Allah could have done that instantly! But because of His wisdom to give precedence to the graduality and not to the instantaneity to be the rule and the law! That is why Allah says: “Today I completed for you<sup>b</sup> your religion and I concluded upon you My favor, and I approved for you<sup>b</sup> Islam (as your) religion” (S5:3)! See the Lexicon to this Translation for the difference between “completed” and “concluded”! Additionally, the precedence of the aforementioned (b) includes (a) on second thought! That is because Allah says: “Wrote (decreed) Allah surely prevail assuredly I and My messengers!” (S58:21). Obviously, He and His messengers prevail, His religion prevails!

<sup>53</sup> That is: making Islam, the full and final religion or making Islam to supersede all other religions!

<sup>54</sup> See the Lexicon attached to this Translation for *bashshara*/you**bashsharo**/mubashsheron=يُبَشِّرُ/أُبَشِّرُ/أُبَشِّرُ!

<sup>55</sup> *sho'hoore* =plural or multiplicity versus *ash'hur*=plural of paucity for شهر=month!

<sup>56</sup> The word “قَيِّمٌ”=“مُسْتَقِيمٌ” i.e. means straight! See اللسان!

<sup>57</sup> See the Lexicon attached to this Translation for “ظَالِمٌ”=“ظَالِمٌ”=“injustice-doer” and “ظَلَمٌ”=“wronger!”

<sup>58</sup> The word “النَّسِيءُ” is that which is postponed to take effect at a later time/date. The pre-Islamic Arabs had the 1<sup>st</sup>, the 7<sup>th</sup>, the 11<sup>th</sup> and the 12<sup>th</sup> months of their calendar year as “sacred.” So the first month of the year (Month of Muharram), coming after the 11<sup>th</sup> and the 12<sup>th</sup> of the previous year, so they used to postpone it by transposing it to



misled by it<sup>x</sup> whom<sup>r</sup> unbelieved they<sup>z</sup>; they<sup>z</sup> legitimate it<sup>x</sup> *aaman*<sup>59</sup> (a year of significant event) and they<sup>z</sup> illegitimate it<sup>x</sup> *aaman* so as to comport they<sup>z</sup> period (of) what illegitimized Allah, so they<sup>z</sup> legitimize what illegitimized Allah; (had been) adorned for them their ill-works; and Allah divinely-guides not the people the unbelievers.

38. O you who<sup>r</sup> believed they<sup>z</sup> what (is) for you<sup>z</sup> if (had been) said for you<sup>b</sup>: let-march you<sup>z</sup> in Allah's path you<sup>z</sup> *eth-tha'qaltom* (sluggishly-heavyed you<sup>c</sup>) to the ground<sup>w</sup>; have you<sup>c</sup> delighted by the life<sup>w</sup> (of) the world<sup>w</sup> of the Hereafter<sup>w</sup>; so not *mata'ao*<sup>60</sup> (resource for a transitory worldly delight of) the life<sup>w</sup> (of) the world<sup>w</sup> in the Hereafter<sup>w</sup> except a little.

39. Ella (unless/if not) you<sup>z</sup> march [He] torments you<sup>b</sup> a painful torment, and [He] exchanges/substitutes a people other than you<sup>b</sup> and not *tadhorrobo*<sup>61</sup> (you<sup>z</sup> harm him/Him) a thing; and Allah over everything (is) Omnipotent.

40. Ella (unless/if not) succor him you<sup>z</sup>, so *qad* (already and affirmatively) succored him Allah *edh* (when/since) exited him who<sup>r</sup> unbelieved they<sup>z</sup>; second (of) two *edh* (while) both (of) them (were) in the hole<sup>62</sup> *edh* says [he] to his companion: let-not sadden [you<sup>s</sup>], verily Allah (is) with us; then Allah descended His tranquility<sup>w</sup> on him and [He] supported him by soldiers not saw them you<sup>z</sup> and [He] made word<sup>w</sup> (of) whom<sup>r</sup> unbelieved they<sup>z</sup> the lowest<sup>w</sup> and Allah's word, <sup>w</sup> [She] (is) the high<sup>w</sup>; and Allah (is) Mighty Hakeemon<sup>63</sup> (infinite bekma<sup>64</sup> Possessor).

41. Let-march you<sup>z</sup> *kehafan*<sup>65</sup> (they who are in a manner light, i.e. not heavy) and (manneristically) heavies, and *ja'hedo* (let-exert you<sup>z</sup> your utmost mental/physical and possessional efforts fighting/striving in Allah's cause) by your<sup>n</sup> possessions and your<sup>n</sup> selves<sup>w</sup> in Allah's path; *tha'lekum* (collective-afar-that)<sup>x</sup> (is) *kehayron* (choicer/ worthier) for you<sup>b</sup>

بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا  
وَيُحْزَمُونَهُ عَامًا لِيُؤَاطُوا عِدَّةَ مَا  
حَرَّمَ اللَّهُ فَيَحْلُوا مَا حَرَّمَ اللَّهُ  
زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٧٧﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ  
لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْقِلْتُمْ إِلَى  
الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا  
مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ  
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٧٨﴾

إِلَّا تَنْفِرُوا يُعَذِّبَكُمُ عَذَابًا أَلِيمًا  
وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ  
شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٩﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ  
الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي  
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ  
إِنَّا اللَّهُ مَعَنَا فَأَنْزَلَ اللَّهُ  
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ  
تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ  
كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ  
الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٨٠﴾

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا  
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ  
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ

the second month of the year in order not to have three consecutive months as "sacred!" However, "النسي" has many meanings, among them is such postponing by transposing called "النسي"

<sup>59</sup> See the *Lexicon* attached to this Translation regarding *إعام*!

<sup>60</sup> The word "مَتَاعٌ" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

<sup>61</sup> There is "تَضَرُّوهُ", as here, where the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign); and "تَضَرُّوْتَهُ" as in S11:57 where crimes were multiples, as each person committed his/her own crime towards Allah!

<sup>62</sup> The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "the hole," smaller than a "cave" or "cavern" as most people tend to say! The Arabic language is the more precise than all languages; so, if "cavern" or "cave" were to be the proper description The Qur'an would have certainly said so!

<sup>63</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>64</sup> See the *Lexicon* attached to this Translation for "bekma!"

<sup>65</sup> The words "خِفَافًا" and "ثِقَالًا" = "kehafan" = not heavies and "heavies" respectively are both in the adverbial forms! Since in English there is no a corresponding adverbial forms (such as "lightenedly and heavyedly") so in manner is added parenthetically (as "in manner" per se is not the apparent text) to denote such adverbials!

en(if)you<sup>c</sup>were knowing you<sup>z</sup>.

تَعْلَمُونَ ﴿١٤﴾

42. Had [it<sup>x</sup>] been/was an *aradban* (a transitory-gain/ booty) nigh and an easy (*short*) journey, surely (*would have*) *ettaba'a* (closely followed) you<sup>s</sup> they<sup>z</sup>; [and] but far-distanced<sup>w</sup> on them the *shuggato*<sup>66</sup> (extended-distance) and shall *yablefona* (swear they<sup>z</sup>) by Allah: had we could, surely (*would have*) egressed we with you<sup>z</sup>; they<sup>z</sup> perish their selves<sup>w</sup> and Allah knows verily they, surely (*are*) liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا  
لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ  
وَسَيُخْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا  
خُرُوجَنَا مَعَكُمْ يَلْكَونَ أَنْفُسَهُمْ وَاللَّهُ  
يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٥﴾

43. Pardoned Allah a'n (regarding) you<sup>s</sup> for wherefore<sup>67</sup> allowed you<sup>s</sup> for them, until manifest for you<sup>s</sup> who<sup>r</sup> *ssadago* (they<sup>z</sup> always enforced the truth) and know [you<sup>s</sup>] the liars.

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى  
يَتَّبِعَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمُ  
الْكَاذِبِينَ ﴿١٦﴾

44. Not seek your<sup>t</sup> permission who<sup>r</sup> believe they<sup>z</sup> by Allah and The Day The Last, that *youjahedo* (they exert their utmost mental, physical and possessional efforts fighting-/ striving in Allah's cause) by their possessions and their selves<sup>w</sup>, and Allah (*is*) Omniscient by the *muttaqeena* (reverential guarders against Allah's displeasure).

لَا يَسْتَفْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ  
بِالْمُتَّقِينَ ﴿١٧﴾

45. Verily only seek your<sup>t</sup> permission who<sup>r</sup> they<sup>z</sup> believe not by Allah and The Day The Last and suspected<sup>w</sup> their hearts, so they (*are*) in their suspicion *yataraddona* (they<sup>z</sup> forthwith-vacillate to and fro).

إِنَّمَا يَسْتَفْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ  
فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿١٨﴾

46. And had they<sup>z</sup> wanted the *kehorooja* (foray<sup>x</sup>/ egress<sup>x</sup> / to fight in cause of Allah) surely they<sup>z</sup> (*would have*) readied for it<sup>x</sup> a preparedness<sup>w</sup>; [and,] but disliked Allah their dispatch<sup>x</sup> so [He] dispirited them, and (*had been*) said: let-sit-down you<sup>z</sup> with the sitters.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ  
عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ  
فَتَبَطَّهْمُ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿١٩﴾

47. Had they<sup>z</sup> exited in you<sup>b</sup> not they<sup>z</sup> augmented you<sup>b</sup> except a *khabalan* (mental derangement) and surely *andha'*<sup>68</sup> (they would have hastened and sowed dissention) among you<sup>z</sup> *yahghona* (they<sup>z</sup> earnestly-quest) (for) you<sup>b</sup> the *fetna'ta*<sup>w</sup> (unbelief/ tumult/ confusion) and in you<sup>b</sup> (*are*) ever/stout<sup>69</sup> listeners for<sup>70</sup> them; and Allah (*is*) Omniscient of the *dba'lemeena*<sup>71</sup> (injustice-doers).

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا  
وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ  
الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ  
عَلِيمٌ بِالظَّالِمِينَ ﴿٢٠﴾

48. Laqad (verily, already and affirmatively) *ebtagho*<sup>72</sup> (they<sup>z</sup> earnestly-quested) the *fetna'ta*<sup>w</sup> (unbelief/ tumult/ confusion) of before, and they<sup>z</sup> transposed<sup>73</sup> for you<sup>s</sup> the matters

لَقَدْ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ  
الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ

<sup>66</sup> The word "الشُّقَّةُ" means the extended distance of a travel, not just a distance; or the "hardship" resulting from a long travel! See القرطبي والهادي!

<sup>67</sup> The particle "م" "in" stands for: wherefore! See إعراب القرآن لمحمود صافي!

<sup>68</sup> The single word "أَوْضَعُوا" means: hastened among! See اللسان! But here, according to القرطبي, meaning: "hastened to sow dissension among the believers!"

<sup>69</sup> The words "ever/stout" are used to intensify listeners, as the Arabic is "سَمَّاعُونَ" in the intensive form!

<sup>70</sup> Here "for" refers to two distinct meanings: (1) bearing and obeying them (2) they hear on behalf of the enemy, they are "enemy-agents, or they are spreaders of calumny!"

<sup>71</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>72</sup> The word "ابْتَغَى" = "طلب حثيثاً" meaning: earnestly quested!

<sup>73</sup> That is they considered all the undesirable consequences, and schemed to confuse the issue and rally against it!

until came the right<sup>74</sup> and *dhabara* (manifested/ prevailed) Allah's command, while they (were) dislikers.

49. And of them who<sup>x</sup> [be] says: let permit me [you<sup>s</sup>] and let-not essay me [you<sup>s</sup>]; ha, in the essay<sup>w</sup> fell they<sup>z</sup>; and verily Hell<sup>w</sup> surely (is) a besieger<sup>w</sup> by the unbelievers.

50. *En* (if) betides<sup>w</sup> you<sup>s</sup> *hasanaton*<sup>w</sup> (meritorious-deed)<sup>w</sup> [it<sup>w</sup>] displeases them; and *en* betides<sup>w</sup> you<sup>s</sup> a disaster<sup>w</sup> say they<sup>z</sup>: *qad* (already and affirmatively) we took our matter from before, and they<sup>z</sup> divert while they (are) revelers/rejoicers.

51. Let-say [you<sup>s</sup>]: never betides us except what wrote<sup>75</sup> Allah for us; He (is) our Guardian and on Allah surely let trust the believers.

52. Let-say [you<sup>s</sup>]: do await you<sup>z</sup> by us except an *ehda*<sup>w76</sup> (a lone/any-one)<sup>w</sup> (of) the *busnayay'ne* (twain all around beautiful outcomes)<sup>77</sup> and we await by you<sup>b</sup> that betides you<sup>b</sup> Allah by a torment from *endehe* (by His Rule) or by our hands<sup>w</sup>; so let-await you<sup>z</sup>, verily we (are) with you<sup>b</sup> *mutarabbesoona* (ones who are awaiting).

53. Let-say [you<sup>s</sup>]: let-expend you<sup>z</sup> voluntarily or coercively<sup>78</sup>, never *youtaqabbala*<sup>79</sup> (to be clemently-accepted) from you<sup>b</sup>; verily you<sup>b</sup> were people *fa'seeqeena*<sup>80</sup> (rebels vis-à-vis Allah's command).

54. And what precluded them that their expenditures (to be) accepted except that unbelieved they<sup>z</sup> by Allah and by His messenger and not come they<sup>z</sup> (to) the Prayer<sup>w</sup> except while they (are) indolents, and not expend they<sup>z</sup> except while they (are) dislikers.

55. So let not marvel you<sup>s</sup> their possessions and nor their children; verily only wants Allah to torment them by it<sup>w</sup> in the life<sup>w</sup> (of) the world<sup>w</sup> and *tazbaqa* (ennui

اللَّهُ وَهُمْ كَرِهُونَ ﴿٤٩﴾

وَمِنْهُمْ مَنْ يَقُولُ أَئِذْنَ لِي وَلَا تَفْتِنِي  
أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ  
لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٠﴾

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ  
تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا  
أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ  
فَرِحُونَ ﴿٥١﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا  
هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿٥٢﴾

قُلْ هَلْ تَرْتَضُونَ بَنَاءً إِلَّا إِحْدَى  
الْحُسَيْنَيْنِ وَتُحْنُ تَرْتَضِ بَكُمْ أَنْ  
يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ  
أَوْ بِأَيْدِينَا فَتَرْتَضُوا إِنْ أَعَمَّكُمْ  
مُتَرْتَضُونَ ﴿٥٣﴾

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ  
مِنْكُمْ إِنْ كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٤﴾

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ  
إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى  
وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٥﴾

فَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ

<sup>74</sup> That is victory against them!

<sup>75</sup> It must be noted here that such "writing" is based on Allah's foreknowledge of events, not on the basis that Allah had decreed it and thus "wrote it," thus it is inevitable! Such "decreeing" would be inconsistent with Allah's justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event! That is because the unhappy event happened to one as a result of an action chosen earlier by that one!

<sup>76</sup> See the Lexicon attached to this Translation regarding "إحداً"

<sup>77</sup> The word "busnayyan," is a lofty Arabic tongue expression for (1) victory over the opponents or (2) martyrdom.

<sup>78</sup> See the Lexicon attached to this Translation for the distinction between (كرهاً and كرهاً): "كرهاً" far'ha on the "ك" as in this Ayah, and "كرهاً" dhammah on the "ك" as in (S46: 15), and "إكراهاً" as in (S2:256)!

<sup>79</sup> The Arabic word used in The Qur'an is "تقبل" not "اقبل"=accept. Thus, "تقبل" means accept with clemency or mercy, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete! So, Allah is besought to accept it as is, with the already known shortcomings it may have therein! So Allah accepts it by His clemency! Thus, تقبل = clemently accepts!

<sup>80</sup> See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections!



and vanish) themselves <sup>w</sup> while they (are) unbelievers.	الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٦﴾
56. And yablefona (swearing they <sup>z</sup> ) by Allah truly they (are) surely of you <sup>b</sup> while not they (are) of you <sup>b</sup> ; [and,] but they (are) people consternating <sup>81</sup> .	وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٧﴾
57. If <sup>82</sup> they <sup>z</sup> find a: refuge <sup>x</sup> or caverns <sup>w</sup> or a muddakbat <sup>k</sup> (retreating place/tunnel) <sup>x83</sup> surely (would have) fled/-diverged they <sup>z</sup> to it <sup>x</sup> while they yajmahona (they <sup>z</sup> scarily-rush).	لَوْ يَخْتَدُونَ مَلَجًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٨﴾
58. And of them who <sup>p</sup> yalmazoka <sup>84</sup> (he who: privately slander you <sup>g</sup> / find fault with you <sup>g</sup> in subtle ways/ blink their eye to malign you <sup>g</sup> ) in the alms <sup>w</sup> /charities <sup>w</sup> ; so en (if) given they <sup>z</sup> of it <sup>w</sup> they <sup>z</sup> delighted; and en given not they <sup>z</sup> of it <sup>w</sup> edha (suddenly/whereas) they <sup>z</sup> discontent.	وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رِضًا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٩﴾
59. And had that they <sup>z</sup> delighted (by) what aa'ta (accorded-/allotted) them Allah and His Messenger and said they <sup>z</sup> : our sufficiency <sup>85</sup> (is) Allah, Allah will youa'tena (accord/allot us) of His munificence and His Messenger, verily we (are) to Allah wishers <sup>86</sup> .	وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٦٠﴾
60. Verily only the alms /charities <sup>w87</sup> (are) for the indigents <sup>88</sup> and the poor, and the workers over it <sup>w89</sup> and the mu'allafat'ey <sup>90</sup> (they who had been attuned) their hearts, and in the necks, <sup>w91</sup> and the debtors, and in Allah's path, and son (of) the path (wayfarer); (this is) an	إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ

<sup>81</sup> The word “يفرقون” means suffer from a state of consternation, as they assume that you might do to them like you do to the polytheists, so they are afraid, hence “fearers!”

<sup>82</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See ابن هشام

<sup>83</sup> The word “مدخل” = “مفتعل الدخول” means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word! The word “مدخل” is a metonym for “corruption and animosity!” See الراغب!

<sup>84</sup> The word “يلمزك” he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign you<sup>g</sup>!

<sup>85</sup> The word “حسبنا” = “حسب في حسبنا” = “محسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر” Thus, “التاج”!

<sup>86</sup> The word “wisher” = “رغب” is rooted in the word “رغب” However, the word “رغب” assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: “رغب” not prefixed by any article=wish, like! However, “رغب عن”=wisher off, shunner, or “رغب في”=likes, or “رغب إلى”=asked and beseeched, or “رغب ب”=prefers!

<sup>87</sup> The word “صدقة” is the large umbrella covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the “Zakah,” which is a specific amount designated by the Sha'ryah Lam. Clearly the “Zakah” is one of the Five Pillars of Islam. (S9:103) states: “Take from their riches a charity, to purify and augment them.” Thus, the “Zakah” in addition to purifying the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually increases the remaining bigger portion by blessing it and by preventing potential harm to happen to it.

<sup>88</sup> The word “فقير” versus the “مسكين” see the Lexicon attached to this Translation for the distinction! The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people!”

<sup>89</sup> That is the designated collectors and administrators of the Zakah!

<sup>90</sup> The word “muallafa'tey” is a masculine, plural objective noun, meaning those are some non-Muslim notables whose hearts had been attuned (conciliated, appeased) by means of giving them possessions in the form of “bonuses” or “grants” by the Muslims, to gain their favorable attitude towards Islam and Muslims, and so for them to persuade and bring along their families, associates and friends and have a favorable attitude towards Islam Muslims too.

<sup>91</sup> The “necks” are those slaves who must free themselves, i.e. such “slaves” must be helped for freedom.

ordainment from Allah and Allah (is) Omniscient Hakeemon<sup>92</sup> (infinitebekmah<sup>93</sup> Possessor).

عَلِيمٌ حَكِيمٌ ﴿٩٢﴾

61. And of them who<sup>r</sup> they<sup>z</sup> [annoy] the Prophet and say they<sup>z</sup>: he (is) an ear<sup>w94</sup>; let-say [you<sup>s</sup>]: an ear<sup>w</sup> (of) khayren (mercy/goodness/worthiness/desirable) for you<sup>b</sup>; [he] believes by Allah and [he] believes for the believers and (he is) a mercy<sup>w</sup> for whom<sup>r</sup> believed they<sup>z</sup> of you<sup>b</sup>; and who<sup>r</sup> they<sup>z</sup> annoy Allah's Messenger for them (is) a painful torment.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ

عَذَابٌ أَلِيمٌ ﴿٩٣﴾

62. Yablefona (swearing they<sup>z</sup>) by Allah for you<sup>b</sup> to gratify/-delight you<sup>z</sup>; while Allah and His Messenger (are) righter<sup>95</sup> to gratify/delight him they<sup>z</sup>, en (if) they<sup>z</sup> were believers.

عَذَابُ أَلِيمٍ ﴿٩٣﴾ يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَٱللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضَوْهُ إِنْ

كَانُوا مُؤْمِنِينَ ﴿٩٤﴾

63. Have not known they<sup>z</sup> that he who<sup>p</sup> youbadid<sup>e96</sup> (he who pursues mutual: anger/opposition/and non-compliance to religious obligations towards) Allah and His Messenger, then surely for him (is) Hell's<sup>w</sup> fire<sup>w</sup> immortal [he] (is) in it<sup>w</sup> tha'leka (afar-that-it/)<sup>x</sup> (is) the disgrace the great.

أَلَمْ يَعْلَمُوا أَنَّهُ مِّنْ تَحَادِدِ اللَّهِ وَرَسُولِهِ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا

ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٩٥﴾

64. Yabtharo<sup>97</sup> (they<sup>z</sup>: fear and safeguard/take precaution) the hypocrites that tonazẓala (to be repetitively descended) on them a Suraton<sup>98</sup> (division of the Qur'an) tona'bbe'o ([It<sup>w</sup>] informs by piece-of-significant-and-availing-news) them by what (is) in their hearts; let-say [you<sup>s</sup>]: istab'zeo (let-affirmably jest you<sup>z</sup>) verily Allah (is) mukbrejon (producer) (of) what tabatharoon<sup>99</sup> (you<sup>z</sup>: fear safeguard/take precaution).

يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَزِمُوا إِنِّي أَنَا اللَّهُ أَخْرِجْ مَا

يَحْذَرُونَ ﴿٩٦﴾

65. And indeed en (if) you<sup>s</sup> asked them, surely they<sup>z</sup> say assuredly<sup>100</sup>: verily only we were wading<sup>101</sup> and playing; let-say [you<sup>s</sup>]: do by Allah and His Aya'te<sup>w</sup> (Qur'anic statements) and His Messenger you<sup>c</sup> were tastab'zeona (affirmably jesting you<sup>z</sup>).

وَلَٰئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِٱللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ ﴿٩٧﴾

66. let-not apologize you<sup>z</sup> qad (already and affirmatively) unbelieved you<sup>c</sup> after your<sup>n</sup> belief; en (if) [We] pardon a'n (regarding) a ta'efa'ten<sup>w</sup> (group/faction/party)<sup>w</sup> of you<sup>b</sup> [We] torment a ta'efa'tan<sup>w</sup> (=ta'efa'ten<sup>w</sup>) because that they were criminals.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبِ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٩٨﴾

67. The he-hypocrites and the she-hypocrites some (of) them of some, they<sup>z</sup> command by the muka're

ٱلْمُنَافِقُونَ وَٱلْمُنَافِقَتُ بَعْضُهُمْ مِّنْ

<sup>92</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>93</sup> See the Lexicon attached to this Translation for "bekmah!"

<sup>94</sup> The expression "أُذُنٌ" = "he is ear," means he hears others talk and he conveys it without thinking about it! The polytheists were saying this about Mohammad (SAWS) by way of slamder! So in this case Allah (SWT) says: "he is ear of Khayro (worthiness and goodness) for the believers!"

<sup>95</sup> The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقُّ" = "righter" as an adjective comparative!

<sup>96</sup> The word "يُحَادِدُ" means pursuing a mutual anger, opposition and non-compliance to obligations of religious duties!

<sup>97</sup> I cannot find an appropriate word for "يَحْذَرُ" per se, as an intransitive verb in the present tense to mean: "fear and so safeguard, or be in constant state of anxiety expecting adversity or embarrassment because of exposure!"

<sup>98</sup> See the Lexicon attached to this Translation for this proper name of a "division of the Qur'an!"

<sup>99</sup> See footnote 97 above regarding "yabtharo," and "tabtharoon" is same only grammatical inflection for you!

<sup>100</sup> The "لَ" in "لَيَقُولُنَّ" is a juratory "لَ" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly!"

<sup>101</sup> The say: "waded in the topic," means plunged into discussing the topic without knowledge or plunged in it recklessly!

(rationally/Sharey'ah unacceptable deed/say) and they<sup>z</sup> forbid a'n (regarding) the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim); and they<sup>z</sup> close their hands<sup>w102</sup>; they<sup>z</sup> forgot<sup>103</sup> (ceased paying attention to) Allah, so [He] forgot them; verily the hypocrites, they (are) the fa'seeqoon<sup>104</sup> (rebels vis-à-vis Allah's command).

68. Promised Allah the he-hypocrites and the she-hypocrites and the unbelievers Hell's<sup>w</sup> fire<sup>w</sup>, immortals they<sup>z</sup> (are) in it; it<sup>w</sup> (is) their sufficiency<sup>105</sup>, and cursed them Allah and for them (is) a sustainer-/sustaining torment.

69. Like whom<sup>r</sup> of before you<sup>b</sup> they<sup>z</sup> were harder than you<sup>b</sup> (in) strength and more (in) possessions and children; so istamta'ao<sup>106</sup> (they<sup>z</sup> had lengthily and affirmably relished the transitory worldly delights) by their khalqa<sup>107</sup> (good-portion-/lot); so istamta'atom (you<sup>z</sup> had lengthily and affirmably relished the transitory worldly delights) by your<sup>n</sup> khalaaqa, like what istamta'a (they<sup>z</sup> had lengthily and affirmably relished the transitory worldly delights) who<sup>r</sup> of before you<sup>b</sup> by their khalaaqa; and you<sup>c</sup> waded like which<sup>x</sup> they<sup>z</sup> waded; those miscarried<sup>w</sup> their works<sup>x</sup> in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and those, they (are) the losers.

70. Has not ya'atee<sup>x</sup> (hap/come to) them naba'o<sup>108</sup> (piece-of-significant-and-availing-news) (of) whom<sup>r</sup> of before them, Noohen's (Noah's) people and Aaden's and Thamooda's, and Ebraheema's (Abraham's) people and the Madyan's companions and the Mu'tafekat<sup>109</sup> (towns over-turned upside down) atat<sup>w</sup> (approached/came to) them their messengers<sup>x</sup> by the evidences<sup>w</sup>, so not [was] Allah to wrong<sup>110</sup> them [and,] but they<sup>z</sup> were (to) their selves<sup>w</sup> wronging they<sup>z</sup>.

71. And the he-believers and she-believers some (are) an'leyao<sup>111</sup> (guardians/allies) (of) some, they<sup>z</sup> command by the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim) and they<sup>z</sup> forbid a'n (regarding) the

بَعْضُ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ  
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ  
نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ  
هُمُ الْفَاسِقُونَ ﴿٦٨﴾

وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ  
وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ  
حَسْبُهُمْ وَلَعْنَةُ اللَّهِ لِهَؤُلَاءِ  
مُقِيمٌ ﴿٦٩﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ  
مِنْكُمْ قُوَّةً وَكَثُرَ أَمْوَالُهُمْ وَأُولَدَا  
فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ  
بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ  
قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي  
خَاضُوا أُولَئِكَ حَبِطَتِ أَعْمَالُهُمْ فِي  
الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ  
الْخَاسِرُونَ ﴿٧٠﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ  
قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمُ إِبْرَاهِيمَ  
وَأَصْحَابُ مَدْيَنَ وَالْمُؤْتَفِكَاتِ  
أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا  
لِلَّهِ لِيُظْلَمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يُظْلِمُونَ ﴿٧١﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ

<sup>102</sup> That is they become "closefisted," i.e. stingy! "Closing the hands" is an Arabic tongue expression for stinginess!

<sup>103</sup> The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies, as in this Ayah, or where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing! See اللسان!

<sup>104</sup> See the Lexicon attached to this Translation for this important word fasegoon and its grammatical inflections!

<sup>105</sup> The word "حسبهم" = في حسبهم "مصدر" = "الناس" = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

<sup>106</sup> The word "استمتع" is "تمتع طويلا" see "الهادي", hence lengthily is added to emphasize this concept!

<sup>107</sup> The word "خلاق" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See الهادي!

<sup>108</sup> See the Lexicon attached to this Translation for "naba'a!"

<sup>109</sup> Those are the towns of the homosexual people to whom Messenger Loot (Lott) was sent to admonish! They failed to heed his advice! So Allah punished them by turning their towns upon them upside down!

<sup>110</sup> The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this Ayah!

<sup>111</sup> The word "أولياء" could also mean, among them: protector, friend!



*munka're (rationally/Sharey'ah unacceptable deed/say) and youqeymona<sup>112</sup> (they<sup>z</sup> uphold/sustain the prescribed obligations of) the Prayer<sup>w</sup> and youatona (they<sup>z</sup> accord and fulfill the obligations of) the Zakata<sup>w113</sup> (prescribed percentage of personal possessions)<sup>w</sup> and they<sup>z</sup> obey Allah and His messenger. Those shall yarham (mercy-give) them Allah; verily Allah (is) Mighty Hakee-mon<sup>114</sup> (infinite bekma<sup>115</sup> Possessor).*

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ  
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ  
اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ  
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

72. Promised Allah the he-believers and the she-believers paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup>; and good<sup>w</sup> dwellings in Ad'nen's (Eden's)<sup>116</sup> Paradises<sup>w</sup>/Gardens<sup>w</sup> and a redhwanon<sup>x</sup> (ultimate-gratification) from Allah (is) bigger; tha'leka (afar-that-it/)<sup>x</sup> (is) the win the great.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ  
وَرِضْوَانٍ مِنْ رَبِّ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ  
الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

73. O, you the Prophet: jahid<sup>117</sup> (let-exert [you<sup>s</sup>] your utmost mental/physical and possessional efforts fighting/striving in Allah's cause) the unbelievers and the hypocrites and let-harshen [you<sup>s</sup>] on them, and their abode-/lodging (is) Hell<sup>w</sup> and wretched (is) the destiny.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ  
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ  
جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٧٣﴾

74. Yablefona (they<sup>z</sup> swear) by Allah not said they<sup>z</sup> and laqad (verily, already and affirmatively) said they<sup>z</sup> the unbelief's word<sup>w</sup> and unbelieved they<sup>z</sup> after their Islam (i.e. after having become Muslims) and they<sup>z</sup> purposed by what not attained they<sup>z</sup> and not resented<sup>118</sup> they<sup>z</sup> except that enriched<sup>119</sup> them Allah and His Messenger from his munificence; so en (if) they<sup>z</sup> repent, [it<sup>x</sup>] is kbayran (choicer/superior-/worthier) for them and en they<sup>z</sup> divert, Allah torments them a painful torment in the world<sup>w</sup> and the Here-after<sup>w</sup>; and not for them in the Earth<sup>w</sup> of neither a wa'leyyen (guardian/alh) nor a na'sseeren (iterative-succorer).

خَالِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا  
كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ  
وَهُمُومًا بِمَا لَمْ يُنَالُوا وَمَا نَقَمُوا إِلَّا  
أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ  
فَإِنْ يَتَوَلَّوْا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا  
يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا  
وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ  
وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

75. And of them who<sup>p</sup> [be] covenanted Allah indeed en (if)

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ ءَاتَيْنَا

<sup>112</sup> The word "يُقِيمُونَ" is rooted in "أَقَامَ" =upheld! linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً."

So, "يُقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer! (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah! Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>!

<sup>113</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

<sup>114</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحْكِيم"

<sup>115</sup> See the Lexicon attached to this Translation for "bekma!"

<sup>116</sup> The word "عَدْن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عَدْن" is center of Paradise! According to Abdullah Ibn Omar, "عَدْن" is a palace in Paradise enters it but a prophet, seddique, or martyr!

<sup>117</sup> The word "Jahid" = "جَاهِد" = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جَاهِد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sha'reyah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

<sup>118</sup> The word "نَقَمَ" in "تَنَقَّمُوا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See اللسان والراغب!

<sup>119</sup> Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons!

aa'tana ([He] accorded/allotted us) of His munificence surely assuredly<sup>120</sup> *nassaddqa* (we give charity) and surely assuredly<sup>121</sup> [we] be of the *ssa'leheena* (righteous-people).

76. So *lamma* (when/whence) *aa'tabum* ([He] accorded/-allotted them) of His munificence<sup>x</sup> stinted they<sup>z</sup> by it<sup>x</sup> and they<sup>z</sup> diverted while they (were) shunners.

77. So [He] sequenced them hypocrisy in their hearts to [day] they<sup>z</sup> meet Him by what they<sup>z</sup> unfulfilled Allah what they<sup>z</sup> promised Him and by what they<sup>z</sup> were lying.

78. Have not they<sup>z</sup> known that Allah knows their secret and their *najwa*<sup>w122</sup> (private-counsel) and that Allah (is) *Allamo* (Ever/ Stout Knower) (of) the invisibles.

79. Who<sup>r</sup> *yalmexona*<sup>123</sup> (they<sup>r</sup>: privately slander/ in subtle ways find fault with/ blink their eye to malign) the volunteers of the believers in the alms<sup>w</sup>/charities<sup>w</sup> and who<sup>r</sup> not find they<sup>z</sup> except their effort, then they<sup>z</sup> scoff of them, Allah scoffed of them and for them (is) a painful torment.

80. *Istaghfer*<sup>124</sup> (let-seeek forgiveness [you<sup>s</sup>]) for them or not *tastaghfer* ([you<sup>s</sup>] seek forgiveness) for them, *en* (if) *tastaghfer* for them seventy [once<sup>w</sup>] (times<sup>w</sup>), so never forgives [for] them Allah; *tha'leka* (afar-that-it/) <sup>x</sup> (is) because that unbelieved they<sup>z</sup> by Allah and His Messenger, and Allah divinely-guides not the people the *fa'seeqeena*<sup>125</sup> (rebels vis-à-vis Allah's command).

81. Reveled/rejoiced the *mukhaballafoona* (Jehad-behind-sitters/ not joining Jehad-fight) by their sitting *kelafa* (after/ behind) Allah's Messenger and disliked they<sup>z</sup> to *youtabedo* (they exert their utmost mental/physical and possessional efforts fighting in Allah's cause) by their possessions and their selves<sup>w</sup> in Allah's path, and said they<sup>z</sup>: let-not march you<sup>z</sup> in the heat; let-say [you<sup>s</sup>]: Hell<sup>w</sup> (is) harder heat, if they<sup>z</sup> were (to) understand.

82. So let laugh<sup>126</sup> they<sup>z</sup> a little and let cry they<sup>z</sup> much, (as) requital by what they<sup>z</sup> were earning.

مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٦٦﴾

فَلَمَّا ءَاتَتْهُمْ مِنْ فَضْلِهِ خَلَوْا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٦٧﴾

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٦٨﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٦٩﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٠﴾

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧١﴾

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلِيفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٧٢﴾

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٧٣﴾

<sup>120</sup> The "ل" in "لَنَصَّدَّقَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

<sup>121</sup> Ibid, only regarding "لَنَكُونَنَّ"

<sup>122</sup> The word "تجوى" has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion as a private counsel, (3) secretive soliloquy!

<sup>123</sup> See the Lexicon attached to this Translation for an elaboration on the word "yalmexol!"

<sup>124</sup> The word *istaghfer* = "استغفر" = "اطلب الغفران" = "[you] seek forgiveness!" In English there is no seemly way to say: "استغفر" per se! So I settled for saying: "let-seeek forgiveness [you<sup>s</sup>]!"

<sup>125</sup> See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections!

<sup>126</sup> It must be noted here with respect to the word "ضحك" which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself "ضحك" = "فتح ضحك" (2) whereas "ضحك منه" = "سخر منه" (3) "ضحك عليه" = "هزئ به" (4) "ضحك" = "إبرق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها" = "السحاب و الزهر و العشب و ضحكت الأرض منها يضحكون" = "منها يسخرون" = "laughing" scornfully!

<p>83. Then <i>en</i> (if) returned you<sup>g</sup> Allah to a <i>ta'efa'ten</i><sup>w</sup> (group/faction/party)<sup>w</sup> of them, then <i>ista'athanoka</i> (they<sup>z</sup> sought permission) (of) you<sup>g</sup> for the <i>khorojo</i> (foray<sup>x</sup>/-egress<sup>x</sup> to fight in cause of Allah) then let-say [you<sup>s</sup>]: never <i>takbrojo</i> (you<sup>z</sup> foray<sup>x</sup>/egress<sup>x</sup> to fight in the cause of Allah) with me ever; and never (shall) you<sup>z</sup> mutually fight with me a foe<sup>127</sup>; verily you<sup>b</sup> delighted you<sup>c</sup> by the sitting first [once<sup>w</sup>] (time<sup>w</sup>); so let-sit you<sup>z</sup> with the <i>kha'lefeena</i> (behind-sitters-he-they/ he-they who did not join the Jihad).</p>	<p>فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَعِذْهُمْ بِالْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِفِينَ ﴿٩٣﴾</p>
<p>84. And let-not pray [you<sup>s</sup>] on an <i>abaden</i><sup>128</sup> (lone/ any- one) of them [he] died ever, and let-not [you<sup>s</sup>] up<sup>129</sup> over his tomb; verily they, unbelieved they<sup>z</sup> by Allah and His Messenger and died they<sup>z</sup> while they (were) <i>fa'seeqoon</i><sup>130</sup> (rebels vis-à-vis Allah's command).</p>	<p>وَلَا تَصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٩٤﴾</p>
<p>85. And let-not marvel you<sup>g</sup> their possessions<sup>x</sup> and their children<sup>x</sup> verily only wants Allah to torment them by it<sup>w</sup> in the world<sup>w</sup> and <i>taḥbaqa</i> (ennui and vanish) themselves<sup>w</sup> while they (are) unbelievers.</p>	<p>وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٩٥﴾</p>
<p>86. And if (had been) descended<sup>w</sup> a <i>Suraton</i><sup>131</sup> (a division of the Qur'an)<sup>w</sup>: that let-believe you<sup>z</sup> by Allah and <i>jahido</i><sup>132</sup> (let-earnestly exert you<sup>z</sup> your utmost mental, physical and possessional efforts fighting/striving in Allah's cause) alongside His Messenger, <i>ista'athana</i> (sought permission) (of) you<sup>g</sup> the <i>olotani</i><sup>133</sup> (possessors of fortune/wealth/resources) of them and said they<sup>z</sup>: <i>tharr</i> (let: leave/alone) us we be with the sitters.</p>	<p>وَإِذَا أَنْزَلْتُ سُورَةً أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعِذْنَاكَ أُولَئِىَ الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَائِمِينَ ﴿٩٦﴾</p>
<p>87. Delighted they<sup>z</sup> to that they<sup>z</sup> be with the <i>khawa'lefe</i><sup>134</sup> (she-sitters-behind) and (had been) stamped<sup>135</sup> on their hearts, so they understand not.</p>	<p>رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٩٧﴾</p>
<p>88. But the Messenger and who<sup>t</sup> believed they<sup>z</sup> with him <i>jahado</i><sup>136</sup> (they earnestly exerted their utmost mental/</p>	<p>لَكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ</p>

<sup>127</sup> The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان والهادي

<sup>128</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>129</sup> There is a distinction between “قام” = “upped” = “got up or rose” (as an intransitive verb, and “stood” = “وقف”

<sup>130</sup> See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections!

<sup>131</sup> See the Lexicon attached to this Translation for this proper name of a “division of the Qur'an”

<sup>132</sup> The word “Jahido” = “جاهدوا” = you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

<sup>133</sup> The word “olotani” does not have an exact English equivalent per se! It generally means: possessors of fortune, wealth, resources.

<sup>134</sup> The word “الخوالف” means the “she-sitters-behind” who stay-behind after all men leave for Jihad (fight for Allah's cause).

<sup>135</sup> The expression: “stamped on the hearts” is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand not and nor comes out of them any meritorious thing!

<sup>136</sup> The word “Jahado” = “جاهدوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!



physical and possessional efforts fighting/ striving in Allah's cause) by their possessions and their selves<sup>w</sup>; and those for them (are) the *khayra'te* (desirable-traits of worthiness and goodness); and those, they (are) the thrivers.

جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٨﴾

89. Prepared Allah for them paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup>(are) in it<sup>w</sup> *tha'leka*(*afar-that-it/*)<sup>x</sup> (is) the win, the great.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢٩﴾

90. And came, the apologizers of the *Aara'be* (Bedouin Arabs), to (be) permitted for them; and sat who<sup>r</sup> lied they<sup>z</sup> (about) Allah<sup>137</sup> and His Messenger; shall betide whom<sup>r</sup> unbelieved they<sup>z</sup> of them a painful torment.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٣٠﴾

91. Not on the weaklings and not on the patients and not on whom<sup>r</sup> find not they<sup>z</sup> what to expend a constraint<sup>138</sup>, if they<sup>z</sup> (*sincerely*)-counseled<sup>139</sup> for Allah and His Messenger; not on the benefactors of a path and Allah (is) *Gha'fooron* (iterative Forgiver), *Ra'heemon* (iterative mercy Giver).

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

92. And not on whom<sup>r</sup> if when<sup>o</sup> *ataw* (they<sup>z</sup> approached/-came to) you<sup>g</sup> to carry them, said you<sup>g</sup>: [I] find not what (to) carry you<sup>b</sup> on it<sup>x</sup> they<sup>z</sup> diverted while their eyes overflow of tears, *hazanan\** (permanently sad) that not find they<sup>z</sup> what (to) expend.

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتُمْ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٣٢﴾

93. Verily only, the path (is) on whom<sup>r</sup> *yasta'atheno* (they<sup>z</sup> seek permission of) you<sup>g</sup> while they (are) rich, they<sup>z</sup> delighted by that they<sup>z</sup> be with the *khawa'life* (*she-sitters - behind*), and stamped<sup>140</sup> Allah on their hearts; so they know not.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٣٣﴾

94. Apologize they<sup>z</sup> to you<sup>z</sup> *edha* (when/if) you<sup>c</sup> returned to them; let-say [you<sup>s</sup>]: let-not apologize you<sup>z</sup>; never [we] believe for you<sup>b</sup> *qad* (already and affirmatively) *nabba'a* (informed by piece-of-significant-and-availing-news) us Allah of your<sup>n</sup> tidings, and Allah will see your<sup>n</sup>

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى

<sup>137</sup> The phrase “كَذَبُوا اللَّهَ” that is *they lied about their belief*, i.e. they said “*we believed*” when in fact they did *not*!

<sup>138</sup> The word “حَرْجٌ” = “أَضِيقُ الضِّيقَ”, see “اللسان”, e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حَرْجٌ”, that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حَرْجٌ” could mean “*sim*”

<sup>139</sup> The word “نَصَحَ” in “نَصَحُوا” in Arabic defines and implies more than its English supposed equivalent “*advised*!” The Arabic “نَصَحَ” = “أَخْلَصَ الْقَوْلَ فِيمَا فِيهِ الْخَيْرُ لِلْمَنْصُوحِ” i.e. he *sincerely-counseled-good* or *genuinely-opined-good* the advisee as to what is best for him! However, in English the words “*counseled*” or “*advised*” mean given *opinion* (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word “*sincerely*” is necessary to manifest the *distinction*!

\*There is *hazan*=حزن with *fa'tha* on the ح and ز=permanent-sadness; and *huznon*=حزن with *dhammah* on the ح=sadness of limited duration! See the Lexicon attached to this Translation for more elaborations!

<sup>140</sup> The expression “stamped on their hearts” is an Arabic tongue expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

work and His Messenger, afterwards (*shall*) *toraddona*<sup>141</sup> (*be forthwith returned you*<sup>z</sup>) to Knower (*of*) the unseen and the seen, so shall *youn'be'o* ([He] *inform by piece-of-significant-and-availing-news*) you<sup>b</sup> by what you<sup>c</sup> were working.

اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَرْدُونَ إِلَىٰ  
عَلَيْهِمُ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٩٥﴾

95. Shall *yablefona* (*they<sup>z</sup> swear*) by Allah for you<sup>b</sup> *edha* (*when/if*) you<sup>c</sup> transposed<sup>142</sup> to them, to you<sup>z</sup> *shun a'n* (*regarding*) them, so let-shun a'n them you<sup>z</sup>; verily they (*are*) *rejson*<sup>x</sup> (*filth/anathema*)<sup>x</sup>; and their abode-/lodging (*is*) Hell<sup>w</sup>, a requital by what they<sup>z</sup> were earning.

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ  
إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا  
عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ  
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

96. *Yablefona* (*they<sup>z</sup> swear*) for you<sup>b</sup> to delight you<sup>z</sup> *a'n* (*regarding*) them; so *en* (*if*) you<sup>z</sup> (*should*) delight a'n them, then verily Allah not delights a'n the people, the *fa'seeqeena*<sup>143</sup> (*rebels vis-à-vis Allah's command*).

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ  
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ  
عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٧﴾

97. The *Aarabs* (*Bedouin-Arabs/nomads*) (*are*) harder unbelief and hypocrisy and worthier that not know they<sup>z</sup> limits (*of*) what Allah descended on His Messenger; and Allah (*is*) Omniscient, *Hakeemon*<sup>144</sup> (*infinite hekmah*<sup>145</sup> *Possessor*).

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ  
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ  
رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٨﴾

98. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who<sup>p</sup> *yattakhetho*<sup>146</sup> (*he takes and makes*) (*of*) what [he] expends a mulct and awaits [he] by you<sup>b</sup> the *da'wa'er*<sup>w</sup> (*evil-turns/defeats/misfortune events*)<sup>w147</sup>; on them (*shall be*) the ill *da'erato*<sup>w</sup> (*evil-turn/defeat/misfortune event*)<sup>w</sup>, and Allah (*is*) *Sameeon*<sup>148</sup> (*Acute-Hearer/Enabler of others to bear/favorable Answerer to prayer*), Omniscient.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ  
مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ  
دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٩﴾

99. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who<sup>p</sup> [he] believes by Allah and The Day The Last and *yattakheto* (*he takes and makes*) (*of*) what [he] expends *guroba'ten*<sup>149</sup> (*righteous deeds to get its doer nearer to Allah*) *enda* (*by munificence of/by Rule of*) Allah and the Messenger's prayers<sup>w</sup>; indeed, verily it<sup>w</sup> (*is*) a *gurbaton* (*a righteous deed that gets its doer nearer to Allah*) for them; Allah will admit them into His mercy<sup>w</sup>; verily Allah (*is*) *Ghafooron* (*iterative Forgiven*), *Rabeemon* (*iterative mercy Giver*).

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَةً  
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَّا إِنَّهَا  
قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٠﴾

100. And the foregoers the [firsts] of the *Muhajereena* (*emigrants from Makkah to Madeenah*) and the *Anssa're*

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ

<sup>141</sup> The word "تَرْدُونَ" is rooted in "رَدَ" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (*had*) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it<sup>w</sup>." (S4: 86)!

<sup>142</sup> The word "انْقَلَبْتُمْ" = "*you<sup>c</sup> transposed*," means you *betook* your selves *returning*!

<sup>143</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

<sup>144</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "الحكيم".

<sup>145</sup> See the *Lexicon* attached to this *Translation* for "*hekmal*".

<sup>146</sup> The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" as stated in *لسان العرب*; therefore, "يَتَّخِذُ" is *always* taking and presuming something about what was taken! Thus, it is *not* just the mere *taking*!

<sup>147</sup> The Qur'anic term the "*daw'er*" is an Arabic *tongue* expression meaning: repetitive-misfortune!

<sup>148</sup> The word "*Sameeon*" here is emphasis!

<sup>149</sup> The word "*gurobaten*" is plural of "*gurbaton*," a feminine gender noun meaning a righteous deed by a doer intended to please Allah and get closer or nearer to Him by such a deed!

(succorers of the Messenger and the Muhajereena in Madeenah) and who <sup>r</sup> *ettaba'ao*<sup>150</sup> (they <sup>z</sup> closely-followed) them by *ehsanen* (reverentially and benevolently), delighted Allah *a'n* (regarding) them and they<sup>z</sup> delighted *a'n* Him; and [He] prepared for them paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup> forever; *tha'leka* (afar-that-it/)<sup>x</sup> (is) the win, the great.

101. And of whom<sup>p</sup> (are) around you<sup>b</sup> of the *Aarabs* (Bedouin-Arabs/nomads) hypocrites and of the *Madeena'te's* folk accustomed they<sup>z</sup> on the hypocrisy, not know them you<sup>z</sup> We know them, [We] shall torment them twice, afterwards *youraddona*<sup>151</sup> (to be forthwith returned they<sup>z</sup>) to a great torment.

102. And others, they<sup>z</sup> acknowledged by their offenses, they<sup>z</sup> mixed a righteous-wok and another misdeed, *asa* (craving a deed beyond one's means that/may) Allah to relent on them; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

103. Let-take [you<sup>s</sup>] from their possessions a charity<sup>w</sup> to purge them [you<sup>s</sup>], and *tozakey*<sup>152</sup> ([you<sup>s</sup>] augment the good deeds for) them by it<sup>w</sup> and let-pray [you<sup>s</sup>] on them, verily your<sup>t</sup> prayer<sup>w</sup> (is) a quiet/repose for them and Allah (is) *Sameeon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

104. Have not known they<sup>z</sup> that Allah, He accepts the repentance *a'n*<sup>153</sup> (because of second person's/ persons' prayer [He] disregards the offense of the principal offender(s) of) His *eba'de* (worshippers/ submitters/ slaves) and [He] takes the alms<sup>w</sup>/charities<sup>w</sup>; and verily Allah, He (is) *The Tannwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

105. And Let-say [you<sup>s</sup>]: let-work you<sup>z</sup>, then Allah will see your<sup>n</sup> work and His Messenger and the believers; and shall *toraddona*<sup>154</sup> (be forthwith returned you<sup>z</sup>) to Knower(of) the unseen and the seen then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>z</sup> were working.

106. And others *murjawna* (they who had been deferred) for Allah's command *emma* (be it) [He] torments them and *emma* [He] relents on them, and Allah (is) Omniscient *Hakeemon* (infinite *bekmah*<sup>155</sup> Possessor).

الْمُهَاجِرِينَ وَالْأَنْصَارَ وَالَّذِينَ  
اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ  
تَجْرَى تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠١﴾

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ  
مُتَنَفِّقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا  
عَلَى الْبَيْتِ لَا تَعْلَمُهُمْ نَحْنُ  
نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ  
يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠٢﴾

وَأَخْرُوجُوا اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا  
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ  
اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿١٠٣﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ  
وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ  
صَلَوَتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ﴿١٠٤﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ  
عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ  
هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٥﴾

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ  
وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ  
إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

وَأَخْرُوجُوا مُرَجَّوْنَ لَأَمْرِ اللَّهِ إِمَّا  
يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿١٠٧﴾

<sup>150</sup> The word "closely" is used here to intensify "followed" as the Arabic is "اتَّبَعُوا" not "اتَّبَعُوا"

<sup>151</sup> The word "يردون" is rooted in "رد" see footnote 2160 above!

<sup>152</sup> The word "تَزَكِّيهِمْ" here it's, and Allah is knower, [you<sup>s</sup>] augment their good deeds! See التفاسير and اللسان!

<sup>153</sup> "عن" = تجاوز = He disregards the offense of the principal because of the prayer of others praying for the principal! See the Lexicon to this Translation vis-à-vis the meanings of "عن"

<sup>154</sup> See footnote 2160 above regarding forthwith-return!

<sup>155</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!



107. And who<sup>r</sup> ittakebatho<sup>156</sup> (they took and made) a mosque<sup>x</sup> dheraran (injuriously endeavoring) and a unbelief and a disunity among the believers and an outpost for whom<sup>p</sup> [he] warred Allah and His Messenger of earlier; and surely yablefo'нна<sup>157</sup> (assuredly swear they<sup>r</sup>) en (not) we wanted except the husna<sup>w</sup> (good deed/righteous work)<sup>w</sup> and Allah attests/testifies verily they, surely (are) liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا  
وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ  
وَارْضَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ  
مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا  
الْحُسْنَىٰ وَاللَّهُ يُشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

108. Let-not [you<sup>s</sup>] up<sup>158</sup> in it<sup>x</sup> ever; surely a mosque<sup>x</sup> (which had been) established/found on the taqwa (reverential guarding against Allah's displeasure) from first day (is) righter<sup>159</sup> to [you<sup>s</sup>] up in it<sup>x</sup>; in it<sup>x</sup> men loving that yattabharo (they<sup>z</sup> purge their selves/maintain their wodho'a, prescribed cleansing), and Allah loves the muttabhereena<sup>160</sup> (ever-possible-maintainers of wodho'a).

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى  
التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ  
فِيهِ فِيهِ رِجَالٌ تُحِبُّونَ أَنْ يَتَّطَهَّرُوا  
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

109. Does then who<sup>p</sup> [he] found his bon'yana<sup>x161</sup> (fixed-and-aggrandized build)<sup>x</sup> on a taqwa (reverential guarding against Allah's displeasure) from Allah and a redhwanon<sup>x</sup> (ultimate-gratification) khayron (superior/worthier), or who<sup>p</sup> [he] established/found his bon'yana on a verge (of) a collapsing-cliff<sup>x</sup> so [it<sup>x</sup>] collapsed<sup>162</sup> by him in Hell<sup>w</sup> fire<sup>w</sup>; and Allah divinely-guides not the people the dha'lemeena<sup>163</sup> (injustice-doers).

أَفَمَنْ أُسِّسَ بُنْيَنُهُ عَلَىٰ تَقْوَىٰ  
مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ  
بُنْيَنُهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْتَارَ  
بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

110. Not ceases their bon'yana<sup>x</sup> (fixed-and-aggrandized build)<sup>x</sup> which<sup>x</sup> they<sup>z</sup> built reybatan<sup>w164</sup> (intense-suspicion)<sup>w</sup> in their hearts, except that taqatta'a (utterly/iteratively cut) their hearts (i.e. perish they), and Allah (is) Omniscient Hakeemon<sup>165</sup> (infinite bekamah<sup>166</sup> Possessor)!

لَا يَزَالُ بُنْيَنُهُمُ الَّذِي بَنَوْا رِيبَةً فِي  
قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۚ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

111. Verily Allah purchased from the believers their selves<sup>w</sup> and their possessions by surely for them the Paradise<sup>w</sup>, mutually they<sup>z</sup> fight in Allah's path, so they<sup>z</sup> kill and (are to be) killed they<sup>z</sup>; a promise on Him (absolute)-right<sup>167</sup> in the Torah<sup>w</sup> and the

۞ إِنْ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ  
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ  
الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
فَيُقْتَلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ

<sup>156</sup> The word "اتَّخَذُوا" from "الِاتَّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذُوا" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>157</sup> The "ل" in "يَحْلِفُنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

<sup>158</sup> The word "قام" = "upped" = "got up or rose" (in the intransitive sense, is different from "stood" = "وقف")

<sup>159</sup> The word "righter" is: a comparative adjective of "right," see Merriam Webster's Dictionary! And "أحق" = "righter" as an adjective comparative!

<sup>160</sup> The word "المطهرين" is masculine, plural subjective noun; so "ever-possible-staying on wodhuo'a, prescribe cleansing, i.e. whenever they break their wodhuo'a, immediately thereafter renew their wodhuo'a!"

<sup>161</sup> The word "بنيان" = "bon'yana" means: (1) (fixed-and-aggrandized build)<sup>x</sup> of significance, as the pyramids (2) a build that is strong, notable and permanent, such as stated in (S61:2): "bon'yanon marssooson (compactly joined)".

<sup>162</sup> The words "هار" and "انهيار" all are from "الانهيار", which is the breakdown from within = collapse; hence collapsing and collapsed respectively!

<sup>163</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>164</sup> The word "ريبية" = "ريب" is an infinitive noun! See اللسان! Thus, it is an intensified suspicion, meaning an ever-lasting suspicion, and perhaps the pronoun "هـ" at the end of the word is for such intensification! Clearly, there is no such construct in English for the intensification or the infinitive nouns!

<sup>165</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>166</sup> Ibid!

<sup>167</sup> The Arabic text says: "حقاً," not "حق," i.e. the word "حقاً" = absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

Euangelion<sup>x168</sup> (*Gospel*) and The Qur'an<sup>x</sup>; and who<sup>a</sup> (*is*) *anfa*<sup>169</sup> (*a better fulfiller*) by his covenant than Allah; so *istabshero*<sup>170</sup> (*let-seeking you<sup>z</sup> pleasant tidings*) for your<sup>n</sup> sale which<sup>x</sup> you<sup>z</sup> mutually sold by it<sup>x</sup>, and *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) the win the great.

حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ  
وَمَنْ أَوْفَى بِعَهْدِهِ مِنْ رَبِّ اللَّهِ  
فَاسْتَبْشِرُوا بِالَّذِي بَايَعْتُمْ بِهِ  
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

112. The penitents, the worshippers, the praisers, the *sa'eboona*<sup>171</sup> (*travelers/ one who fast*), *ar'ra'keoona* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *as-sajedoona* (*they who are kowtowing in the Prayer*), the orderers by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and the proscribers *a'n* (*regarding*) the *munka're*<sup>172</sup> (*rationaly/ Sharey'ah unacceptable deed/ say*) and the keepers-up<sup>173</sup> for Allah's limits and *bashsher* (*let-tell you<sup>s</sup> pleasant tidings*) the believers.

الْمُتَّيِبُونَ      الْعَبِيدُونَ  
الْحَامِدُونَ      السَّاجِدُونَ  
الرَّاكِعُونَ      السَّاجِدُونَ  
الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ  
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ  
اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٠﴾

113. Not [was] for the Prophet and who<sup>r</sup> believed they<sup>z</sup> to *yastaghfero*<sup>174</sup> (*they<sup>z</sup> seek forgiveness*) for the *mushbre-keena* (*he-they who partner deities with Allah/ he-polytheists*), and albeit they<sup>z</sup> were kin's possessors, from after whatevidenced for them that they (*are*), the *Jahme's*<sup>175</sup> (*intensely-blazing Fire<sup>w</sup>*) companions.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ  
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا  
أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ  
أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١﴾

114. And not [was] *Ebraheema's* (*Abraham's*) *isteghfaro* (*seeking-forgiveness*) for his father except because<sup>176</sup> (*of*) a promise<sup>w</sup> [*he*] promised it<sup>w</sup> *eyyaho*<sup>177</sup> (*indeed particularizing him*); then *lamma* (*when/ whence*) manifested for him that he (*is*) Allah's foe<sup>178</sup>, [*he*] disowned [*of*] him; verily *Ebraheema* (*Abraham*) surely (*is*) *anwahon* (*iterative sigher*), forbearer.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ  
إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا  
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ  
إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١٢﴾

115. And not [was] Allah to mislead a people after *edh* (*when/ since*) [*He*] divinely-guided them until [*He*] manifests for them what *yattaqoona* (*they<sup>z</sup> reverentially guard not to displease Allah*); verily Allah (*is*) by every thing Omniscient.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ  
هَدَيْتَهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا  
يَتَّقُونَ ۚ إِنَّ اللَّهَ بَكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

<sup>168</sup> See the *Lexicon* attached to this *Translation* for the word "Euangelion!"

<sup>169</sup> The word "*anfa*" I believe is to negate the comparison with Allah, SWT, with *any one* to be a even *equal* let alone to be *better fulfiller* of his covenant than Allah! As Allah is *omnisciently knower* of all facts, unlike any one else!

<sup>170</sup> The word "*استبشروا*" in "*يستبشرون*" means (a) he *sought the pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

<sup>171</sup> The Arabic word "*الساكنون*" actually carries at least *two distinct* meanings: (1) they that *travel*, especially in the cause of Allah and (2) they that *fast*, because the Messenger (SAWS) said that *travel of my Ummah is "fasting,"* i.e. because fasting *deters all other desires* or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

<sup>172</sup> See the *Lexicon* attached to this *Translation* for more elaboration.

<sup>173</sup> The word "*الحافظون*" is rooted in "*حفظ*" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports!)" (*Emphasis is added*)!

<sup>174</sup> The word "*يستغفروا*" = "*يطلبوا الغفران*" = "*they seek forgiveness!*" In English there is *no seemly way* to say: "*يستغفروا*" *per se*! So I settled for saying: "*they seek forgiveness!*"

<sup>175</sup> The word "*الجحيم*" is proper noun, but it means *intensely blazing fire*! See *الراغب*!

<sup>176</sup> See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "عن!"

<sup>177</sup> The word "*إيتانا*" = "*إداة توكيد لضمير منصوب*" = an article of *intensity* for an *objective pronoun*!

<sup>178</sup> The word "*عدو*," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see *الهادي* and *اللسان*!

116. Verily Allah, for Him (is) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship; [He] quickens and [He] deadens<sup>179</sup>; and not for you<sup>b</sup> of lesser than Allah (of) a *wa'leyen* (guardian/ ally) and nor a *na'sseeren* (multitudinous-succorer).

إِنَّ اللَّهَ لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ  
يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ  
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

117. *Laqad* (verily, already and affirmatively) relented Allah on the Prophet and the emigrants and the *Anssa're* (allies and hosts in Madeeniah) who <sup>r</sup> *ettaba'oho* (they <sup>z</sup> closely-followed him) in the *usrat'e's*<sup>w</sup> (difficulty/ exigency)'s <sup>w</sup> hour<sup>w</sup> from after what *kada* (neared to/verged/ almost) swerve hearts (of) a team of them; afterwards [He] relented on them, verily He (is) by them *Ra'oofon*<sup>180</sup> (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ  
وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ  
اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا  
كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ  
تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

118. And on the three who <sup>r</sup> *khollefo* (had been left-behind) until *edha* (when/ if) straitened<sup>w</sup> on them the land<sup>w</sup> by what<sup>[it]</sup> extended<sup>w</sup> (i.e. its vastness) and straitened<sup>w</sup> on them their selves<sup>w</sup> and they<sup>z</sup> presumed that no a refuge from Allah except to Him; afterwards [He] relented on them to repent they<sup>z</sup>; verily Allah, He (is) The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا  
ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ  
وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا  
مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ  
لِيتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

119. O you who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (let you<sup>z</sup> reverentially guard not to displease) Allah and let-be you<sup>z</sup> with the *ssadeqeena* (always-truth-enforcers).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ  
وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

120. Not [was] for the *Al-Madeena'te's* folks and who<sup>p</sup> (are) around them of the *Aara'be* (Bedouin-Arabs/ nomads) to *yatakhllafu* (stay behind they<sup>z</sup>) a'n (off) Allah's Messenger, and nor wish<sup>181</sup> they<sup>z</sup> by (preferring) themselves<sup>w</sup> a'n his self<sup>w182</sup>; *tha'leka* (afar-that-it/) <sup>x</sup> (is) because verily they, not betides them a thirst and nor a toil, and nor a dearth<sup>w</sup> (leading to flat bellies) in Allah's path and nor they<sup>z</sup> tread a treading, exasperating the unbelievers and nor they<sup>z</sup> attain<sup>183</sup> of a foe<sup>184</sup> an attainment<sup>x</sup> except (had been) written for them by it<sup>x</sup> a righteous-work; verily Allah wastes not a remuneration (of) the benefactors.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ  
حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنِ  
رَسُولِ اللَّهِ وَلَا يُرْغَبُوا بِأَنْفُسِهِمْ عَنْ  
نَفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ  
ظَمًا وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ  
اللَّهِ وَلَا يَطْئُونَ  
مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ  
مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ  
عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُحْسِنِينَ ﴿١٢٠﴾

<sup>179</sup> The word "يُمِيتُ" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>180</sup> The word "رُؤُوفٌ" of "الرَّافِقَةُ" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرَّافِقَةُ" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرَّافِقَةُ" is a protective-mercy=clemency. And "رُؤُوفٌ" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

<sup>181</sup> The word "wisher"="رَغِبٌ" is rooted in the word "رَغِبٌ". However, the word "رَغِبٌ" assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: "رَغِبٌ" not prefixed by any article=wish, like! However, "رَغِبٌ عَنْ"=wisher off, shunner, or "رَغِبٌ فِي"=likes, or "رَغِبٌ إِلَى"=asked and beseeched, or "رَغِبٌ بِ"=prefers!

<sup>182</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition "عَنْ"

<sup>183</sup> That is to get the better of, beat!

<sup>184</sup> The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي واللسان!



121. And not they<sup>z</sup> expend an expense<sup>w</sup> a small<sup>w</sup> and nor a big<sup>w</sup> and nor cross they<sup>z</sup> a valley except (*had been*) written for them, to requite them Allah: *absa'na*<sup>185</sup> (*perfecter and beautifuler*) what they<sup>z</sup> were working.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

122. And not [was] the believers to march they<sup>z</sup> altogether; so *lawla* (*why have not*) marched from each division of them a *ta'efa'ton*<sup>w</sup> (*group/faction/-party*)<sup>w</sup> to *yatafaqqho* (*they<sup>z</sup> gain feqh, i.e. intensive and extensive knowledge*) in the religion, and to warn they<sup>z</sup> their people *edha* (*when/if*) they<sup>z</sup> returned to them, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtharona* (*they<sup>z</sup> take caution*).

وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

123. O, you who<sup>r</sup> believed they<sup>z</sup> let-mutually fight you<sup>z</sup> whom<sup>r</sup> they<sup>z</sup> about you<sup>b</sup> of the unbelievers and let find they<sup>z</sup> in you<sup>b</sup> a harshness,<sup>w</sup> and let know you<sup>z</sup> that Allah (*is*) with the *muttaqeena* (*reverential guarders against Allah's displeasure*).

يَأْتِيهَا الَّذِينَ ءَامَنُوا قَتَلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلَيَجِدُوا فِيكُمْ غِلْظَةً وَءَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

124. And if indeed (*had been*) descended<sup>w</sup> a *Suraton*<sup>w186</sup> (*a division of the Qur'an*)<sup>w</sup> so of them who<sup>p</sup> [*he*] says: which (*of*) you<sup>b</sup> augmented<sup>w</sup> him this<sup>w</sup> a belief; so as-to whom<sup>r</sup> believed they<sup>z</sup> so augmented<sup>w</sup> them belief while they *yestasherona*<sup>187</sup> (*they<sup>z</sup> affirm pleasant tidings*).

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

125. And as-to whom<sup>r</sup> (*are*) in their hearts (*is*) an illness<sup>188</sup>, so augmented<sup>w</sup> them a *rejsan*<sup>x</sup> (*filth/-anathema*)<sup>x</sup> to their *rejsa* (=rejsan), and they<sup>z</sup> died while they (*were*) unbelievers.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

126. Do not see they<sup>z</sup> that they (*are being*) tried every *aam*<sup>189</sup> (=year by special anniversary)<sup>w</sup> once<sup>w</sup> or twice<sup>w</sup>; afterwards they<sup>z</sup> repent not and not they *yadhdhakkaronna* (*repetitively-reminisce*).

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾

127. And if indeed (*had been*) descended<sup>w</sup> a *Suraton*<sup>w</sup> (*a division of the Qur'an*)<sup>w</sup> looked some (*of*) them to some (*and said they*): is seeing you<sup>c</sup> of an *abaden*<sup>190</sup> (*a lone/any-one*); afterwards they<sup>z</sup> dispersed; dispersed Allah their hearts, because that they (*are*) a people (*who*) understand not.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَكُمْ مِنَ رَبِّ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

<sup>185</sup> There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>186</sup> See the *Lexicon* attached to this *Translation* for this *proper* name of a "division of The Qur'an"

<sup>187</sup> The word "استبشروا" = (a) he affirms pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions *gladness of pleasant tidings*!

<sup>188</sup> The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

<sup>189</sup> See the *Lexicon* attached to this *Translation* regarding "aam=anniversary year!"

<sup>190</sup> See the *Lexicon* attached to this *Translation* regarding "أحد"

128. *Laqad* (verily, already and affirmatively) came (to) you<sup>b</sup> a Messenger of your<sup>n</sup> selves,<sup>w</sup> *aẓeeẓon* (hard-and-grieving) on him what *anetom*<sup>191</sup> (tribulated you<sup>c</sup>), a hankerer [he] on you<sup>b</sup>, by the believers [he] (is) *Ra'oofon*<sup>192</sup> (iteratively Forbearer/ Clement) *raheemon* (iterative mercy giver).

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ  
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿٩٨﴾

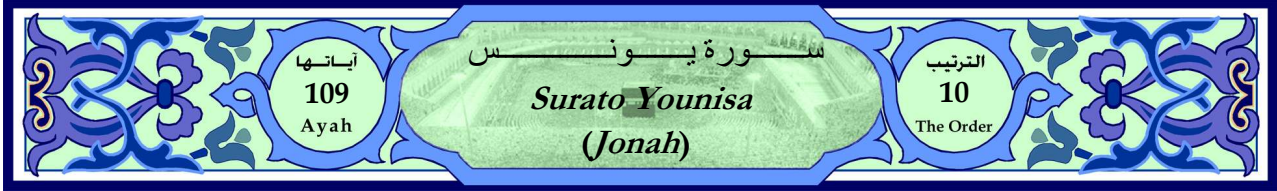
129. Then *en* (if) they<sup>z</sup> diverted, so let-say [you<sup>s</sup>]: Allah (is) my sufficiency, no an *elaha* (a deity) except Him, on Him I trusted, and He, (is) Lord (of) The *Arshe*<sup>193</sup> (Throne of Kingship)<sup>x</sup> The Great<sup>x</sup>.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا  
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ ﴿٩٩﴾

<sup>191</sup> That is they love *that which befalls you<sup>f</sup>/your<sup>n</sup> community of any hardship which is most difficult for you<sup>n</sup> to handle* i.e. your<sup>n</sup> tribulation

<sup>192</sup> The word “رؤوف” of “الرافة” which is more *intensive* than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is *in addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرافة” is a *protective-mercy*=clemency; and “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

<sup>193</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)**

1. Alef Lam Ra'a.<sup>1</sup> Telka<sup>w</sup> (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) Aya'<sup>r</sup> (*Qur'anic statements*) (*of*) The Book<sup>x</sup> The Hakeeme<sup>2</sup> (*infinite bekamah Possessor*).
2. Acana<sup>3</sup> (*was there what should not be*) for the mankind a wonderment that Werevealed<sup>4</sup> to a man of them: that let-warn [you<sup>s</sup>] the mankind and bashsher<sup>5</sup> (*let-tell you<sup>s</sup> pleasant tidings*) whom<sup>r</sup> believed they<sup>z</sup> that for them (*is*) a truth's-footing<sup>6</sup> enda (*by munificence of / by Rule of*) their Lord; said the unbelievers: verily this (*is*) surely a magician manifest.
3. Verily your<sup>n</sup> Lord (*is*) Allah; Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> in six days; afterwards istawa<sup>7</sup> (*He had set Himself*) on The Arshe<sup>x8</sup> (*Throne of Kingship*)<sup>x</sup>; disposes [He] the matter; not of an intercessor except from after His leave; tha'lekum (*collective-afar-He*)<sup>x</sup> Allah, your<sup>n</sup> Lord; so let-worship Him you<sup>z</sup>; do then not you<sup>z</sup> reminisce.
4. To Him (*is*) your<sup>n</sup> return together; Allah's promise (*is*) (*absolute*)-right; verily He commences the creation<sup>x</sup>; afterwards [He] repeats it<sup>x</sup> to requite [He] whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> by the qesste (*rendering absolute-justice post removal of injustice*); and who<sup>r</sup> unbelieved they<sup>z</sup> for them (*is*) a drink of a hameem<sup>9</sup> (*maximally heated/cooled water*) and a painful torment by what they<sup>z</sup> were unbelieving.

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صَدَقَ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُّبِينٌ ﴿٢﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

<sup>1</sup> See the details in the *Lexicon* attached to this Translation.

<sup>2</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم"

<sup>3</sup> The word "أَكَانَ" = "Acana" is made up of two components, the الف = "a" for interrogative negative, i.e. implying negation = "الإستفهام الإستنكاري" and "cana" as past tense "كان" = "was" I can not find a good English equivalent for the expression "أَكَانَ" per se, so I chose to transliterate and parenthetically explain!

<sup>4</sup> The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

<sup>5</sup> See the *Lexicon* attached to this Translation for youbashshara = "يُبَشِّرُ"

<sup>6</sup> The expression "قدم صدق" = translated as "truth's-footing" is an Arabic tongue expression meaning: precedence of munificence and a status of high rank/a firm-footbold in that regard! See المعاني القرطبي والأخفش

<sup>7</sup> The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "bow" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "bow" of His action!

<sup>8</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>9</sup> The word "hameem" = "حميم" has no English equivalent per se! So, we transliterate and parenthetically explain! The word "hameem" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain See اللسان !



5. He Who made the sun<sup>w</sup> a lighting<sup>x</sup> and the moon<sup>x</sup> an illumination<sup>x</sup> and [He] fated it<sup>x</sup> phases, to know you<sup>z</sup> the years'<sup>w</sup> number and the reckoning; not created Allah *tha'leka* (*afar-that-it*)<sup>x</sup> except by the right<sup>x</sup>; [He] expounds the *Aya'te*<sup>w</sup> (*miracles/signs/-proofs*) for a knowing people.
6. Verily in alternation (*of*) the night and the day and what created Allah in the Heavens<sup>w</sup> and the Earth<sup>w</sup> (*are*) surely *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a people *yattaqoona* (*they reverentially guard not to displease Allah*).
7. Verily who<sup>r</sup> not *yarjona*<sup>10</sup> (*fear/know they*<sup>z</sup>) Our *lega'a* (*meeting*) and delighted they<sup>z</sup> [by] the life<sup>w</sup> (*of*) the world<sup>w</sup> and tranquilized they<sup>z</sup> by it<sup>w</sup> and who<sup>r</sup> they *a'n* (*regarding*) Our *Aya'te*<sup>w</sup> (*Qura'nic statements*) (*are*) neglectors they<sup>z</sup>.
8. Those their abode/lodging<sup>x</sup> (*is*) the Fire<sup>w</sup>, by what they<sup>z</sup> were earning.
9. Verily who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> divinely-guides them their Lord by their belief, runs<sup>w</sup> from under them the rivers in gardens<sup>w</sup>/paradises<sup>w</sup> (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*)<sup>w</sup>.
10. Their invocation in it<sup>w</sup> (*is*): *subhana*<sup>11</sup> (*hallowedly and marvelously we deem You*<sup>g</sup> *transcending all defects and we solemnly stand in awe and utmost consecration of*) You<sup>g</sup> *Allahomma*<sup>12</sup> (*O, Allah*); and their greeting<sup>w</sup> in it<sup>w</sup> (*is*): peace; and last (*of*) their invocation<sup>w</sup> (*is*): verily, the praise (*is*) for Allah, the worlds' Lord.
11. And *la'n*<sup>13</sup> (*if*) hastens Allah for the mankind the evil, their *iste'ajala* (*affirmable-hastening*) by the *khayre* (*mercy/-goodness/possession/provision/power/rain*), surely (*it would have been*) finished to them their *ajala*<sup>14</sup> (*term-limit*); then [We] leave whom<sup>r</sup> not *yarjona*<sup>15</sup> (*fear/know they*<sup>z</sup>) Our *lega'a* (*meeting*) in their excessiveness addling.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً  
وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا  
عَدَدَ اللَّيْلِ وَالنَّجْمَاتِ مَا خَلَقَ اللَّهُ  
ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يَعْلَمُونَ ﴿٥﴾

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ  
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ  
لِّقَوْمٍ يَعْقِلُونَ ﴿٦﴾

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا  
وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا  
يَكْسِبُونَ ﴿٨﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
يَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

دَعَوْنَهُمْ فِيهَا سُبْحَنَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ  
فِيهَا سَلَامٌ ۖ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ  
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

• وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ  
اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ  
أَجْلُهُمْ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ  
لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

<sup>10</sup> The word “ترجون” from “رجا” meaning: *feared/know*! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

<sup>11</sup> The word “*subhanaka*”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness!* So, we can render “*subhanaka*”= “سبحانك” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!*

<sup>12</sup> The expression “اللهم”= “يا الله” means a call of *invoking/supplicating/beseeching* Allah!

<sup>13</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See مغني اللبيب، ابن هشام!

<sup>14</sup> The word “الأجل” means *term-limit*, see اللسان!

<sup>15</sup> See footnote 10 above, regarding the word “ترجون” from “رجا” meaning: *feared*!

12. And if touched/betided the mankind the *dburro* (*persistent distress*) [*he*] invoked Us on<sup>16</sup> his side or (*manneristically*)<sup>17</sup> sitting or standing; then *lamma* (*when/whence*) We doffed *a'n* (*off*) him his harm [*he*] passed-by, as if not [*he*] invoked Us to a harm (*which had*) touched him; like *tha'leka* (*afar-that-it/*)<sup>x</sup> (*had been*) adorned for the exceeders what they<sup>z</sup> were working.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِيًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

13. And *laqad* (*verily, already and affirmatively*) We perished the generations of before you<sup>b</sup> *lamma* (*when/whence*) *dbalamo*<sup>18</sup> (*they<sup>z</sup> wronged*) and came<sup>w</sup> (*to*) them their messengers<sup>x</sup> by the evidences<sup>w</sup> and not they<sup>z</sup> were to believe; like *tha'leka* (*afar-that-it/*)<sup>x</sup> [*We*] requite the people the criminals.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

14. Afterwards We made you<sup>b</sup> *khala'ef*<sup>9</sup> (*iterative vicegerents-/successors*) in the Earth<sup>w</sup> from after them to [*We*] look how you<sup>z</sup> work.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And if (*being/to be*) recited on them Our evident<sup>w</sup> *Aya'te*<sup>w</sup> (*Qur'anic statements*) said who<sup>t</sup> they<sup>z</sup> not *yarjona*<sup>20</sup> (*they<sup>z</sup> fear/know*) Our *lega'a* (*meeting*): *eetee* (*let-produce/-come* [*you*<sup>s</sup>]) by a Qur'an<sup>x</sup> other than this<sup>x</sup> or let-substitute it<sup>x</sup> [*you*<sup>s</sup>]; let-say [*you*<sup>s</sup>]: not (*it be*) for me that [*I*] substitute it<sup>x</sup> of my own self<sup>w</sup>; *en* (*not*) *attabe'o* (*[I] closely-follow*) except what (*is being*) revealed to me; verily I, [*I*] fear/know if I disobeyed my Lord, a torment (*of*) a great day.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتَتْ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَايَ نَفْسِي ۚ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Let-say [*you*<sup>s</sup>]: if willed Allah, not I recited it<sup>x</sup> on you<sup>z</sup> and nor *adra*<sup>21</sup> (*caused profound understand of*) you<sup>b</sup> by it<sup>x</sup>; so *qad* (*already and affirmatively*) I waited in you<sup>b22</sup> *omoran* (*lifetime/vital-age/epochal age*) of before it<sup>x</sup> do then not you<sup>z</sup> cerebrate.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۚ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. So who<sup>a</sup> (*is*) wronger<sup>23</sup> than who<sup>p</sup> *iftra* (*[he] crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*<sup>w</sup> (*Qur'anic statements*); verily it<sup>x</sup> (*the truth that*) prospers not the criminals.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

<sup>16</sup> The “ل” in the word “لجنبه” has *twenty two* different meanings among them in place of “on!” It could also mean: to be on his side, i.e. for him-self/to his support! See **معاني اللبيب**

<sup>17</sup> *Manneristically* is needed to *adjust* for a lack of *adverbs* (حال) or *absolute objective nouns* (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English!

<sup>18</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”

<sup>19</sup> The word “خلاف” = plural for “خليفة” which is a *masculine* and the “ة” in “خليفة” is for *intensification* as in علامة. See **كتب التفسير، مثل: تفسير البضاوي وروح المعاني لـ الألوسي**

<sup>20</sup> *Linguistically* the word “خفت” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! Also the word “ترجون” from “رجا” meaning: *feared*.

<sup>21</sup> The word “ادراكم” is from “دراية” which is *far more reaching* than the simple “knowledge,” as “الدراية” extends to having *deep understanding* of the subject matter

<sup>22</sup> The word “ادراكم” is from “دراية” which is *far more reaching* than the simple “knowledge,” as “الدراية” extends to having *deep understanding* of the subject matter!

<sup>23</sup> The word “فيكم” = “in you?” or “among you?” However, “among you?” = more of “بينكم”

<sup>23</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger”

18. And they<sup>z</sup> worship of lesser than/without Allah what not harms them nor benefits them; and say they<sup>z</sup>: those (are) our intercessors *enda* (by munificence of/by Rule of) Allah; let-say [you<sup>s</sup>]: do *tona'bbe'ona* ([you<sup>z</sup>] inform by piece-of-significant-and-availing-news) Allah by what not [He] knows in the Heavens<sup>w</sup> and nor in the Earth<sup>w</sup>; *subhana*<sup>24</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) a'n (regarding) what they<sup>z</sup> partner (deities with Him).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ ۖ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. And not [was] the mankind except an *Ummatan*<sup>w</sup> (a community/a nation)<sup>w</sup> one<sup>w25</sup>; then they<sup>z</sup> differed; and *lawla* (had it not been for) a word<sup>w</sup> (which had) preceded<sup>w</sup> from your<sup>t</sup> Lord, surely (would have been) finished<sup>26</sup> among them in what (is) in it<sup>x</sup> they<sup>z</sup> differ.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

20. And they<sup>z</sup> say: *lawla* (why have not been) descended on him an *Aya'ton*<sup>w</sup> (sign/proof) from his Lord; then let-say [you<sup>s</sup>]: verily only the invisible (is) for Allah, so let-wait you<sup>z</sup> verily I am with you<sup>b</sup> of the *muntadhereena* (they who wait).

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغِيبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٢٠﴾

21. And if We (caused) the mankind taste a mercy<sup>w</sup> from after an adversity<sup>w</sup> (that had) touched<sup>w</sup>/betided<sup>w</sup> them, suddenly for them (is) a machination in Our *Aya'te*<sup>w</sup> (messages/signs/proofs); let-say [you<sup>s</sup>]: Allah (is) faster machination; verily Our messengers, they<sup>z</sup> write what machinate you<sup>z</sup>.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّيَهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۚ قُلْ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

22. He Who treads you<sup>z</sup> in the [desert]<sup>27</sup> (land) and the sea until if you<sup>z</sup> were in the *folke*<sup>w</sup> (ship/ships)<sup>w</sup> and [it<sup>w</sup>] ran<sup>w</sup> by them by a good<sup>w</sup> wind<sup>w</sup> (breeze) and they<sup>z</sup> reveled/rejoiced by it<sup>w</sup> came<sup>w</sup> (to) it<sup>w</sup> a tempesting-wind<sup>w</sup> and came<sup>x</sup> (to) them the surge<sup>x</sup> from every place and they<sup>z</sup> presumed that (had been) besieged-/encircled by them, they<sup>z</sup> invoked Allah purely-/faithfully/faithfuls for Him the religion: indeed *en* (if) [You<sup>s</sup>] deliver us from this<sup>w28</sup> surely we assuredly<sup>29</sup> be of the thankers.

هُوَ الَّذِي يُسِيرُكَ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِكُمْ بَرِيحٌ طَيِّبَةٌ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

23. Then *lamma* (when/whence) [He] delivered them, *edha* (suddenly/whereas) they (are) *yabghoona* (selfishly envying-

فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ

<sup>24</sup> The word "subhanabo" = "سبحانه" has no English equivalent! The word is made up of two parts: "subhana" and the pronoun "bo" = "Him!" Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>25</sup> The "one<sup>w</sup>" is a qualifier for *Ummah*, which is a feminine in Arabic! So "one<sup>w</sup>"

<sup>26</sup> That is He would have hastened their due recompense for them immediately!

<sup>27</sup> The word "البر" = "الفقار، أي الخلاء من الأرض"، literally means "desert," i.e. furthest from any body of water! Also, "البر" figuratively speaking could stand for "land!" See اللسان!

<sup>28</sup> That is their predicaments, high winds and high surges as well as rather rough sea!

<sup>29</sup> The "ل" in "لنكونن" is a juratory "ل" = "القسم" amounting to "التأكيد", i.e. affirmation, expressed here by "assuredly!"



/transgressing they<sup>z</sup>) in the land<sup>w</sup> by other than the right; O, you the mankind: verily only your<sup>n</sup> *baghya* (selfish envy/transgression) (*is*) on your<sup>n</sup> selves<sup>w</sup>, a *mata'ao*<sup>30</sup> (resource for a transitory worldly delight) (*of*) the life<sup>w</sup> (*of*) the world<sup>w</sup>; afterwards to Us (*is*) your<sup>n</sup> return then *nuna'bbeo* ([We] inform by piece-of-significant-and-availing-news) you<sup>z</sup> by what you<sup>z</sup> were working.

بَغْيِ الْحَقِّ يَتَأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ  
عَلَى أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ  
إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ

تَعْمَلُونَ ﴿١٠﴾

24. Verily only a parable/example (*of*) the life<sup>w</sup> (*of*) the world<sup>w</sup> (*is*) like a water<sup>x</sup> We descended it<sup>x</sup> from the sky<sup>w</sup> then mixed by it<sup>x</sup> the Earth's<sup>w</sup> sprouts<sup>w</sup> of what the mankind eat and the *an'aamo*<sup>31</sup> (cattle/sheep/goats/camels)<sup>w</sup> until when took<sup>w</sup> the Earth<sup>w</sup> its<sup>w</sup> *zokbrofa* (ornateness/floridness) and (*had itself*) adorned<sup>w</sup>, and presumed its<sup>w</sup> folks that they (*are*) *Qadiroona*<sup>32</sup> (they-who are capable of: giving/doing/enforcing/influencing) over it<sup>w</sup> *ata*<sup>x</sup> (*befell over/cameto*)<sup>x</sup> it<sup>w</sup> Our command<sup>x</sup> nightly or daily, then We made it<sup>w</sup> a harvest as if not [*it*<sup>w</sup>] flourished<sup>w</sup> by yesterday; like *tha'leka* (*afar-that-it*)<sup>x</sup> [We] expound the *Aya'te*<sup>w</sup> (messages/-signs/proofs) for a people rethinking.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ  
مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ  
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا  
أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ  
وظُرِبَ أَهْلُهَا أَهْلُهَا قُنْدَرُوتٍ عَلَيَّهَا  
أَتَتْهَا أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا  
حَصِيدًا كَأَن لَّمْ تَغْرَبْ بِالْأَمْسِ  
كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ

يَتَفَكَّرُونَ ﴿١١﴾

25. And Allah invites to [home<sup>w</sup> (*of*) the peace] (*i.e.* Paradise<sup>w</sup>)<sup>33</sup> and [He] divinely-guides whom<sup>p</sup> [He] wills to a *Sseratten* (road/way) straight.

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَهُدًى  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢﴾

26. For whom<sup>r</sup> *abasano* (they<sup>z</sup> rendered: rendered meritorious-deeds/says) (*is*) the Paradise<sup>w</sup> and an extra<sup>34</sup>; and neither over-burdens their faces *gataron* (smokey-dust), nor ignominy<sup>w</sup>; those (*are*) the Paradise's<sup>w</sup> companions; they (*are*) in it<sup>w</sup> immortals.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ  
وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ  
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

خَالِدُونَ ﴿١٣﴾

27. And who<sup>r</sup> earned they<sup>z</sup> the *sayye'aa'te* (demeritorious-deeds)<sup>w</sup>, a requital a *sayye'aa'ten* (demeritorious-deed)<sup>w</sup> (*is*) by its<sup>w</sup> like; and *tarbago* (over-burdens) them ignominy<sup>w</sup>; not for them from Allah of a safeguard, as if only (*had been*) overlaid<sup>w</sup> their faces darkly<sup>35</sup> pieces of [the] night; those, (*are*) The Fire's<sup>w</sup> companions, they (*are*) in it<sup>w</sup> immortals.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ  
بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ  
اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ  
وُجُوهُهُمْ قُطْعًا مِنَ اللَّيْلِ مُظْلِمًا  
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

خَالِدُونَ ﴿١٤﴾

28. And day We throng them together; afterwards [We] say for whom<sup>r</sup> they<sup>z</sup> partnered (*besides Allah*): (*stay-put in*) your<sup>n</sup> place<sup>36</sup>, you<sup>f</sup> and your<sup>n</sup> partners (*besides Allah*); so *zayyalna*<sup>37</sup> (*We iteratively sundered*) among them, and

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ  
أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ  
فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ

30. The word “مَتَّعَ”=“mata'a” is rooted in the word “مَتَّعَ”=“matta'a” with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

31 The word “the an'am”=“الأنعام” or “neam” “تعم” means those animals that have cloven hoof (foot) and an udder, such as camel, cow, sheep, goat, etc. In Arabic: “كُلُّ ذِي خَلْفٍ وَظَلْفٍ”=cattle, sheep, goats, and camels!

32 The word “قادرُونَ” is masculine, plural, subjective noun, i.e. they-who are capable of: giving, doing, enforcing, or influencing!

33 The word “Paradise” is exactly called “dar es-Salam”=“إدار السلام” It is also called “al-Husna”=“الحسنى” Both words “dar es-Salam”=“دار السلام” and “الحسنى” are metonymical expression of the same, Paradise!

34 The extra to Paradise is the actual seeing of Allah, according to a true Hadeeth by Muslim and others.

35 The word “مُظْلَمًا” is an adverbial construct, see إعراب القرآن، لمحمود صافي، hence: darkly, as to intensify it!

36 That is you remain!

37 The word “زَيَّلْنَا” means “فَرَقْنَا بِكَثْرَةِ الْفَعْلِ” see اللسان! Hence it is as translated above: “iteratively sundered”!

said their partners: not you <sup>c</sup> were *eyyana*<sup>38</sup> (indeed *particularizing us*) worshipping you<sup>z</sup>.

29. So sufficed by Allah, *Shabeedan* (Witnesser/Testifier) between us, and [between] you<sup>z en</sup> (surely) we were a'n (regarding) your<sup>n</sup> worship surely(were)neglectors.

30. Far-there,<sup>39</sup> essays every self<sup>w</sup> what antedated<sup>w</sup> and *ruddo*<sup>40</sup> (had been forthwith-retuned they<sup>z</sup>) to Allah, their Lord The Right; and strayed a'n(off) them what they<sup>z</sup> were *yaftarona* (they<sup>z</sup> craft a lie for fraudulent end).

31. Let-say [you<sup>s</sup>]: Who<sup>a</sup> *yarzogo* (provides) you<sup>z</sup> from the Heavens<sup>w</sup> and the Earth<sup>w</sup>; or Who<sup>a</sup> possesses the hearing and the *abssa'ra* (insights/ discernments) possessors; and Who<sup>a</sup> *youbhrejo* ([He] emerges/produces) the *hayya* (quick/ alive) from the *mayye'te* (eventually dying/ dead) and *youbhrejo* the *mayy'te* from the *hayya*; and Who<sup>a</sup> disposes the matter; so they<sup>z</sup> will say: Allah; then let-say [you<sup>s</sup>]: do then not *tattaqoona* (you<sup>z</sup> reverentially guard not to displease Allah).

32. So *tha'lekum* (collective-afar-He)<sup>x</sup> (is) Allah, your<sup>n</sup> Lord The Right; so what (is) after the right except the misguidance; so wherefrom<sup>41</sup> you<sup>z</sup> (are being) distracted.

33. Like *tha'leka* (afar-that-it/)<sup>x</sup> righted<sup>w</sup> your<sup>n</sup> Lord's word<sup>w</sup> on whom<sup>r</sup> *fasago*<sup>42</sup> (they<sup>z</sup> rebelled vis-à-vis Allah's command) verily they believe not.

34. Let-say [you<sup>s</sup>]: is of your<sup>n</sup> partners (besides Allah) who<sup>a</sup> [he] (can) commence the creation<sup>x</sup> afterwards repeats it<sup>x</sup> [he]; let-say [you<sup>s</sup>]: Allah commences the creation afterwards [He] repeats it<sup>x</sup>; so wherefrom *to'afa-kona*<sup>43</sup> (you<sup>z</sup> to be off-right dissuaded/ you<sup>z</sup> speciously concoct).

35. Let-say [you<sup>s</sup>]: is of your<sup>n</sup> partners who<sup>p</sup> [he] divinely-guides to the right; let-say [you<sup>s</sup>]: Allah divinely-guides to the right; is then who<sup>p</sup> [he] divinely-guides to the right, righter<sup>44</sup> that (be closely-followed [he]) or who<sup>p</sup> [he] divinely-guides not except [he] (is) divinely-guided<sup>45</sup>; so what (is) for you<sup>b</sup> how you<sup>z</sup> rule.

إِنَّا تَعْبُدُونَ ﴿١٠﴾

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿١١﴾

هَٰذَا لِكُتْلَوْنَكُمْ أَنْفُسَكُمْ مَّا أَسْلَفْتُمْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقَّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿١٢﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿١٣﴾

فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّوْنَ ﴿١٤﴾

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿١٥﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿١٦﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٧﴾

<sup>38</sup> The word “إِنَّا,” = “أداة توكيد لضمير منصوب,” = an article of intensity for an objective pronoun!

<sup>39</sup> In Arabic the demonstrative noun: “هناك” “هنا” and “هناك” are used respectively for “here” (near), “there” (middle) and “far-there (for the furthest!)” For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

<sup>40</sup> The word “رُدُّوا” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86)!

<sup>41</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>42</sup> See the Lexicon attached to this Translation for an elaboration on this important word, *faseoonn* = “الفاسقون”

<sup>43</sup> The word “تُؤْفَكُونَ” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction!

<sup>44</sup> The word “righter,” is a comparative adjective of “right,” see Merriam Webster’s Dictionary! And “أَحَقُّ” = “righter” as an adjective comparative!

<sup>45</sup> The phrase “لَا يَهْدِي” means he does not guide others nor is he can be guided!

36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches of the right a thing; verily Allah (*is*) Omniscient by what they<sup>z</sup> do.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ  
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ  
اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

37. And not [was] this Qur'an<sup>x</sup> *youstara* (*to be crafted as a lie for fraudulent end*) of lesser than Allah, [and,] but *tassdeeqa*<sup>46</sup> (*it being credible, its sayer is credible, and it's an approval*) (*of that*) which<sup>x</sup> (*is*) between its<sup>x</sup> both hands<sup>w</sup> (*before it*<sup>x</sup>); and expounding the book<sup>x</sup> no suspicion in it<sup>x</sup> from the worlds<sup>w</sup> Lord.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى  
مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ  
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ  
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. Or say they<sup>z</sup>: *istrabo* [*he*] *crafted it*<sup>x</sup> *as a lie for fraudulent end*; let-say [*you*<sup>s</sup>]: then *ato* (*let-produce/bring forth*) you<sup>z</sup> by a *Suraten*<sup>w</sup> (*division of The Qur'an*)<sup>w</sup> like it<sup>x</sup> and let-summon you<sup>z</sup> whom<sup>p</sup> you<sup>c</sup> could [*of*] without/lesser than Allah, *en(if)* you<sup>c</sup> were *ssa'dequeena* (*always truth enforcers*).

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ  
مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ  
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

39. Rather they<sup>z</sup> denied by what not they<sup>z</sup> encompassed by its<sup>x</sup> knowledge; and *lamma* (*not yet*)<sup>47</sup> *ya'te* (*happen-/materialize to*) them its<sup>x</sup> *ta'awee'le* (*ultimate: construing-/explanation*); as *tha'leka* (*that-afar-it/that*) they<sup>z</sup> denied who<sup>t</sup> (*are*) of before them; so let-look [*you*<sup>s</sup>] how [*was*] the *dha'lemeena's*<sup>48</sup> (*injustice-doers*) consequence.<sup>w</sup>

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ  
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابٌ  
الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ  
كَانَ عِقَابَ الظَّالِمِينَ ﴿٣٩﴾

40. And of them who<sup>x</sup> [*he*] believes by it<sup>x</sup> and of them who<sup>x</sup> [*he*] believes not by it<sup>x</sup>; and your<sup>t</sup> Lord (*is*) knowinger by the corrupters.

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا  
يُؤْمِرُ بِهِ وَرَبُّكَ أَعْلَمُ  
بِالْمُفْسِدِينَ ﴿٤٠﴾

41. And *en(if)* denied you<sup>g</sup> they<sup>z</sup> then let-say [*you*<sup>s</sup>]: for me (*is*) my work; and for you<sup>b</sup> (*is*) your<sup>n</sup> work; you<sup>f</sup> (*are*) disclaimants/absolvers<sup>49</sup> (*of myself*) of what [*I*] work and I am a disclaimant/absolver<sup>50</sup> of what you<sup>z</sup> work.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٌ وَلَكُمْ  
عَمَلُكُمْ أَنْتُمْ بَرِيغُونَ مِمَّا أَعْمَلُ  
وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

42. And of them who<sup>p</sup> *yasta'meona* (*affirmably-listen they*<sup>s</sup>) to you<sup>g</sup>; do then you<sup>s</sup> (*enable to*) hear the *sommo* (*deaf people*)<sup>51</sup> while albeit they<sup>z</sup> were not reasoning.

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ  
تُصِغِرُ الصَّمَّ وَلَوْ كَانُوا لَا يَفْقَهُونَ  
﴿٤٢﴾

43. And of them who<sup>p</sup> [*he*] looks to you<sup>g</sup> do then you<sup>s</sup> divinely-guide the *omya* (*blind people*)<sup>52</sup> while albeit they<sup>z</sup> were not sighting/perceiving.

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ  
تَهْدِي الْعَمَى وَلَوْ كَانُوا لَا  
يُبْصِرُونَ ﴿٤٣﴾

44. Verily Allah not wrongs<sup>53</sup> the mankind a thing. [And] but the mankind they<sup>z</sup> wrong (*to*) their selves<sup>w</sup>.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ  
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

45. And day [*He*] throngs them, as if not waited (*sojourned*) they<sup>z</sup> except an hour<sup>w</sup> of the day mutually acquainting among them (*selves*); *qad* (*already and affirmatively*) lost

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا  
سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ

<sup>46</sup> The word “التصديق” means: *approval of*, or *associating the say in reference or its sayer to the truth or being truthful*

<sup>47</sup> The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it!*

<sup>48</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!”

<sup>49</sup> That is you have absolved (freed) your selves from what I do!

<sup>50</sup> That is to say: and I have absolved myself of what you do!

<sup>51</sup> The word “صم” is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* so no plural for it *except to* associate it with a *plural noun, people!* Hence, the above translation!

<sup>52</sup> Ibid, only regarding the word “blind-people!”

<sup>53</sup> The word “wrong” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah!*



who <sup>r</sup> they <sup>z</sup> denied by Allah's <i>lega'a</i> (meeting) and they <sup>z</sup> were not <i>muhtadeena</i> <sup>54</sup> (they who found and accepted the divine-guidance).	قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿١٥﴾
46. And either [We] assuredly show you <sup>g</sup> some (of that) which <sup>x</sup> [We] promise them or <i>natawaffyyanka</i> ([We] assuredly fully receive you <sup>g</sup> while before dying) so to Us (is) their return; afterwards Allah (is) Witnesser/-Testifier on what they <sup>z</sup> do.	وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿١٦﴾
47. And for each <i>Ummaten</i> <sup>w</sup> (people/community) <sup>w</sup> (is) a messenger, so if came their messenger, (then had been) judged among them by the <i>qestte</i> (rendering absolute-justice post removal of injustice), while they not <i>yodh'lamoona</i> <sup>55</sup> (to be wronged they <sup>z</sup> ).	وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمُ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿١٧﴾
48. And they <sup>z</sup> say: when (is) this, the promise, <i>en(if)</i> you <sup>c</sup> were <i>ssadeqeena</i> (always-truth-enforcers).	وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿١٨﴾
49. Let-say [you <sup>s</sup> ]: neither [I] possess, for myself harm nor a benefit, except whatever <sup>56</sup> Allah willed; for every <i>ummaten</i> <sup>w</sup> (people/community) <sup>w</sup> (is) <i>ajalon</i> <sup>57</sup> (term-limit); if their <i>ajalo</i> <sup>x</sup> (term-limit) <sup>x</sup> came <sup>x</sup> then neither <i>yasta'akherona</i> <sup>58</sup> (they <sup>z</sup> slacken/tarry) hour <sup>w</sup> and nor <i>yastaq'demona</i> (they <sup>z</sup> affirmably advance).	قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْبِدُونَ ﴿١٩﴾
50. Let-say [you <sup>s</sup> ]: do you <sup>c</sup> see <i>en(if)</i> <i>ata</i> (befell/cameto) you <sup>b</sup> His torment <sup>x</sup> <i>bayatan</i> (nightly-suddenly) or daily what <i>tha</i> (near-be-this) <i>yasta'ajelo</i> (affirmably hasten) of it <sup>x</sup> the criminals.	قُلْ أَرَأَيْتُمْ إِنِ اتَّكُمُ عَذَابُهُ بَيْنًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْجَاهِلُونَ ﴿٢٠﴾
51. Do afterwards if when <sup>o</sup> befell <sup>x</sup> (His torment <sup>x</sup> ) you <sup>c</sup> believed by it <sup>x</sup> ; do (you <sup>f</sup> ) now; while <i>qad</i> (already and affirmatively) you <sup>c</sup> were by it <sup>x</sup> <i>tasta'ajelona</i> (affirmably hastening you <sup>z</sup> ).	أَتُمُّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ؕ ءَالْكَفَرِ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٢١﴾
52. Afterwards (had been) said to whom <sup>r</sup> <i>dbalamo</i> <sup>59</sup> (they <sup>z</sup> wronged): let-taste you <sup>z</sup> the immortal torment; are you <sup>z</sup> (to be) requited except by what you <sup>c</sup> were earning.	ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٢٢﴾
53. And <i>yastanbeona</i> (they <sup>z</sup> seek the <i>naba'a</i> , <sup>60</sup> piece-of-significant-and-availing-newsfrom) you <sup>g</sup> : is it <sup>x</sup> right <sup>x</sup> ; let-say [you <sup>s</sup> ]: aye, by my Lord, verily it <sup>x</sup> (is) surely right <sup>x</sup> ; and not you <sup>z</sup> (are) enfeeblers.	• وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٢٣﴾
54. And had that for each self <sup>w</sup> (which had) wronged <sup>w</sup> <sup>61</sup> what (is) in the Earth <sup>w</sup> surely (it would have) ransomed <sup>w</sup> by it <sup>x</sup> ; and they <sup>z</sup> concealed the sorrow <i>lamma</i> (when-/whence)	وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ

<sup>54</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen!”

<sup>55</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>56</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*! See *الذر المصون*, لـ أحمد الحلب وإعراب القرآن، لمحمود صافي

<sup>57</sup> The word “الأجل” means term-limit, see *اللسان*!

<sup>58</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>59</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”

<sup>60</sup> See the *Lexicon* attached to this Translation for “naba’a”

<sup>61</sup> See footnote 2251 above regarding “إظالم”

they <sup>z</sup> saw the torment; and ( <i>had been</i> ) judged among them by the <i>qestte</i> ( <i>rendering absolute-justice post removal of injustice</i> ) while they not yodh'lamoona <sup>62</sup> ( <i>to be wronged they<sup>z</sup></i> ).	لَمَّا رَأَوْا الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
55. Ha! Verily for Allah what ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; ha; verily Allah's promise ( <i>is</i> ) right <sup>x</sup> [and,] but most ( <i>of</i> ) them know not.	أَلَا إِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦٣﴾
56. He quickens and [ <i>He</i> ] deadens <sup>63</sup> ; and to Him ( <i>are to be</i> ) returned you <sup>z</sup> .	هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٤﴾
57. O, you the mankind: <i>qad</i> ( <i>already and affirmatively</i> ) came <sup>w</sup> ( <i>to</i> ) you <sup>b</sup> an exhortation <sup>w64</sup> from your <sup>n</sup> Lord and a cure <sup>x</sup> for what ( <i>is</i> ) in the chests <sup>x</sup> and a divine-guidance <sup>x</sup> and a mercy <sup>w</sup> for the believers.	يَأْتِيَا النَّاسَ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٦٥﴾
58. Let-say [ <i>you</i> <sup>s</sup> ]: by Allah's munificence <sup>x</sup> and by His mercy <sup>w</sup> so by <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> , so let revel-/rejoice they <sup>z</sup> ; it <sup>x</sup> ( <i>is</i> ) <i>khayron</i> ( <i>choicer/ superior/ worthier</i> ) than what they <sup>z</sup> gather.	قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٦٦﴾
59. Let-say [ <i>you</i> <sup>s</sup> ]: have you <sup>c</sup> seen what Allah descended for you <sup>b</sup> of a <i>rez'qen</i> <sup>x</sup> ( <i>provision/ victuals for sustenance</i> ) <sup>x</sup> then you <sup>c</sup> made of it <sup>x</sup> <i>haraman</i> <sup>x</sup> ( <i>forbidden/ illegitimate</i> ) <sup>x</sup> and <i>halallan</i> <sup>x</sup> ( <i>sanctioned/ legitimate</i> ) <sup>x</sup> ; let-say [ <i>you</i> <sup>s</sup> ]: has Allah permitted for you <sup>b</sup> or on Allah <i>taftarona</i> ( <i>you<sup>z</sup> craft a lie for fraudulent end</i> ).	قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَلًا قُلْ ءَاللهُ أُذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٦٧﴾
60. And what ( <i>is the</i> ) presumption ( <i>of</i> ) whom <sup>r</sup> <i>yastarona</i> ( <i>they<sup>z</sup> craft a lie for fraudulent end</i> ) on Allah the untruth, The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> ; verily Allah surely possesses munificence <sup>x</sup> on the mankind [and,] but most ( <i>of</i> ) them thank not.	وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٨﴾
61. And not [ <i>you</i> <sup>s</sup> ] be in a function <sup>x65</sup> and not recite of it <sup>x</sup> [ <i>you</i> <sup>s</sup> ] of a Qur'an <sup>x</sup> and not you <sup>z</sup> work of a work <sup>x</sup> except We were on you <sup>b</sup> witnesses <i>edb</i> ( <i>when/ since</i> ) <i>tofedho</i> <sup>66</sup> ( <i>group-rush</i> ) you <sup>z</sup> in it <sup>x</sup> ; and not evades <i>a'n</i> ( <i>off</i> ) your <sup>t</sup> Lord of a <i>methgala</i> ( <i>weigh/ -burden/ equipoise</i> ) ( <i>of</i> ) <i>dharraten</i> <sup>w</sup> ( <i>small ant/ mote/ atom</i> ) <sup>w</sup> in the Earth <sup>w</sup> and nor in the Heavens <sup>w</sup> and neither smaller than <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> and nor bigger except in a book <sup>x</sup> manifest.	وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٩﴾
62. Ha! Verily Allah's <i>aw'leyad</i> <sup>67</sup> ( <i>guardians/ allies</i> ) ( <i>have</i> ) neither fear on them and nor they sadden.	أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾
63. Who <sup>r</sup> believed they <sup>z</sup> and were <i>yattaqoona</i> ( <i>they reverentially guard not to displease Allah</i> ).	الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٧١﴾

<sup>62</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*

<sup>63</sup> The word "أمات" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>64</sup> The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*!

<sup>65</sup> The use of "function" here is for the purpose of avoiding the words "affair" for the potential *inappropriate* implications in some meanings it imparts!

<sup>66</sup> The word "تفيضون" comes from "الإفاضة" which means a *crowd of people rushing from one place to another*

<sup>67</sup> The word "أولياء" could also mean, among them: *protector, friend*

64. For them(*is*) the *bushra*<sup>w</sup> (a pleasing-tiding)<sup>w68</sup> in the life<sup>w</sup> (of) the world<sup>w</sup> and in the Hereafter<sup>w</sup>; no an substitution<sup>x</sup> for Allah's words<sup>w</sup>; *tha'leka* (afar-that-it/)<sup>x</sup> (*is*) the win the great.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ  
اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

65. And let-not sadden you<sup>s</sup> their say; verily the prestige<sup>69</sup> (*is*) for Allah together; He (*is*) the *Sameeo*<sup>70</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ  
جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

66. Hal Verily for Allah who<sup>p</sup> (*are*) in the Heavens<sup>w</sup> and who<sup>p</sup> (*are*) in the Earth<sup>w</sup>; and *en* (*not*) *yattabe'o* (*closely-follow*) who<sup>r</sup> invoke they<sup>z</sup> of lesser than Allah (*of*) partners; *en yattabe'o* they<sup>z</sup> except the presumption, and not they except conjecturing.

أَلَا إِنَّ لِلَّهِ مِنْ فِي السَّمَوَاتِ وَمَنْ  
فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ  
يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ  
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ  
إِلَّا يَخْرُصُونَ ﴿٦٦﴾

67. He Who made for you<sup>b</sup> the night<sup>x</sup> to settle you<sup>b</sup> in it<sup>x</sup> and the day<sup>x</sup> *mubsseran*<sup>x</sup> (*discernment-enabler*)<sup>x71</sup>; verily in *tha'leka* (afar-that-it/)<sup>x</sup> (*are*) surely *Aya'ten*<sup>w</sup> (*miracles-/signs/proofs*) for a hearing people.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا  
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٦٧﴾

68. Said they<sup>z</sup>: *ittakhattha*<sup>72</sup> (*took and presumed*) Allah a son; *Subhana*<sup>73</sup> (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him, He (*is*) The Rich; for Him what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup>; *en* (*not*) an authority<sup>x</sup> you<sup>b</sup> have by this<sup>x</sup>; do you<sup>z</sup> say on Allah what not you<sup>z</sup> know.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ  
هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ  
سُلْطَنٍ بِئْسَ أَتَقُولُونَ عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ ﴿٦٨﴾

69. Let-say [*you s*]: verily who<sup>r</sup> *yaftarona* (*they<sup>z</sup> craft a lie for fraudulent end*) on Allah the untruth not prosper they<sup>z</sup>.

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى  
اللَّهِ الْكَذِبَ لَا يَفْلَحُونَ ﴿٦٩﴾

70. A *mata'aon*<sup>74</sup> (*resource for a transitory worldly delight*) in the world<sup>w</sup>; afterwards to Us (*is*) their return; afterwards [*We*] (*cause*) them taste the torment the severe, by what they<sup>z</sup> were unbelieving.

مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ  
ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا  
كَانُوا يَكْفُرُونَ ﴿٧٠﴾

71. And let-recite [*you s*] on them *Nooben's* (*Noah's*) *naba'a*<sup>75</sup> (*piece-of-significant-and-availing-news*) *edh* (*when/as*) [*he*] said to his people: O, my people, *en* (*if*) [*was*] enlarged on you<sup>b</sup>

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ  
لِقَوْمِهِ يَنْقُورِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ

<sup>68</sup> Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And “بُشْرَى” unlike its verbal conjugates, throughout The Qur’an always use it for the “*kehayrey*” (*desirables, goodnesses, worthinesses*)!

<sup>69</sup> The word “العِزَّة” = “prestige” = lordliness in the sense of: possessing power and authority over others!

<sup>70</sup> See the Lexicon attached to this Translation for this multi-meaning word = “المسموع”

<sup>71</sup> The word “مُبْصِرًا” could be مفعول به ثانٍ or إكمال The translation above is مفعول به ثانٍ, but if it were to be chosen as a then preceding it should be “in a manner” to make it إكمال

<sup>72</sup> The word “اتَّخَذَ” from “الِاتِّخَاذِ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذِ”, as stated in لسان العرب, therefore, “اتَّخَذَ” is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>73</sup> The word “*subhanabo*” = “سُبْحَانَهُ” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*” = “Him!” Wherever the word “*subhana*,” or its associates/inflections (such as “سُبْحَانَكَ” or “سُبْحَانَكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*” = “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>74</sup> The word “متاع” = “*mata'aon*” is rooted in the word “مَتَّعَ” = “*matta'a*” with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

<sup>75</sup> See the Lexicon attached to this Translation for “*naba'a*”



my status and my reminding by Allah's *Aya'te*<sup>w</sup> (*miracle/sign/proof*) then on Allah I (*have*) trusted; so let-gather you<sup>z</sup> your<sup>n</sup> matter and your<sup>n</sup> partners (*besides Allah*); afterwards let-not be your<sup>n</sup> matter on you<sup>b</sup> obscure<sup>76</sup>; afterwards let-judge you<sup>z</sup> (*your<sup>n</sup> sentence*) to me and let-not reprieve [*me*] you<sup>z</sup>.

72. Then *en(if)* you<sup>c</sup> diverted, then I asked not you<sup>b</sup> of a remuneration; *en(not)* my remuneration except on Allah; and I (*had been*) commanded that [I] be of the Muslims.

73. Then denied him they<sup>z</sup>; then We *najja* (*iteratively delivered*) him and whom<sup>r</sup> (*were*) with him in the *folke* (Ark); while We made them *kbala'ef*<sup>77</sup> (*iterative successors*); and We drowned whom<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*); so let-look [*you s*] how [*was*] the *munthareena's* (*who were warned*) consequence<sup>w</sup>.

74. Afterwards We missioned<sup>78</sup> from after him messengers to their people; then they<sup>z</sup> came (*to*) them by the evidences<sup>w</sup>; then they<sup>z</sup> were not to believe by what they<sup>z</sup> denied by it<sup>x</sup> from before; like *tha'leka* (*afar-that-it/*)<sup>x</sup> [*We*] stamp<sup>79</sup> over the aggressors' hearts.

75. Afterwards We missioned<sup>80</sup> from after them *Mosa* (*Moses*) and *Haroon* (*Aaron*) to Pharaoh and his chiefs by Our *Aya'te*<sup>w</sup> (*messages/miracles/signs, proofs*); then *istakbar*<sup>81</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) and they<sup>z</sup> were a people criminals.

76. Then *lamma* (*when/whence*) came<sup>x</sup> the right<sup>x</sup> (*to*) them from *endena* (*by munificence of/by Rule of*) Us said they<sup>z</sup>: verily this (*is*) surely a magic manifester.

77. Said *Mosa* (*Moses*): do you<sup>z</sup> say for the right<sup>x</sup> *lamma* (*when/whence*) [*it<sup>x</sup>*] came (*to*) you<sup>b</sup> is a magic this<sup>x</sup>; and not prosper the magicians.

78. Said they<sup>z</sup>: did you<sup>g</sup> come (*to*) us to turn us *a'n* (*off*) what we found on it<sup>x</sup> our fathers; and (*to*) be for you both the exaltedness<sup>82</sup> in the land<sup>w</sup>; and not we (*are*) for you both surely believers.

79. And said Pharaoh: *eeto* (*let-produce/come you<sup>z</sup>*) (*to*) me by every magician omniscient.

مَقَامِي وَتَذَكِّرِي بِمَا يَنْتِ اللَّهُ فَعَلَى  
اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ  
وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ  
غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧٢﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ  
إِنْ أَجَرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٣﴾

فَكَذَّبُوهُ فَتَبَيَّنْهُ وَمَنْ مَعَهُ فِي  
الْفُلْكِ وَجَعَلْنَاهُمْ خُلَفَاءَ وَأَغْرَقْنَا  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ  
كَانَ عِقَابُ الْمُذَرِّينَ ﴿٧٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى  
قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا  
لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ  
كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ  
الْمُعْتَدِينَ ﴿٧٥﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى  
وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ  
بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا  
مُجْرِمِينَ ﴿٧٦﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا  
قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٧﴾

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا  
جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ  
السَّاحِرُونَ ﴿٧٨﴾

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ  
ءَابَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي  
الْأَرْضِ وَمَا خُنْ لَكُمْ بِمُؤْمِنِينَ ﴿٧٩﴾

وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سِحْرٍ  
عَلِيمٍ ﴿٨٠﴾

<sup>76</sup> That is let your plan against me be open among you.

<sup>77</sup> The word “خلفاء” = plural for “خالف” which is a masculine plural; while “خلفاء” = plural of “خليفة”.

<sup>78</sup> The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awaken, and arouse!*

<sup>79</sup> The expression: “stamp over the hearts...” is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

<sup>80</sup> See footnote 2289 above regarding بعث

<sup>81</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>82</sup> That is to say: the *greatness* and *majesty*, and so the *authority*, accorded to *kings* on earth!

80. Then <i>lamma</i> ( <i>when/whence</i> ) came <sup>x</sup> the magicians <sup>x</sup> said for them <i>Mosa</i> ( <i>Moses</i> ): let-throw you <sup>z</sup> what you <sup>f</sup> ( <i>are</i> ) throwing.	فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾
81. Then <i>lamma</i> ( <i>when/whence</i> ) they <sup>z</sup> threw, said <i>Mosa</i> ( <i>Moses</i> ) what came you <sup>c</sup> by it <sup>x</sup> ( <i>is</i> ) the magic <sup>x</sup> , verily Allah shall nullify it <sup>x</sup> ; verily Allah not mends [ <i>He</i> ] the corrupters' work <sup>x</sup> .	فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾
82. And rights Allah the right by His words <sup>w</sup> and albeit disliked ( <i>that</i> ) the criminals.	وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾
83. So not believed for <i>Mosa</i> ( <i>Moses</i> ) except a <i>dhurreyyaton</i> <sup>w83</sup> ( <i>progeny/people</i> ) of his people on a fear/knowledge <sup>84</sup> of Pharaoh and his chiefs, to essay them [ <i>he</i> ]; and verily Pharaoh ( <i>is</i> ) surely high in the land <sup>w</sup> and verily he ( <i>is</i> ) surely of the exceders.	فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٌ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾
84. And said <i>Mosa</i> ( <i>Moses</i> ): O, my people <i>en</i> ( <i>if</i> ) believed were you <sup>c</sup> by Allah, then on Him let-trust you <sup>z</sup> <i>en</i> you <sup>c</sup> were Muslims.	وَقَالَ مُوسَىٰ يَنْقُومُ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾
85. Then said they <sup>z</sup> : on Allah we trusted; (O), our Lord make us not an essay <sup>w</sup> for the people, the <i>dha'lemeena</i> <sup>85</sup> ( <i>injustice-doers</i> ).	فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾
86. And <i>najjeyna</i> ( <i>let-iteratively deliver us</i> [ <i>You</i> <sup>s</sup> ]) by Your <sup>t</sup> mercy <sup>w</sup> from the people, the unbelievers.	وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾
87. And We revealed <sup>86</sup> to <i>Mosa</i> ( <i>Moses</i> ) and his brother that <i>tabanwa'a</i> ( <i>let-both deservedly ensconce</i> ) for people ( <i>of</i> ) you both by <i>Misra</i> ( <i>Egypt</i> ) houses, and let-make you <sup>z</sup> your <sup>n</sup> houses <i>qeblatan</i> <sup>w87</sup> ( <i>face-to-face/facing the Qebla</i> ) <sup>w</sup> and <i>aqemo</i> <sup>88</sup> ( <i>let-you<sup>z</sup> uphold/sustain the prescribed obligations of</i> ) the Prayer <sup>w</sup> you <sup>z</sup> and <i>bashsher</i> <sup>89</sup> ( <i>let-tell you<sup>s</sup> pleasant tidings to</i> ) the believers.	وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾
88. And said <i>Mosa</i> ( <i>Moses</i> ): (O), our Lord, verily You <sup>g</sup> <i>aa'tayta</i> ( <i>You<sup>g</sup> accorded/allotted</i> ) Pharaoh and his chiefs: adornment <sup>w</sup> and possessions in the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> our Lord to mislead they <sup>z</sup> <i>a'n</i> ( <i>off</i> ) Your <sup>t</sup> path; (O), our Lord: let-efface [ <i>You</i> <sup>s</sup> ] on their possessions and let-harden [ <i>You</i> <sup>s</sup> ] on their hearts, so they <sup>z</sup> believe not until	وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ

<sup>83</sup> The word “ذُرِّيَّةٌ” could also mean “خلق,” i.e. *creatures, people*, in addition to *progeny*! See اللسان!

<sup>84</sup> The word “خوف” carries *dual* meanings: (1) *fear* and (2) *knowledge*! Both meanings could apply! See اللسان!

<sup>85</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>86</sup> See footnote 2146 above regarding *revealed*!

<sup>87</sup> Facing each other or towards the *Ka'abah*, as *Mosa* (*Moses*) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem! See القرطبي!

<sup>88</sup> The word “أقيموا” is rooted in “أقام” = *uphold/sustain/maintain*!

<sup>89</sup> See the *Lexicon* attached to this Translation for *youbashshara* = “إبشّر”

they<sup>z</sup> see the torment, the painful.

89. Said [He]: *qad* (already and affirmatively) (had been) answered<sup>w</sup> invocation<sup>w90</sup> (of) [you both]; so [you both] let-straighten<sup>91</sup> and let-not *tattabe'anne* (you both closely-follow) path (of) whom<sup>r</sup> not know they<sup>z</sup>.

90. And *jawazna* (We put-passed) the sea by Israel's sons; then followed them Pharaoh and his soldiers *baghya* (envy/selfish: excessiveness/transgression) and aggressively until if overtook him the drowning, said [he]: I believed; verily that no an *elaba* (a deity) except (that) which<sup>x</sup> believed<sup>w</sup> by Him Israel's sons, and I am of the Muslims.

91. Do<sup>92</sup> (you<sup>s</sup>) now; while *qad* (already and affirmatively) disobeyed you<sup>s</sup> before and you<sup>s</sup> were of the corrupters.

92. So today *nonajje* ([We] iteratively deliver) you<sup>s</sup> by your<sup>t</sup> body to be [you<sup>s</sup>] for whom<sup>p</sup> [he] (is) behind you<sup>s</sup> an *Aya'tan<sup>w</sup>* (miracle/sign/proof); and verily, many of the mankind *a'n* (regarding) Our *Aya'te<sup>w</sup>* (=plural of *Aya'tan<sup>w</sup>*) surely (are) neglectors.

93. And *laqad* (verily, already and affirmatively) *ba'nwana* (We deservedly ensconced) Israel's sons, a truth's-*mubawwa<sup>93</sup>* (deserving ensconcing) and *razagna* (We provided) them of the goodies<sup>w94</sup>; then not differed they<sup>z</sup> until came (to) them the knowledge; verily your<sup>t</sup> Lord judges among them The *Qeyamete's<sup>w</sup>* (Judgment's) Day<sup>x</sup> in what they<sup>z</sup> were in it<sup>x</sup> differing.

94. So *en(if)* you<sup>s</sup> were in doubt of what We descended to you<sup>s</sup> then let-ask [you<sup>s</sup>] who<sup>r</sup> they<sup>z</sup> read the book of before you<sup>s</sup>; *laqad* (verily, already and affirmatively) came (to) you<sup>s</sup> the right<sup>x</sup> from your<sup>t</sup> Lord, so let-not be [you<sup>s</sup>] assuredly of the dubitantes.

95. And let-not assuredly be [you<sup>s</sup>] of whom<sup>r</sup> denied they<sup>z</sup> by Allah's *Aya'te<sup>w</sup>* (miracles/signs/proofs) so you<sup>s</sup> be of the losers.

96. Verily who<sup>r</sup> righted<sup>w95</sup> on them your<sup>t</sup> Lord's word<sup>w</sup> not believe they<sup>z</sup>.

الْأَلِيمَ ﴿٨٨﴾

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُوا إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

ءَاَلَكُنَّ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

فَالْيَوْمَ نُنَجِّيكَ بَدَنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَفُلُونَ ﴿٩٢﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبْوَأَ صَدَقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

<sup>90</sup> Allah's response is for two, although *Mosa* (Moses) was making the invocation, but his brother *Haroon* (Aron) was saying: "Amen" after *Mosa* (Moses)! Hence, who says "Amen" to an invocation is as if he/she was doing it him/her self!

<sup>91</sup> Clearly the "الف" in "استقيما" and "تتبعان" are the "الف الفاعل" the subjective noun of the respective verb in each, so "you" in both! See إعراب القرآن، لمحمود صافي!

<sup>92</sup> The "ءا" is a reprimanding inquisitive article! By implication ("you") is there, but in English it's not clear!

<sup>93</sup> The expression "a truth's-escouncing, a true abode, a true dwelling" all are Arabic tongue expressions meaning good place. That is because when the expectation of any thing always turns to be good then such a thing is associated with the truth! In this case, and Allah knows best, the post, abode, dwelling mean Egypt or ash-Sham (Syria, Palestine, Lebanon).

<sup>94</sup> The word "طيبات" = "goodies" = "goodies," = a feminine gender means any thing delectable and legitimate!

<sup>95</sup> The word "حق" = "righted" in "حققت" means deserved, became necessary or fitting! The "ت" in "حققت" is "التانيث" the feminine "ت" referring to the "word!"



97. While <sup>96</sup> albeit came <sup>w</sup> (to) them every <i>Aya'ten</i> <sup>w</sup> (miracle-/sign/proof) until they <sup>z</sup> see the torment the painful.	وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾
98. So <i>lawla</i> (why did not) was <sup>w</sup> a village <sup>w</sup> believed <sup>w97</sup> then benefited it <sup>w</sup> its <sup>x</sup> belief <sup>x98</sup> except <i>Younisa's</i> ( <i>Jonah's</i> ) people, <i>lamma</i> (when/whence) they <sup>z</sup> believed We doffed a'n (off) them the ignominy-torment in the life <sup>w</sup> (of) the world <sup>w</sup> and <i>matta'ana</i> (We let relish the transitory worldly delight for) them to a while.	فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَنُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾
99. And had willed your <sup>t</sup> Lord surely (would have) believed who <sup>p</sup> (are) in the Earth <sup>w</sup> all together; do then you <sup>s</sup> coerce the mankind until they <sup>z</sup> be believers.	وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾
100. And not [was] for a self <sup>w</sup> to believe except by Allah's leave, and Allah makes the <i>rejsa</i> <sup>x</sup> (filth/-anathema) <sup>x</sup> on whom <sup>t</sup> not reason they <sup>z</sup> .	وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِرَ إِلَّا بِإِذْنِ اللَّهِ وَجَعَلَ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾
101. Let-say [you <sup>s</sup> ]:let-look you <sup>z</sup> what (are) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; and not enriches <sup>99</sup> the <i>Aya'te</i> <sup>w</sup> (miracles-/signs/proofs) and the <i>notho're</i> (iterative-warners) a'n (regarding) a people not believing they <sup>z</sup> .	قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنِ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾
102. So do they <sup>z</sup> wait except like days (of) whom <sup>t</sup> ceded they <sup>z</sup> of before them; let-say [you <sup>s</sup> ]: then let-wait you <sup>z</sup> verily I am with you <sup>b</sup> of the <i>muntadhereena</i> (they who are waiting).	فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِرَ. الْمُنْتَظِرِينَ ﴿١٠٢﴾
103. Afterwards <i>nonajje</i> ([We] iteratively deliver) Our messengers and whom <sup>t</sup> believed they <sup>z</sup> ; like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (absolute)-right <sup>100</sup> on Us [We] deliver the believers.	ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَٰلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٣﴾
104. Let-say [you <sup>s</sup> ]: O, the mankind, <i>en</i> (if) you <sup>c</sup> were in doubt of my religion, then not [I] worship whom <sup>t</sup> you <sup>z</sup> worship of lesser than Allah, [and,] but [I] worship Allah, Who <i>yatawaffakum</i> ([He] fully receives you <sup>b</sup> dead/while dying); and I (had been) commanded that [I] be of the believers.	قُلْ يَتَأَيُّمُ النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّنَكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

<sup>96</sup> This “و” is “و حالية” hence: “while!” See إعراب القرآن، لمحمود صافي

<sup>97</sup> The “ت” in “آمنت” is “تة التانيث” the feminine “ت” referring to the “village,” following this “ت” and “word” is a feminine gender in Arabic! Hence believed<sup>w</sup>!

<sup>98</sup> The word “لولا” is referred to in Arabic as “article of preclusion because of presence,” i.e. some thing did not happen because of some thing else which was there. In other word, in this case, and Allah knows best, no “village” believed except that of *Jonah's* that did and so benefited from its belief!

<sup>99</sup> The word “تغني” has double meanings: (1) enriches, (2) suffices! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

<sup>100</sup> The Arabic text says: “حقاً” not “حق” i.e. the word “حقاً” = absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي

105. And that *a'qem* (let-[you<sup>s</sup>] uphold/sustain your<sup>t</sup> face (entity) for the religion *haneefan*<sup>101</sup> (soundly leaning [you<sup>s</sup>]) and let-not be [you<sup>s</sup>] assuredly of the *mushrekeena* (be-they who partner deities with Allah/ be-polytheists).

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

106. And let-not invoke [you<sup>s</sup>] of lesser than Allah what not benefits you<sup>g</sup> and nor harms you<sup>g</sup>; then *en* (if) you<sup>g</sup> did, then verily you<sup>g</sup> (are) then of the *dha'lemeena*<sup>102</sup> (injustice-doers).

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾

107. And *en* (if) touches/betides you<sup>g</sup> Allah by a harm<sup>x</sup> then no remover for it<sup>x</sup> except Him; and *en* [He] wants you<sup>g</sup> by a *khayren* (mercy/goodness/possession/provision/power/rain) then no *radda* (forthwith-returner/forestaller) for His munificence<sup>x</sup>; betides [He] by it<sup>x</sup> whom<sup>p</sup> [He] wants of His *eba'de* (worshippers/submitters/laves); and He (is) The *Ghafooro* (iterative Forgiver), *Ar-Rabeemo* (iterative mercy Giver).

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

108. Let-say [you<sup>s</sup>]: O, you the mankind; *qad* (already and affirmatively) came (to) you<sup>b</sup> the right<sup>x</sup> from your<sup>n</sup> Lord; so whoever *ibtada* (he found and accepted the divine-guidance), verily only *yahtadey* (he finds and accepts the divine-guidance) for himself<sup>w</sup> and whoever [he] strayed then verily only [he] strays on it<sup>w</sup>; and not I am on you<sup>b</sup> surely a custodian.

قُلْ يَتَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

109. And *ettabe'a* (let-closely follow [you<sup>s</sup>]) what (is being) revealed<sup>103</sup> to you<sup>g</sup> and *issber* (let-hold-on you<sup>s</sup> patiently) until Allah rules and He (is) *khayro* (choicer/superior/worthier) (of) the rulers.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخْرُجَ اللَّهُ وَهُوَ خَيْرُ الْخَائِمِينَ ﴿١٠٩﴾

<sup>101</sup> The word “حنيفاً” = “ميلاً” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [be]. See إعراب القرآن، لمحمود صافي The “inclining/leaning” is to the sound religion or faith of Ibraheem’s (Abraham’s); as he inclined/leaned away from his people’s faith which was based on multiple idols’ worships!

<sup>102</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!”

<sup>103</sup> The word “أوحى” in “يُوحَى” denotes at least six different meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!



1. *Alif Lam Ra*.<sup>1</sup> (this is) a Book <sup>x</sup>, *uhkema*<sup>2</sup> (had been sanctioned and not subsequently abrogated)<sup>w</sup> its <sup>x</sup> *Aya'te*<sup>w</sup> (*Qur'anic statements*); afterwards (had-been) expounded<sup>w</sup> from *ladon*<sup>3</sup> (directly and possessively) *Hakeem*<sup>4</sup> (infinite *hekma*<sup>5</sup> Possessor), Proficient.

الرَّ كَتَبَ أَحْكَمْتَ عَيْنُهُ ثُمَّ  
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

أَلَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ إِنِّي لَكُمْ مِنْهُ  
نَذِيرٌ وَكَثِيرٌ

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ  
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ  
مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ  
فَضْلَهُ ۚ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ  
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿١٠٠﴾

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

لَا إِنَّهُمْ يَنْتُونَ صُدُورَهُمْ لَيَسْتَخْفُوا  
مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ

<sup>14</sup> The pronoun “هـ” in the word “منه” some say refers to Mohammad (SAWS) because when he passes by the hypocrites they *bend their chest and cover their faces to conceal their identity from him*. However, some others say the pronoun “هـ” refers to Allah! See **الدّر المصون، لـ احمد الحلبي** and **لمحمود صافي** **!!عرا ب القرآن،** It seems to me *more* to Mohammad (SAWS), as nothing is concealable from Allah (SWT)!



[He] knows what they<sup>z</sup> conceal and what they<sup>z</sup> disclose; verily He (is) Omniscient by the chests' possession.

يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٠﴾

6. And not of *dabba'ten*<sup>w15</sup> (*she-moving-creature*), in the Earth<sup>w</sup> except on Allah (is) its<sup>w</sup> *reẓ'qa*<sup>x</sup> (*provision-/victuals-for sustenance*)<sup>x</sup> and [He] knows its<sup>w</sup> *mustagarra*<sup>x</sup> (*long-term-abode/ultimate realization*)<sup>x</sup> and its<sup>w</sup> storage,<sup>x16</sup> all (are) in a book manifest.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿١١﴾

7. And He Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> in six days<sup>x</sup> and [was] His *Arsbo*<sup>x17</sup> (*Throne of Kingship*)<sup>x</sup> over the water, to essay you<sup>b</sup> [He]: which<sup>x</sup> (of) you<sup>b</sup> (is) *absa'no*<sup>18</sup> (*perfecter and beautifuler*) a work<sup>x</sup>; and *la'en* (*indeed if*) you<sup>s</sup> said: verily you<sup>b</sup> (are) *mub'othoon*<sup>19</sup> (*ones to be resurrected*) after death, surely assuredly<sup>20</sup> say who<sup>r</sup> unbelieved they<sup>z</sup>: *en(not)* this except a magic manifest.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتِ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٢﴾

8. And *la'en* (*indeed if*) We delayed *a'n* (*off*) them the torment to *ummaton*<sup>w21</sup> (*period*)<sup>w</sup> *ma'adodatan*<sup>w22</sup> (*short/countable*)<sup>w</sup> verily assuredly<sup>23</sup> say they<sup>z</sup> what imprisons it<sup>x24</sup>; lo, day [*it*<sup>x</sup>] comes (*to*) them (is) not *massroofan* (*that which is being diverted*) *a'n* them; and *baqa* (*deservedly besieged*) by them what they<sup>z</sup> were by it<sup>x</sup> *yastah'zeona* (*affirmably jest/jest they*<sup>x</sup>).

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٣﴾

9. And *la'en* (*indeed if*) We (*caused*) the mankind (*to*) taste from Us a mercy<sup>w</sup> afterwards We wrested it<sup>w</sup> from him, verily he (is) surely *ya'oson* (*iteratively despairful*), *kafooron*<sup>25</sup> (*multitudinously ingrate/unbeliever*).

وَلَئِنْ أَدْنَا إِلَى الْإِنْسَانِ مِثْرَةَ نَجْمَةٍ ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُفُّورٌ كَفُورٌ ﴿١٤﴾

10. And *la'en* (*indeed if*) We (*caused*) him (*to*) taste a boon<sup>w26</sup> after a misery<sup>w</sup> touched<sup>w</sup>/betided<sup>w</sup> him, surely assuredly<sup>27</sup> says [*he*]: went away the *sayye'aa'to*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> *a'n* (*off*) me; verily he surely (is) a reveler/rejoicer/prideful.

وَلَئِنْ أَدْنَيْتُهُ نَعْمَاءً بَعْدَ ضَرَاءٍ مَسَتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٥﴾

11. Except whom<sup>r</sup> *ssabaro* (*they*<sup>z</sup> held on patiently) and they<sup>z</sup> worked the righteous-works<sup>w</sup> those for them (are) forgiveness<sup>w</sup> and a big remuneration.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٦﴾

<sup>15</sup> For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

<sup>16</sup> Its storage is where it is *buried* or it *remains* after its death!

<sup>17</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

<sup>18</sup> There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>19</sup> The word “*mub'othoon*”=is a *masculine plural objective noun* for which there is no English equivalent!

<sup>20</sup> The word “*assuredly*” is here used to *intensify* the word “say” as in Arabic it is “*يقولن*”

<sup>21</sup> The word “*أمة*” has more than a *dozen* different meanings, among them a *period*! See *الهادي*!

<sup>22</sup> The pronoun “*هـ*” in the word “*معدودة*” refers to “*أمة*”= “*while*” which is a *feminine* gender, so its reference must be *feminized*! Hence, <sup>w</sup>!

<sup>23</sup> The “*ل*” in “*يقولن*” is a *juratory* “*ل*” = “*القسم*” amounting to= “*التأكيد*,” i.e. *affirmation*, expressed by “*assuredly*”!

<sup>24</sup> The first “*it* <sup>w</sup>” in this *Ayah* refers to the “*while*” (*أمة*) a *feminine* gender, the second “*it* <sup>x</sup>” refers to “*torment*” (*العذاب*) a *masculine* gender!

<sup>25</sup> The word “*كفور*” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a multitudinous *ingrate/unbeliever*!

<sup>26</sup> See the *Lexicon* attached to this *Translation* for “*na'ama*”=“*ne'amah*”= (“*boon*”)!

<sup>27</sup> See footnote 2317 above regarding “*القسم*” *ل*!

12. So *la'alla* (craving currently unavailable deed that, perhaps) you<sup>g</sup> (are) leaving/leaver-(of) some (of) what (is being) revealed<sup>28</sup> to you<sup>g</sup> and *dha'egon*<sup>29</sup> (temporarily constrained) by it<sup>x</sup> your<sup>t</sup> chest that they<sup>z</sup> say: *lawla* (why have not been) descended on him a treasure or came with him an angel; verily only you<sup>s</sup> (are) *natheeron* (iterative warner) and Allah over all [thing] (is) Custodian.
13. Or say they<sup>z</sup>: *iftrabo* [he] crafted it<sup>x</sup> as a lie for fraudulent end; let-say [you<sup>s</sup>]: then *oto* (let-produce/bring forth you<sup>z</sup>) by ten *Sumwaren*<sup>w</sup> (*Qur'an Subdivisions*)<sup>w</sup> *mustaraya* 'ten (crafted lies for fraudulent ends)<sup>w</sup> like it<sup>x</sup> and let-summon you<sup>z</sup> whom<sup>r</sup> you<sup>c</sup> could of lesser than/without Allah, *en*(if) you<sup>c</sup> were *ssadegeena* (always truth enforcers).
14. So *ellam* (if not) *yestajeebo*<sup>30</sup> (they<sup>x</sup> compliantly-answer) for you<sup>b</sup> then let know you<sup>z</sup> that only (it<sup>x</sup>) (had been) descended by Allah's knowledge and that no an *elaha* (a deity) except Him; so are you<sup>f</sup> Muslims<sup>31</sup>.
15. Whoever [he] was wanting the life<sup>w</sup> (of) the world<sup>w</sup> and its<sup>w</sup> adornment<sup>w</sup> [We] fulfill<sup>32</sup> to them their works in it<sup>w</sup>; and they (are) in it<sup>w</sup> not (to be) diminished-/undervalued<sup>33</sup>.
16. Those who<sup>r</sup> (are) not for them in the Hereafter<sup>w</sup> except The Fire<sup>w</sup> and miscarried what *ssana'ao*<sup>34</sup> (carefully-crafted they<sup>z</sup>) in it<sup>w35</sup> and (is) a falsehood<sup>x</sup> what they<sup>z</sup> were working.
17. Is then who<sup>p</sup> [he] [was] on an evidence<sup>w</sup> from his Lord, and follows/recites<sup>36</sup> him/it<sup>x37</sup> a witnesser-/testifier<sup>38</sup> from Him, and of before him/it<sup>x</sup> *Mosa's* (Moses') book (distinctly)<sup>39</sup>: principal and mercy<sup>w</sup>; those they<sup>z</sup> believe by him/it<sup>x</sup> and whoever unbelieve [he] by

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ  
وَضَاقَ بِكَ صَدْرُكَ أَن يَقُولُوا  
لَوْلَا أُنزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ  
مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ  
كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا  
بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِينَ وَادْعُوا  
مَن اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن  
كُنْتُمْ صَادِقِينَ ﴿١٣﴾

فَلَمَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا  
أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَهَ إِلَّا هُوَ  
فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٤﴾

مَن كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا  
وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَلُهُمْ فِيهَا  
وَهُمْ فِيهَا لَا يَبْخَسُونَ ﴿١٥﴾

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا  
النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلَ  
مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ  
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ  
إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ  
وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ

<sup>28</sup> The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>29</sup> It is stated in دار الثقافة المصرية-القاهرة، 1411هـ حسين بن أبي العز الهمداني الفريدي إعراب القرآن that “dha'eq”=“ضائق” is used instead of “dhayyegon”=“ضيق” because “dha'egon”=“ضائق” indicates a transitory condition!

<sup>30</sup> The word “يستجيب” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered! See الهادي!

<sup>31</sup> That is became submitters, surrenderors to Allah!

<sup>32</sup> The word “نوف” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole! Thus, “نوف” means endeavor and gather the last part of an obligation to fully fulfill it!

<sup>33</sup> The word “بخس” in “يبخسون” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

<sup>34</sup> The word “صنعوا” is rooted in the verb “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

<sup>35</sup> That is in this world!

<sup>36</sup> The Arabic word used is “يتلو” which could mean either (1) recites, or (2) succeeds or follows!

<sup>37</sup> The pronoun “هـ” in “يتلوه” and “منه” could refer to (1) the “evidence,” or (2) The Qur'an, in which case “recites” refers to the Prophet or the Arch Angel Geranial! See الذر المصون، لـ أحمد الحلبي!

<sup>38</sup> This “witnesser/testifier” could mean, and Allah knows best, Arch Angel Genial, who follows the aforementioned evidence or recites The Qur'an to Mohammad (SAWS).

<sup>39</sup> The word “إماما” has many meanings; leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions! For distinction seems to me more applicable!

<sup>2334</sup> Tako=ta'kon, shortened for resoluteness and assertiveness.

him/it<sup>x</sup> of the parties then 'The Fire<sup>w</sup> (is) his appointment; so let not *take*<sup>40</sup> ([you<sup>s</sup>] be) in dubitancy<sup>w41</sup> of it<sup>x</sup>; verily it<sup>x</sup> (is) the right<sup>x</sup> from your<sup>t</sup> Lord [and,] but most the mankind not believe they<sup>z</sup>.

مَوْعِدُهُ ۚ فَلَا تَكُ فِي مَرَبَةٍ مِّنْهُ إِنَّهُ  
الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يُؤْمِنُونَ ﴿٧﴾

18. And who<sup>a</sup> (is) wronger<sup>42</sup> than who<sup>p</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah an untruth; those (are to be) exhibited they<sup>z</sup> on<sup>43</sup> their Lord and say the witnesses<sup>44</sup>: these, (are) who<sup>r</sup> lied they<sup>z</sup> on their Lord; Lo! Allah's curse (is) on the *dha'lemeena*<sup>45</sup> (injustice-doers).

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ  
كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ  
رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ  
الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ  
اللَّهِ عَلَى الظَّالِمِينَ ﴿٨﴾

19. Who<sup>r</sup> they<sup>z</sup> repel a'n (off) Allah's path, and *yabghonaba* (they<sup>z</sup> earnestly-quest it<sup>w</sup>) crookedly, and they (are) by the Hereafter<sup>w</sup> they (are) unbelievers.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ  
كَافِرُونَ ﴿٩﴾

20. Those not (*had been*) weakeners/enfeeblers in the Earth<sup>w</sup> and not [was] for them of lesser than/-without Allah of *aw'leyaa*<sup>46</sup> (guardians/allies); (to be) doubled for them the torment, they<sup>z</sup> were not bearing the hearing and they<sup>z</sup> were not sighting-/discerning.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي  
الْأَرْضِ ۖ وَمَا كَانَ لَهُمْ مِن دُونِ اللَّهِ  
مِنْ أَوْلِيَاءَ يَضْعَفُ لَهُمُ الْعَذَابُ مَا  
كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا  
كَانُوا يُبْصِرُونَ ﴿١٠﴾

21. Those, who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> and strayed a'n (regarding) them what they<sup>z</sup> were *yastarona* (they<sup>z</sup> craft a lie for fraudulent end).

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ  
عَنَّهُمْ مَا كَانُوا يَفْعَلُونَ ﴿١١﴾

22. *La'jaram*<sup>47</sup> (inevitably-right) that they, in the Hereafter,<sup>w</sup> they (are) the *akhsarona* (most losers).

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ  
الْأَخْسَرُونَ ﴿١٢﴾

23. Verily who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> and *akhbato*<sup>48</sup> (quieted-submissively they<sup>z</sup>) to their Lord, those (are) the Paradise's<sup>w</sup> companions they (are) in it<sup>w</sup> immortals.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَأُخْبِتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ  
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٣﴾

24. A parable/example (of) the bi-teams (is) like the blind and the deaf and the *Ba'sseere* (keen: seer/overall evaluator of the facts and their possible consequences) and the *Samee'ey*<sup>49</sup> (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) do *yastaweya'ne* (the twain equal/even) a parable/example; do then not you<sup>z</sup> reminisce.

• مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى  
وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ  
يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿١٤﴾

25. And *laqad* (verily, already and affirmatively) We sent

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي

<sup>41</sup> The word "مرية" strictly linguistically speaking, is "الشك و الجدل" See التاج و الهادي، و اللسان! Although some scholars, say it is "التردد في الشيء" which is the result of the "مرية" and not the "مرية" itself!

<sup>42</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>43</sup> It is important to note here that "على" = "on," is adverb of time/place, i.e. circumstantial, state or condition! See المعني!

<sup>44</sup> The word "witnesses" = "الأشهاد" could also mean "the Prophets," according to some! See اللسان!

<sup>45</sup> The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

<sup>46</sup> The word "أولياء" could also mean, among them: protector, friend!

<sup>47</sup> The word "لا جرم" means inevitable-rightly! See التاج! To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "Not avoidable rightly" = inevitably right!

<sup>48</sup> The word "أُخْبِتُوا" = "akhbato," is rooted in "خبت" meaning: quieted and submitted! As the "المخبتين" = "الذين سكنوا و تواضعوا" see البصائر! Hence, quieted and submitted i.e. for their Lord!

<sup>49</sup> See the Lexicon attached to this Translation for this multi-meaning word = "المُسْمِع"!



Noohan (Noah) to his people: verily I am for you<sup>b</sup> *natheeron* (iterative warner) manifesters.

لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢٦﴾

26. That not you<sup>z</sup> worship except Allah; verily I fear/-know<sup>50</sup> (to fall) on you<sup>b</sup> a torment (of) a painful day.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٧﴾

27. Then said the chiefs, who<sup>r</sup> unbelieved they<sup>z</sup> of his people: not we see you<sup>g</sup> except a human like us; and not we see *ettaba'aka* (closely-followed you<sup>g</sup>) except whom<sup>r</sup> they (are) our lows by first/apparent opinion-/thought; and not we see for you<sup>b</sup> on us of a munificence<sup>x</sup> rather we presume you<sup>b</sup> (are) liars.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرْنَكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرْنَكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَى الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٨﴾

28. Said [he]: O, my people, did you<sup>c</sup> see *en* (if) I [was] /-were on an evidence<sup>w</sup> from my Lord and *aa'taney* ([He] accorded/gave me) a mercy<sup>w</sup> from *ende* (by munificence of/by Rule of) Him and (had been) obscured<sup>w</sup> on you<sup>b</sup> do we obligate you<sup>b</sup> (to) it<sup>w</sup> while you<sup>f</sup> (are) for it<sup>w</sup> dislikers.

قَالَ يَنْقُومِرْ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَءَاتَنِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمْوهَا وَأَنْتُمْ لَهَا كَاهِرُونَ ﴿٢٩﴾

29. And O, my people: not [I] ask you<sup>b</sup> on it<sup>x51</sup> a possession; *en* (not) my remuneration except on Allah, and I am not sure an ouster (of) whom<sup>r</sup> believed they<sup>z</sup>; verily they (are) their Lord's meters; [and, but] I see you<sup>b</sup> a people *tajhaloona*<sup>52</sup> (you act ignorantly or incorrectly).

وَيَنْقُومِرْ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْتَقُوا رَبِّهِمْ وَلَكِنِّي أَرْنَكُمْ قَوْمًا سَافِهِينَ ﴿٣٠﴾

30. And O, my people: who<sup>a</sup> (shall) succor me of Allah *en* (if) I ousted them; do then not you<sup>z</sup> reminisce.

وَيَنْقُومِرْ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣١﴾

31. And not [I] say for you<sup>b</sup> I have Allah's treasures and not [I] know the invisible and not [I] say that I am an angel and not [I] say for whom<sup>r</sup> disdain your<sup>n</sup> eyes, never Allah *you'atey* (accords/gives) them *kbayran* (desirables/possessions/goodness), Allah (is) knowinger by what (is) in their selves<sup>w</sup>, verily I then surely of the *dha'lemeena*<sup>53</sup> (injustice-doers).

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣٢﴾

32. Said they<sup>z</sup>: O, Noobo (Noah) *qad* (already and affirmatively) you<sup>g</sup> disputed us and you<sup>g</sup> swelled our disputation, so *eetee* (let-[you<sup>s</sup>] produce/bring to pass for) us by what [you<sup>s</sup>] promise us *en* (if) you<sup>g</sup> were of the *ssa'deqeena* (always-truth-enforcers).

قَالُوا يَنْتُحُ قَدْ جَدَلْنَا فَاكْثُرْتَ جِدْلَنَا فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٣﴾

33. Said [he]: verily only *ya'atee*<sup>x</sup> (betides/eventuate)<sup>x</sup> you<sup>b</sup> by it<sup>x</sup> Allah if [He] wills and not you<sup>f</sup> (are) surely weakeners/enfeeblers.

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٤﴾

<sup>50</sup> Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>51</sup> The pronoun “هـ” in “عليه” possibly refers to his: (1) warning<sup>x</sup> or religion<sup>x</sup> or announcement<sup>x!</sup> See الدر المنثور، لـ احمد الحلبي

<sup>52</sup> The word “تجاهلون”=“tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct!

<sup>53</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

34. And not benefits you<sup>b</sup> my *noss'h*<sup>54</sup> (*sincere-counsel*) *en* (if) I wanted to *an'ssa'ho* (*sincerely-counsel*) for you<sup>b</sup> *en* [was] Allah wanting to *youghweykom*<sup>55</sup> ([He]: *causes indulgent straying of and so disappointment to you*<sup>z</sup>); He (is) your<sup>n</sup> Lord and to Him (to be) returned you<sup>z</sup>.

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ  
أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ  
يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ  
تَرْجَعُونَ ﴿١١﴾

35. Or they<sup>z</sup> say: *iftrabo* ([he] *crafted it*<sup>x</sup> as a lie for fraudulent end); let-say [you<sup>s</sup>]: *en(if) iftaraytobo* (I *crafted it*<sup>x</sup> as lie for fraudulent end) then on me (is) my crime and I (am) a disclaimant/absolver<sup>56</sup> (of myself) of what *toj'remona*<sup>57</sup> (*crime-(commit you)*<sup>z</sup>).

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ  
أَفْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ  
مِّمَّا تُجْرَمُونَ ﴿١٢﴾

36. And (had been) revealed<sup>58</sup> to Noohen (Noah), verily it<sup>x59</sup>: never believe of your<sup>t</sup> people except who<sup>p</sup> [he] *qad* (*already and affirmatively*) believed; so let-not anguish/sorrow [you<sup>s</sup>] by what they<sup>z</sup> were doing.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ  
مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا  
تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٣﴾

37. And *issna'a*<sup>60</sup> (*let-carefully craft [you<sup>z</sup>]*) the *folka* (Ark), by Our Eyes and Our revelation; and let-not address Me [you<sup>s</sup>] in whom<sup>t</sup> *dhalamo*<sup>61</sup> (*they<sup>z</sup> wronged*); verily they are *mugbraghoona*<sup>62</sup> (*they who are to be drowned*).

وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحَيْنَا وَلَا  
تُخَاطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ  
مُغْرَقُونَ ﴿١٤﴾

38. And *yassna'o*<sup>63</sup> ([he] *carefully-crafts*) the *folka* (Ark) and every-when passed by him chiefs of his people, they<sup>z</sup> scoffed of him; said [he]: *en(if)* you<sup>z</sup> scoff of us, verily we (are) scoffing of you<sup>b</sup> like you<sup>z</sup> scoff.

وَيَصْنَعُ الْفُلَكَ وَكَلَّمَا مَرْ عَلَىٰ  
مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ  
إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ  
كَمَا تَسْخَرُونَ ﴿١٥﴾

39. So will know you<sup>z</sup> (to) whom<sup>p</sup> *ya'atey* (*comes to*) him a torment disgracing him and betides/legitimizes on him a sustainer torment.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ  
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿١٦﴾

40. Until if came Our command and *fara* (*gushed-forth*) the oven, said We: let-load [you<sup>s</sup>] in it<sup>w</sup> of each a pair<sup>64</sup> (*male and female*) two and your<sup>t</sup> family<sup>w</sup> except

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا  
أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ  
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ

<sup>54</sup> The word “نُصْحِي” in “نُصْحِي” in Arabic defines and implies more than its English supposed equivalent “advised”. The Arabic “نُصْحِي” = “أَخْلَصَ الْقَوْلَ فِيمَا فِيهِ الْخَيْرُ لِلْمَنْصُوحِ” i.e. he sincerely-counseled or genuinely-opined the advisee as to what is best for him! However, in English the words “counseled” or “advised” mean simply given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word “sincerely” is necessary to manifest the distinction!

<sup>55</sup> The word “يُغْوِيَكُمْ” in “يُغْوِيَكُمْ” = “إِنَّهُمْ فِي الضَّلَالِ وَخَابَ” so he: indulgently strayed and was disappointed! See اللسان!

<sup>56</sup> The word “أَفْتَرَيْتُهُ” in “أَفْتَرَيْتُهُ” = “بِمَعْنَى ‘فَاعِلٍ’ عَلَى وَزْنِ ‘فَعِيلٍ’ ‘بَرِيءٌ’” In this case, “بِمَعْنَى ‘فَاعِلٍ’” masculine, singular noun! Thus, “disclaimant” in the sense of he (the Prophet, SAW) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!

<sup>57</sup> The words “تُجْرَمُونَ” unfortunately there is no English correspondent! Hence I say for “تُجْرَمُونَ”: you crime-commit!

<sup>58</sup> See footnote 27 above regarding reveal!

<sup>59</sup> This “It” refers the truth of the matter, a masculine gender in Arabic!

<sup>60</sup> The word “أَصْنَعُ” is rooted in the verb “صَنَعَ” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

<sup>61</sup> See the Lexicon attached to this Translation for “ظَالِمٌ” = “فَاعِلُ الظُّلْمِ” = “injustice-doer” and “ظَلَمَ” = “wronged”!

<sup>62</sup> The word “mugbraghoona” is masculine, plural objective noun, for which there is no English equivalent, meaning they who are to be drowned!

<sup>63</sup> See footnote 2354 above regarding “أَصْنَعُ”

<sup>64</sup> That is a male and a female!

whom<sup>p</sup> preceded on him the say and who<sup>p</sup> [he] believed; and not believed with him except a few.

41. And said [he]: let-embark you<sup>z</sup> in it<sup>w</sup> by Allah's name, its<sup>w</sup> course and its<sup>w</sup> anchorage; verily my Lord (is) surely *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

42. And she runs<sup>w</sup> by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son<sup>65</sup> let-embark [you<sup>s</sup>] with us and let-not be [you<sup>s</sup>] with the unbelievers.

43. Said [he]: I shall lodge/retreat to a mountain (to) safeguard me from the water; said [he]: no safeguard today of Allah's command, except whom<sup>p</sup> *rahema*<sup>66</sup> ([He] had mercy-given); and interposed between them both the surge, so [he] [was] of the *mughragheena* (they who were drowned)

44. And (had been) said: O, Earth<sup>w</sup> let swallow [you<sup>v</sup>] your<sup>v</sup> water; and O, Heaven<sup>w</sup> let-withhold [you<sup>v</sup>] (your<sup>v</sup> rain); and (had been) imbibed the water and the matter (had been) finished; and it<sup>w</sup> (the Ark<sup>w</sup>) set-she<sup>y</sup> <sup>67</sup> on the *Judey* (mount) and (had been) said: away for the people, the *dha'lemeena*<sup>68</sup> (injustice-doers).

45. And called *Noohon* (*Noah*) his Lord; so said [he]: (O), my Lord, verily my son (is) of my family and truly Your<sup>t</sup> promise (is) the right and You<sup>s</sup> (are) the wisest<sup>69</sup> (of) the rulers.

46. Said [He]: O, *Nooho* (*Noah*) verily he (is) not of your<sup>t</sup> family<sup>w</sup>; verily he (is) other than a righteous work; so let-not [you<sup>s</sup>] ask Me what not for you<sup>s</sup> by it<sup>x</sup> a knowledge; verily I admonish/exhort you<sup>s</sup> to [you<sup>s</sup>] be of the *jabileena*<sup>70</sup> (they who act ignorantly or incorrectly).

47. Said [he]: O, my Lord, verily I refuge by You<sup>s</sup> that

وَمَنْ أَمَرَ وَمَا أَمَرَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

• وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ حَجْرَتَهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزَلٍ يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٣﴾

قَالَ سَآوَىٰ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٤﴾

وَقِيلَ يَأَرْضُ أَبْلَىٰ مَاءِكَ وَيَسْمَاءُ أَقْلَىٰ وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودَىٰ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٦﴾

قَالَ يَنْتُوخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلَنِي لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٧﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ

<sup>65</sup> The word “يُنِي” is the diminutive of son, said as an *endearment* to a beloved son!

<sup>66</sup> The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “perhaps You mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps You mercied*,” which cannot be said in correct English, as there is no such word as “mercied”!

<sup>67</sup> That is *came-to-res!*

<sup>68</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>69</sup> The word “أحكم” has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His “rule” would be the *wisest* and *best* possible ruling!

<sup>70</sup> The word “جاهلين” = “jabileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing *contrary* to reality, (3) did some thing *not correct*! So the “jabiloona” are *they who act ignorantly or incorrectly*!



[I] ask You <sup>g</sup> what not for me by it<sup>x</sup> knowledge; and *en*(if) not<sup>71</sup> [You<sup>s</sup>] forgive for me and *tarhamney* ([You<sup>s</sup>] *mercy-give me*) I (*shall*) be of the losers.

48. (Had been) said: O, Nooho (Noah) *ebbett* (*let-immigrate-/emigrate/dwell*[you<sup>s</sup>]) by peace from Us and blessings<sup>w72</sup> on you<sup>g</sup> and on *umammen<sup>w</sup>* (Allah's creatures)<sup>w</sup> of whom<sup>t</sup> (are) with you<sup>g</sup>; and *umamum<sup>w</sup>* shall *numatte'aobum* ([We] *let them relish the transitory worldly delight*); afterwards touches them from Us a painful torment.

49. *Telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (are) of the invisible *an'ba'e<sup>73</sup>* (*significant-and-availing-news*) reveal<sup>74</sup> it<sup>w</sup> [We] to you<sup>g</sup> not you<sup>g</sup> were, knowing it<sup>w</sup> you<sup>s</sup> and nor your<sup>t</sup> people of before this<sup>x</sup>; so *issber* (*let-hold on patiently you<sup>s</sup>*), verily the consequence<sup>w</sup> (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

50. And to *Aaden<sup>75</sup>* their brother *Hoodan* (Heber) said [*he*]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an *elaben* (*a deity*) other than Him, *en* (*not*) you<sup>f</sup> (*are*) except *musta'rona* (*crafters of lies for fraudulent end*).

51. O, my people: not [I] ask you<sup>b</sup> on it<sup>x</sup> a remuneration, not my remuneration except on Who *fattara* ([He] *had innately-perfectly-originated*) me, do then not cerebrate you<sup>z</sup>.

52. And O, my people: *istaghfero<sup>76</sup>* (*let-seeK forgiveness you<sup>z</sup>*) (*from*) your<sup>n</sup> Lord; afterwards let-you<sup>z</sup> repent to Him, [He] sends the Heaven<sup>w</sup> on you<sup>b</sup> abundantly (*showering*) and [He] augments you<sup>b</sup> strength to your<sup>n</sup> strength; and let-not divert you<sup>z</sup> (*as*) criminals.

53. Said they<sup>z</sup>: O, *Hoodo* (Hebert), not came you<sup>g</sup> (*to*) us by an evidence<sup>w</sup>; and not we, surely (*are*) leavers/-leaving our deities<sup>w</sup> because<sup>77</sup> (*of*) your<sup>t</sup> say; and not we (*are*) for you<sup>g</sup> surely believers.

54. *En* (*not*) [*we*] say except possessed you<sup>g</sup> some (*of*) our deities<sup>w</sup> by an ill; said [*he*]: verily I *ush'bedo* ([I] *cite*

مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا تَغْفِرَ لِي  
وَتَرْحَمَنِي أَكُنْ مِنَ الْخَاسِرِينَ

١٧

قِيلَ يَنْتُوخُ أَهْبَطْ بِسَلَامٍ مِنَّا  
وَبَرَكَتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ  
مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ  
مِنَّا عَذَابٌ أَلِيمٌ

١٨

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ  
مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ  
مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ  
لِلْمُتَّقِينَ

١٩

وَالِىَ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُومُ  
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ

٢٠

يَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ  
أَجَرْتُمْ إِلَّا عَلَى الَّذِي فَطَرَنِي  
أَفَلَا تَعْقِلُونَ

٢١

وَيَنْقُومُ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا  
إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ  
مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ  
وَلَا تَتَوَلَّوْا مُجْرِمِينَ

٢٢

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا  
نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا  
نَحْنُ لَكَ بِمُؤْمِنِينَ

٢٣

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا

<sup>71</sup> The colon (;) here is intended to shoe that the word “not” applies to both (1) forgive for me and give me mercy, in other words: not forgive for me and not give me mercy!

<sup>72</sup> The word “بركة” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness!”

<sup>73</sup> For the Arabic word “anaba’u”= the plural for “نبا” for which there is no English equivalent! As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news! Its avail is its useful knowledge! And (3) to denote the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “significant-and-availing-news,” as the word “news” per se is very inadequate to convey the انبا! Clearly the word “tiding”= “خبر” is unfit, as it primarily denotes simple “information,” and “نبا” denotes and connotes more momentous knowledge! See الراغب!

<sup>74</sup> See footnote 27 above regarding reveal

<sup>75</sup> Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name!

\*There is “تضروته”, as here, where the crimes were multiples, as each person committed his/her own crime towards Allah; and “تضروة” as in S9:39, the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign)!

<sup>76</sup> The word “استغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness!” In English there is no seemly way to say: “استغفروا” per se! So I settled for saying: “[you] seek forgiveness!”

<sup>77</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition عن!

for a witness) Allah and let-witness you<sup>z</sup> truly I am a disclaimant/absolver (of myself) of what you<sup>z</sup> partner (with Allah).

55. Of lesser than/without Him, so let-scheme (against) me you<sup>z</sup> together; afterwards let-not you<sup>z</sup> reprieve [me].

56. Verily I (had) trusted on Allah, my Lord and your<sup>n</sup> Lord, not of a *dabba'ten*<sup>78</sup> (she-moving-creature) except He (is) taker by its<sup>w</sup> forelock<sup>79</sup>; verily my Lord (is) on/over *Sseratten* (road/way) straight.

57. En (if) then you<sup>z</sup> diverted<sup>80</sup>, then *qad* (already and affirmatively) I communicated what I (had been) sent by [it<sup>x</sup>] to you<sup>b</sup>; and *yastakblef* ([He] affirmably makes vicegerents) my Lord, a people other than you<sup>b</sup> and not *tadhorronaho*\* (harm Him you<sup>z</sup> by your<sup>n</sup> various crimes) a thing; verily my Lord over everything (is) *hafeedhon*<sup>81</sup> (iterative keeper-up).

58. And *lamma* (when/whence) came Our command, *najjayna* (iteratively delivered We) Hoodan (Heber) and whom<sup>r</sup> believed they<sup>z</sup> with him by a mercy<sup>w</sup> from Us; and *najjaynahum* (We iteratively delivered them) from a harsh torment.

59. And *telka*<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) *Aadon*, rejected they<sup>z</sup> by their Lord's *Aya'te*<sup>w</sup> (miracles/signs/proofs) and disobeyed they<sup>z</sup> His messengers, and *ettaqba'ao* (closely-followed they<sup>z</sup>) command (of) every *jabbaren* (vigorous compeller/ever contumacious stubborn) stubborn-/perverse<sup>82</sup>.

60. And they<sup>z</sup> (had been) followed in this world<sup>w</sup> (by) a curse<sup>w</sup> and [too] The *Qeyamatey's*<sup>w</sup> (Judgment's) Day<sup>x</sup>; Lo! Verily *Aadan* unbelieved their Lord; Lo! Away for *Aaden*, Hood's (Heber's) people.

61. And to *Thamuda*,<sup>83</sup> their brother *Sa'liban* (Methuselah) said [be]: O, my people, let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an *elaben* (a deity) other than Him; He established you<sup>b</sup> from the Earth<sup>w</sup> and *ista'amarakum*<sup>84</sup>

بِسْمِ اللَّهِ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا  
أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا  
تَنْظُرُونَ ﴿٥٦﴾

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا  
مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ  
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ  
بِهِ إِلَيْكُمْ وَنَسْتَخْلِفُ رَبِّي قَوْمًا  
غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي  
عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٥٨﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ  
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ  
مِنْ عَذَابٍ غَلِيظٍ ﴿٥٩﴾

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ  
وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ  
جَبَّارٍ عَنِيدٍ ﴿٦٠﴾

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةَ وَيَوْمِ  
الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ  
أَلَا بَعْدًا لِعَادٍ قَوْمِ هُودٍ ﴿٦١﴾

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ  
يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ  
غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ

<sup>78</sup> For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

<sup>79</sup> The expression "taker of its forelock" is a lofty Arabic tongue metaphor meaning overpowering it in full!

<sup>80</sup> The various linguists and Qur'an commentators say: "تَوَلَّوْا" is really "تَتَوَلَّوْا" then the two "ت" were incorporated into one, rendering it "تَوَلَّوْا" And according to some reading "تَوَلَّوْا" that is with a "ت" with a "damma" on it and the "ل" with a "damma" on it too! See *الدر المصون، لـ احمد الحلبي والتاج*

\* Please see footnote of S9:61 for relevant elaboration regarding *تَضَرُّوْا* versus *يَتَضَرَّوْنَ*!

<sup>81</sup> The word "حَفِيزٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!" (Emphasis is added)!

<sup>82</sup> The word "عَنِيدٌ" = "perverse" which is "تَعَتْ" = *epithet*, in grammatical term "adjective" for "jabbaren!" See *إعراب القرآن، لمحمود صافي*

<sup>83</sup> *Thamood* (an ancient Arabian tribe)

<sup>84</sup> That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth!

([He] deputized you<sup>b</sup> for development) in it<sup>w</sup>; so *istaghfero*<sup>85</sup> (let-*seek forgiveness* you<sup>z</sup>) (of) Him, afterwards let-repent you<sup>z</sup> to Him; verily my Lord (is) near Responder [He].

62. Said they<sup>z</sup>: O, *Ssalih*o (Methusalah) *qad* (already and affirmatively) you<sup>g</sup> were in us *marjuwan*<sup>86</sup> (man of promise, hoped for as a leader) before this<sup>87</sup>; do [you<sup>s</sup>] forbid us to worship [we] what worshipped our fathers; and verily we (are) surely in a doubt of what [you<sup>s</sup>] invite us to [it<sup>x</sup>] suspect<sup>88</sup>.

63. Said [he]: O, my people, have you<sup>c</sup> seen *en(if)* I [was] on an evidence<sup>w</sup> from my Lord and *aa'taney* ([He] accorded/gave me) from Him a mercy<sup>w</sup> then who<sup>a</sup> [he] succors me of Allah *en* I disobeyed Him; then not you<sup>z</sup> augment me other than a *takhseeren*<sup>89</sup> (loss or ruin due to injudiciousness on my part).

64. And O, my people: this (is) Allah's she-camel for you<sup>b</sup> an *Aya'tan*<sup>w</sup> (miracle/sign/proof); so you<sup>z</sup> let her eat in Allah's land<sup>w</sup> and let-not you<sup>z</sup> touch/betide her by an ill, then (shall) take you<sup>b</sup> a torment near.

65. Then they<sup>z</sup> hamstrung her so said [he]: *tamatta'ao* (you<sup>z</sup> relish the temporary worldly delight) in your<sup>n</sup> home<sup>w</sup> three days; *tha'leka* (afar-that-it/) <sup>x</sup> (is) a promise other than *makthooben* (not to be: confuted or falsified).

66. Then *lamma* (when/whence) came Our command *najjayna* (iteratively delivered We) *Ssa'liban* (Methusalah) and whom<sup>p</sup> believed they<sup>z</sup> with him by a mercy<sup>w</sup> from Us, and from an ignominy (of) then-day; verily your<sup>t</sup> Lord, He (is) The Strong The Mighty.

67. And took<sup>x</sup> [he/it<sup>x</sup>] whom<sup>r</sup> *dbalamo*<sup>90</sup> (who wronged they<sup>c</sup>) the shriek<sup>w</sup> then became they<sup>z</sup> in their homes<sup>w</sup> kneelers.

68. As if not flourished they<sup>z</sup> in it<sup>w</sup>; lo, verily *Thamooda*, they<sup>z</sup> denied<sup>91</sup>/unbelieved their Lord; Lo! Away for *Thamooda*.

وَأَسْتَغْفِرُكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ  
تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾

قَالُوا يَنْصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا  
قَبْلَ هَذَا أَتَنْهَنَّا أَنْ نَعْبُدَ مَا  
يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا  
تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

قَالَ يَفْقَوْمَ أُرَأَيْتُمْ إِنْ كُنْتُ عَلَى  
بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً  
فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ  
فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

وَيَقَوْمَ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ  
آيَةٌ فَذُرُّوْهَا تَأْكُلْ فِي أَرْضِ اللَّهِ  
وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ  
عَذَابٌ قَرِيبٌ ﴿٦٤﴾

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ  
ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ  
مَكْذُوبٍ ﴿٦٥﴾

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا  
وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا  
وَمِنْ خِزْيٍ يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ  
الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِيرِهِمْ جَبْثِينَ ﴿٦٧﴾

كَانَ لَمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودًا  
كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِثَمُودَ ﴿٦٨﴾

<sup>85</sup> The word “استغفروه” = “اطلبوا غفرانه” = “[you] seek his forgiveness!” In English there is no *seemly* way to say: “استغفروه” *per se*! So I settled for saying: “[you] seek His forgiveness!”

<sup>86</sup> The word *marjuwan* in Hemyar's Tribe language means: حقير = low/mean/despicable/contemptible! See كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

<sup>87</sup> That is the message he had proclaimed to his people!

<sup>88</sup> The word “مرّيب” here is “نعت” = “adjective,” hence “suspect!” See إعراب القرآن، محمود صافي! However the word “suspect” could fit for a noun or an adjective!

<sup>89</sup> There are five different words to generally, although not precisely, mean “loss!” Thus: “الإخسار، الخسران، التّخسير، الخسارة” Here “التّخسير” as so indicated!

<sup>90</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged!”

<sup>91</sup> The word “كفروا” in “كفروا” linguistically has many meanings: such as “denied” as in this *Ayah*, see الطبري!



69. And *laqad* (verily, already and affirmatively) came<sup>w</sup> Our messengers<sup>x</sup> (to) *Ebraheema* (Abraham) by the *bushra<sup>w</sup>* (a pleasing-tiding)<sup>w92</sup> said they<sup>z</sup>: *salaman* (we say peace); said [he]: *salamon<sup>93</sup>* (absolute/infinitive peace); so *ma* (not but a while) waited [he] that came [he] by *haneedhen* (roasted in a pit and topped by rocks to get it well-cooked) calf<sup>x</sup>.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى  
قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ  
جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾

70. Then *lamma* (when/whence) [he] saw their hands<sup>w</sup> not reach to it<sup>x</sup> [he] estranged (that of)<sup>94</sup> them and [he] conceived of them a *kheyfatan<sup>w95</sup>* (circumstantial state-of-fear)<sup>w</sup>; said they<sup>z</sup>: let-not fear [you<sup>s</sup>], verily we (have been) sent to *Lootten's* (Lot's) people.

فَمَا رَءَا أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ  
نَكَّرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً  
قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَى قَوْمِ  
لُوطٍ ﴿٧٠﴾

71. And his woman/wife standing-she<sup>y96</sup> so laughed-she<sup>y</sup> so We *bashshara<sup>97</sup>* (told pleasant tidings to) her by *Is-haqa* (Isaac) and from beyond<sup>98</sup> *Is-haqa* (Isaac) *Ya'aqooba* (Jacob).

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ  
فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ  
إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾

72. Said she<sup>y</sup>: O, woe, me<sup>99</sup>; do [I] birth while I am *ajoozon* (an aged-woman) and this, my *ba'al* (lord/owner/husband) (is) *shaykhan* (aged/senile person); verily this, surely (is) a thing, wonderment.

قَالَتْ يَوَيْلَتِي ءَأَلِدُ وَأَنَا عَجُوزٌ  
وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا  
لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

73. Said they<sup>z</sup>: do you<sup>y</sup> wonder from Allah's command; Allah's mercy<sup>w</sup> and His blessings<sup>w</sup> 100 (are) on you<sup>b</sup> the house's folks<sup>w</sup>; verily He (is) *Hameedon<sup>101</sup>* (iteratively praised, multitudinous praiser He), Supreme.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ  
إِنَّهُ حَمِيدٌ مُجِيدٌ ﴿٧٣﴾

74. So *lamma* (when/whence) went a'n (off) *Ebraheema* (Abraham) the startle and came-she<sup>y</sup> (to) him the *bushra<sup>w</sup>* (pleasing-tiding)<sup>w102</sup> mutually disputes Us [he] in *Lootten's* (Lot's) people.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ  
الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾

<sup>92</sup> Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'an always use it for the “*kheyre*” (desirables, goodnesses, worthinesses)!

<sup>93</sup> The word “*salamon*” is in the infinitive-noun mood versus “*salaman*” = objective noun mood! So “*salamon*” is of greater intensity! This goes well with Allah's instructions, well stated by the *Ayah*: “And when (had been) greeted you<sup>c</sup> by a greeting<sup>w</sup>, then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-forthwith-return it<sup>w</sup> you<sup>z</sup>.” (s4:59)

<sup>94</sup> That is the fact that they were not interested to eat as his guests!

<sup>95</sup> The word “*kheyfatan*” = “*خيفة*” is a noun etymologically it is “*خوفة*” as if it is a once! Hence, it is a circumstantial “state-of-fear” for a given situation! See *تاج العروس*. And (s20:67) provides strong support for “*خيفة*” as so stated, as the *Ayah* says: “So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)!” Moses' *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

<sup>96</sup> The word “*wife*” is clearly a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence is suffixed to standing, “standing-she”!

<sup>97</sup> See the *Lexicon* attached to this Translation for *bashshara*/*youbashsharo*/*mubasher* = *بَشَّرَ*/*يُبَشِّرُ*/*مُبَشِّرٌ*

<sup>98</sup> The word “*وراء*” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.” (2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” (3) ولد الولد. So, here (3) ولد الولد or beyond in its sense of above reach of knowledge or experience could also apply, as to the importance of (3)!

<sup>99</sup> Apparently the “الف” in “ياويلتا” is “الف بدلا من ياء المتكلم” to mean “يا ويلتي” See *الدر المصون*, لـ السمين الحلبي

<sup>100</sup> The word “*بركة*” the plural of which is “*بركات*” meaning: “multitudinous goodness and worthiness!”

<sup>101</sup> See the *Lexicon* attached to this Translation for this word, “*Hameed*” = “*حميد*” linguistically means: (1) multitudinous praised and (2) multitudinous praiser!

<sup>102</sup> See the *Lexicon* attached to this Translation regarding *bashshara* = *بَشَّرَ*

75. Verily Ebraheema (Abraham) surely (is) a forbearer, *anwahaon* (iterative sigher) *muneebon*<sup>103</sup> (iterative returner-penitent).

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

76. O, Ebraheemo (Abraham): let- shun[you<sup>s</sup>] a'n (off) this<sup>x</sup>; verily it<sup>x104</sup> *qad* (already and affirmatively) came your<sup>t</sup> Lord's command and verily they, a comer<sup>x</sup> (to) them (is) a torment<sup>x</sup> other than *mardooden* (that which is to be *warded off*).

يَتَّبِعُهُمُ الْغَوْضُ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

77. And *lamma* (when/whence) came-she<sup>y</sup> Our messengers<sup>x</sup> (to) *Loottan* (Lot), ([he] was) displeased<sup>105</sup> by them and [he] straitened by them a *dhar'an*<sup>106</sup> (measure/-capacity/unease) and said [he]: this<sup>x</sup> (is) a day *asseebon*<sup>107</sup> (arduously difficult).

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

78. And came (to) him his people (who had been) rushed to him and of before they<sup>z</sup> were working the *sayye'aa'te* (demeritorious-deeds)<sup>w</sup>; said [he]: O, my people, these (are) my daughters they<sup>y</sup> (are) *att'haro* (more purging) for you<sup>b</sup>; so *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah and let-not you<sup>z</sup> disgrace me in my guests; is not of you<sup>b</sup> a man-*raheedon*<sup>108</sup> (mature discerner of situations and strict adherer to the right).

وَجَاءَهُ قَوْمُهُ يِزْعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفَوْرُهُمْ تَوْلَاءَ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

79. Said they<sup>z</sup>: *laqad* (verily, already and affirmatively) knew you<sup>g</sup> not for us in your<sup>t</sup> daughters of a right and verily you<sup>g</sup> surely know what we want.

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

80. Said [he]: had that for me by you<sup>b</sup> strength or [I] lodge/retreat to a hard force/clan<sup>109</sup>.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَى إِلَى رُكْنٍ شَدِيدٍ ﴿٨٠﴾

81. Said they<sup>z</sup>: O, *Lootto* (Lott) verily we (are) your<sup>t</sup> Lord's messengers, never (shall) they<sup>z</sup> reach to you<sup>g</sup>; therefore *as're* (let-[you<sup>s</sup>] nocturnally-ambulate/travel) by your<sup>t</sup> family<sup>w</sup> by a segment of the night and let not *yaltasit* (side-glance) of you<sup>b</sup> *abadon*<sup>110</sup> (lone/any-one) except your<sup>t</sup> woman/wife; verily it<sup>x111</sup> (is) betiding her, what betided them; verily their appointment (is) the morning; is not the morning surely near.

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

<sup>103</sup> The word “منيب” from “أناب” means *iteratively returned penitent*! See الراغب!

<sup>104</sup> That is the right or the truth!

<sup>105</sup> He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests!

<sup>106</sup> The expression “straitened by them a measure” is an Arabic *tongue* expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, by what way to protect “his guest!”

<sup>107</sup> The word “عصيب” = شديد عسير meaning *arduously difficult*!

<sup>108</sup> See the *Lexicon* attached to this *Translation* for discussion of the word “الرشد” of which “رشيد” is a derivative!

<sup>109</sup> The expression “ركن شديد” is based on the word “ركن” meaning: (1) clan; (2) pillar; (3) force of supporters! He was *wishing to have a strong clan to support him*. However, in this case his “ركن” = “pillar” and “supporter” was Allah through the angels!

<sup>110</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”!

<sup>111</sup> The “it” refers to the *right*, or the *truth of the matter*!

82. So *lamma* (*when/whence*) came Our command We made its<sup>w</sup>top its<sup>w</sup>bottom and *amttarna*<sup>112</sup> (*We ill-rained*) on it<sup>w</sup> stones<sup>w113</sup> of *Sejeelen* (*petrified clay*) *mandhooden* (*had been orderly tiered*).

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا  
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ  
سَجِيلٍ مَّنْضُودٍ ﴿٨٢﴾

83. *Mosanwamatan* (*marked*) *enda* (*by Rule of*) your<sup>t</sup> Lord and not it<sup>w</sup> of the *dha'lemeena*<sup>114</sup> (*injustice-doers*) surely far.

مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ  
الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

84. And to *Madyana* their brother *Shuaiban* said [*he*]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an *elaben* (*a deity*) other than Him, and let-not you<sup>z</sup> diminish the measure and the balance; verily I see you<sup>b</sup> by *khayren* (*betterment/worthiness/goodness*) and verily I fear/know<sup>115</sup> (*to fall*) on you<sup>b</sup> a torment (*of*) a besieging/besetting day<sup>116</sup>.

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ  
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ  
إِلَهِ غَيْرِهِ وَلَا تَنْقُصُوا الْمِكْيَالَ  
وَالْمِيزَانَ إِنِّي أَرَانَكُمْ يُخَيِّرُ وَإِنِّي  
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ﴿٨٤﴾

85. And O, my people: let-fulfill<sup>117</sup> you<sup>z</sup> the measure and the balance by the *gesste*<sup>118</sup> (*rendering absolute-justice post removal of injustice*) and let-not diminish you<sup>z</sup> the mankind their things and let-no *ta'athan*<sup>119</sup> (*you<sup>z</sup> mischief-hardest*) in the Earth<sup>w</sup> corruptingly/ (*as*) corruptors.

وَيَقَوْمِ أَوْفُوا بِالْمِكْيَالَ  
وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا  
النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي  
الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

86. Allah's remnant<sup>w120</sup> (*is*) *khayron* (*choicer/superior-/worthier*) for you<sup>b</sup> *en* (*if*) you<sup>c</sup> were believers; and I am not on you<sup>b</sup> surely *hafeedhen*<sup>121</sup> (*iterative keeper-up*).

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿٨٦﴾

87. Said they<sup>z</sup>: O, *Shuaibo* does your<sup>t</sup> Prayer<sup>w</sup> command you<sup>s</sup> that [*we*] leave what worship our fathers or that [*we*] do in our possessions what [*we*] want<sup>122</sup>; Verily you<sup>s</sup> (*are*) surely the forbearer<sup>123</sup> the *rasheedo* (*discerner at maturity and strict adherer to what is right*).

قَالُوا يَسْخَعِبُ أَصْلُوتِكَ تَأْمُرُكَ أَنْ  
نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ  
فِي أَمْوَالِنَا مَا نَشْتَوُا إِنَّكَ لَأَنْتَ  
الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

88. Said [*he*]: O, my people have you<sup>c</sup> seen *en* (*if*) I [*was*] on evidence from my Lord and *razaqa* ([*He*] *gave victuals for sustenance for*) me from Him a *rez'qan*<sup>x</sup> (*provision-/victuals for sustenance*)<sup>x</sup> *hasanan* (*ultimate meritorious deed*) and not [*I*] want to oppose you<sup>z</sup> to what [*I*] forbid

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى  
بَيِّنَةٍ مِّنْ رَبِّي وَرَزَقْنِي مِنْهُ رِزْقًا  
حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ

<sup>112</sup> In Arabic there is a distinction between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = في الخير and "أمطر" = في الشر! In this case "أمطر" is used! So for lack of "أمطر" in English, I chose ill-rained!

<sup>113</sup> The word "حجارة" translated as "stones" is plural of multiplicity versus plural of paucity!

<sup>114</sup> The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

<sup>115</sup> Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>116</sup> The word "محيط" could mean: "surrounding," but since it is with respect to "torment" so besetting seems more suitable!

<sup>117</sup> The word "أوفوا" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole! So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it!

<sup>118</sup> That is by scale no more and no less!

<sup>119</sup> The word "تعتوا" from "أشد الفساد" = "العنوة," means to mischief causing hardest of corruption! See اللسان!

<sup>120</sup> That is, Allah's criteria of prescriptions and proscriptions, or that which is left for you after fulfilling your obligations to others.

<sup>121</sup> The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) [although he was small he could keep up with the larger boys in sports]!" (Emphasis is added)!

<sup>122</sup> That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate!

<sup>123</sup> The word الحليم الرشيد في لغة مدين بمعنى الأحق السفيه، أنظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة 1946 م



you<sup>b</sup> a'n (regarding) it<sup>x</sup>; en (not) [I] want except the reform, whatever I could; and not my *tanfeeq* (harmony/success in my task/mission) except by Allah, on Him I trusted and to Him *oneebo*<sup>124</sup> ([I] iteratively return-penitent).

89. And O, my people: let not you<sup>z</sup> assuredly offend (due to) my conflict (with you<sup>z</sup>), to betide you<sup>b</sup> like what betided Nooben's (Noah's) people or Hooden's (Heber's) people or Ssa'liben's (Methuselah's) people, and not Lootten's (Lott's) people of you<sup>b</sup> (are) surely far.

90. And *istaghfero*<sup>125</sup> (let-seek forgiveness you<sup>z</sup>) your<sup>n</sup> Lord; afterwards let-repent you<sup>z</sup> to Him; verily my Lord (is) Rabeemon (iterative mercy Giver), Wadoodon (repetitive affection Giver).

91. Said they<sup>z</sup>: O, *Shuaibo* [we] understand not much of what [you<sup>s</sup>] say; and verily we surely see you<sup>g</sup> [in] us weak; and *lawla* (had it not been for) your<sup>t</sup> *rahbto*<sup>126</sup> (clan who are like us) surely we (would have) stoned<sup>127</sup> you<sup>g</sup> and you<sup>s</sup> (are) not on us surely *azzeezen* (dear/arduous-/considerable).

92. Said [he]: O, my people are my *rah'tte*<sup>128</sup> (three and less than nine/clan) a'azzo (dearer/more: arduous/considerable) on you<sup>b</sup> than Allah; and *ittakhatto*<sup>129</sup> (you<sup>z</sup> took and presumed) Him beyond<sup>130</sup> your<sup>n</sup> back<sup>131</sup>; verily my Lord by what you<sup>z</sup> work (is) Surrounders.

93. And O, my people let-work you<sup>z</sup> over your<sup>n</sup> status, verily I am a worker; will know you<sup>z</sup> whom<sup>p</sup> a *ya'atee*<sup>x</sup> (betides/befalls)<sup>x</sup> him a torment<sup>x</sup> disgracing him and who<sup>p</sup> (is) a liar; and let-watch/observe you<sup>z</sup> verily I am with you<sup>b</sup> a *razeebon* (observer/watcher).

94. And *lamma* (when/whence) came Our command *naijayna* (We repetitively delivered) *Shuaiban* and whom<sup>r</sup> believed they<sup>z</sup> with him by a mercy<sup>w</sup> from Us; and took<sup>w</sup> the shriek-she<sup>y</sup> whom<sup>r</sup> *dbalamo* (they<sup>z</sup> wronged) then they<sup>z</sup> became in their homes<sup>w</sup> kneelers.

مَا أَتَيْنَكُمُ عَنْهُ إِنَّا نُرِيدُ إِلَّا  
الْإِصْلَاحَ مَا اسْتَطَعْنَا وَمَا تَوَفَّقِي  
إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٩﴾

وَيَقَوْمٍ لَا تَجْرَمَنَّكُمْ شِقَاقِي أَنْ  
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ  
نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا  
قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٩٠﴾

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ  
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩١﴾

قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِمَّا  
تَقُولُ وَإِنَّا لَنَرُّكَ فِيْنَا ضَعِيفًا  
وَلَوْلَا رَهْمُكَ لَرَّجَمْنَاكَ وَمَا أَنْتَ  
عَلَيْنَا بِعَزِيزٍ ﴿٩٢﴾

قَالَ يَقَوْمِ أَرْهَطِي أَعَزُّ عَلَيْكُمْ  
مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيَا  
إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٣﴾

وَيَقَوْمِ أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي  
عَمِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ  
عَذَابٌ مُخْتَرٍ وَمَنْ هُوَ كَذِبٌ  
وَأَرْتَقِبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ ﴿٩٤﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ  
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ  
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي  
دِئَرِهِمْ جَثَمِينَ ﴿٩٥﴾

<sup>124</sup> The word "أَنِيبُ" means I return time and again or again and again as *penitent*, refer to تاج العروس

<sup>125</sup> The word "إِسْتَغْفِرُوا" = "اطْلُبُوا الْغُفْرَانَ" = "[you] seek forgiveness!" In English there is no seemly way to say: "إِسْتَغْفِرُوا" *per se*! So I settled for saying: "[you] seek forgiveness!"

<sup>126</sup> The word "رَهْمٌ" means: (1) number of people between three and nine or ten; (2) clan; (3) tribe. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status!

<sup>127</sup> The word "رَجَمَ" has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

<sup>128</sup> The word "rahb" has several meanings among them and relevant here is "clan, three or less than nine!"

<sup>129</sup> The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", therefore, "إِتَّخَذَ" is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>130</sup> The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (2) "بعد الخلف، فخلق الشيء هو مؤخرته: مثلاً وراء الأكمة." (3) "ولد الولد". So, here (2 seems to apply!

<sup>131</sup> The word "ظَهْرِيَا" means trivial or of little significance, value or measure, thus relegating Him to the back! Thus, Prophet *Shuaib* was reproaching and reprimanding his people for taking and making Allah "ظَهْرِيَا"

95. As if not flourished they<sup>z</sup> in it<sup>w</sup>; Lo! Away for *Madhyana*<sup>w</sup> like gone-she<sup>y</sup> *Thamooda*<sup>w</sup>.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ آلَا بُعْدًا لِّمَدْيَنَ  
كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾

96. And *laqad* (*verily, already and affirmatively*) We sent *Mosaa* (*Moses*) by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) and an authority<sup>x</sup> manifest<sup>x</sup>.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا  
وَسُلْطَنٍ مُّبِينٍ ﴿٩٦﴾

97. To Pharaoh and his chiefs, then *ettaba'ao* (*closely-followed they<sup>z</sup>*) Pharaoh's command and not Pharaoh's command surely *rasheeden* (*maturely discerners and adherers to the right*).

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ فَاتَّبَعُوهُ أَمْرَ  
فِرْعَوْنَ ۚ وَمَا أَمْرُ فِرْعَوْنَ  
بِرَشِيدٍ ﴿٩٧﴾

98. [He] precedes his people The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> so brought them [he] (*to*) The Fire<sup>w</sup>; and wretched the *werdo*<sup>132</sup> (*incomers*), the *manroodo* (*place they were led to*).

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ  
النَّارَ وَيَتَسَاءَلُونَ الْمَوْرُودَ ﴿٩٨﴾

99. And (*had been*) followed they<sup>z</sup> in this-she<sup>y</sup> (*by*) a curse<sup>w</sup> and The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> wretched the subvention the *marfoodo* (*that which had been subventioned*).

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ  
الْقِيَمَةِ يَتَسَاءَلُونَ الْمَرْفُودَ ﴿٩٩﴾

100. *Tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) of an '*ba'e*<sup>x133</sup> (*significant-and-availing-news*)<sup>x</sup> of the villages<sup>w</sup> [We] narrate it<sup>x134</sup> on you<sup>g</sup> of it<sup>w</sup> a stander<sup>135</sup> and (*of it<sup>w</sup>*) *hasseedon* (*that which is: harvested/ruined by time*).

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصُهُ  
عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾

101. And not *dha'lamana*<sup>136</sup> (*We wronged*) them [and,] but *dhalamo*<sup>137</sup> (*they<sup>z</sup> wronged to*) their selves<sup>w</sup>; then not enriched-she<sup>y138</sup> *a'n* (*off*) them their deities, which<sup>u</sup> they<sup>z</sup> invoke of lesser than Allah of a thing, *lamma* (*when/whence*) came your<sup>t</sup> Lord's command; and not augmented them other than *tat'beebe*<sup>n</sup> (*bane/-discomfiture*).

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا  
أَنْفُسَهُمْ ۚ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ  
الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ  
لَّمَّا جَاءَ أَمْرُ رَبِّكَ ۚ وَمَا زَادُوهُمْ غَيْرَ  
تَتَبِيرٍ ﴿١٠١﴾

102. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> your<sup>t</sup> Lord's take *edha* (*when/then*) [He] took the villages<sup>w</sup> while it<sup>w</sup> (*was*) *dha'lematon*<sup>w</sup> (*injustice-doer-she<sup>y</sup>*); verily His take (*is*) painful, severe.

وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ  
الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخَذَهُ أَلِيمٌ  
شَدِيدٌ ﴿١٠٢﴾

103. Verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) an *Aya'tan* (*miracle/sign/proof*) for whom<sup>p</sup> [he] feared/knew<sup>139</sup> the Hereafter's torment; *tha'leka* (*is*) a day *majmo'on* (*had been gathered from here and there*) for it<sup>x</sup> the mankind, and *tha'leka* (*is*) a day<sup>x</sup> *mashhoodon*<sup>140</sup> (*day being witnessed by the multitudes*).

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ  
الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ  
النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

<sup>132</sup> The word *werdo*="ورْد" has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'an recitation or supplications.

<sup>133</sup> See the *Lexicon* attached to this Translation for "*naba'a*."

<sup>134</sup> The "هـ" in "نقصه" refers to the "matter" or the "news" stated in the immediately aforementioned *Ayah*!

<sup>135</sup> That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state!

<sup>136</sup> See the *Lexicon* attached to this Translation for "ظالم"="فاعل الظلم"="injustice-doer" and "ظلم"="wronger!"

<sup>137</sup> Ibid!

<sup>138</sup> The word "أغنى" in "أغنت" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" includes *sufficed* and *not vice versa*! As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task! Hence "enriched" is superior!

<sup>139</sup> The word "خاف" carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See اللسان!

<sup>140</sup> The word "*mashhood*"="مشهود" is an *objective noun* for which there is no English equivalent!

104. And not [We] delay it <sup>x141</sup> except for <i>ajalen</i> <sup>142</sup> (term-limit) <i>ma'adooden</i> (that which is countable).	وَمَا تَوْخَرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾
105. Day <i>ya'atee</i> <sup>x</sup> (betides/ eventuates) <sup>x</sup> not speaks a self <sup>w</sup> except by His leave, then of them a misfortunate <sup>143</sup> and a fortunate.	يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. So as-to whom <sup>t</sup> <i>shoqo</i> <sup>144</sup> (had received misfortune) they <sup>z</sup> surely (are) in The Fire <sup>w</sup> for them in it <sup>w</sup> a <i>zaferoon</i> (hard inhaling) and a <i>sha'beegon</i> (hard exhaling).	فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيرٌ ﴿١٠٦﴾
107. Immortals they <sup>z</sup> (are) in it <sup>w</sup> when <sup>o</sup> /whatever <sup>145</sup> bided-she <sup>y</sup> (constantly unchanging) the Heavens <sup>w</sup> and the Earth <sup>w</sup> except whatever <sup>146</sup> willed your <sup>t</sup> Lord; verily your <sup>t</sup> Lord (is) <i>Fa'aalon</i> <sup>147</sup> (stalwart Doer) for what [He] wants.	خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾
108. And as to whom <sup>t</sup> (had been) fortunated they <sup>z</sup> then in the Paradise <sup>w</sup> immortals they <sup>z</sup> (are) in it <sup>w</sup> when <sup>o</sup> /whatever bided-she <sup>y</sup> the Heavens <sup>w</sup> and the Earth <sup>w</sup> except whatever willed your <sup>t</sup> Lord, a giving other than <i>majdhoodben</i> (that which had been severed/ fragmented).	وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۖ عَطَاءٌ غَيْرٌ مِّجْدُودٍ ﴿١٠٨﴾
109. So let-not <i>tako</i> <sup>148</sup> (be [you <sup>s</sup> ] in a dubitancy <sup>149</sup> of what worship these; not worship they <sup>z</sup> except like what worship their fathers of before; and verily We (are) surely fulfillers <sup>150</sup> (for) them their lot other than <i>mangoossen</i> <sup>151</sup> (that which is abated/ diminished).	فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِن قَبْلُ ۚ وَإِنَّا لَمُوفُونَ بِنَصِيحِهِمْ ۚ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾
110. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded/gave) <i>Mosa</i> (Moses) the book <sup>x</sup> then (had been) differed in it <sup>x</sup> ; and <i>lawla</i> (had it not been for) a word <sup>w</sup> preceded <sup>w</sup> from your <sup>t</sup> Lord, surely (would have been) judged/ finished <sup>152</sup> among them; and verily they, surely (are) in a doubt of it <sup>x</sup> /him <sup>153</sup> suspect <sup>154</sup> .	وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

<sup>141</sup> The pronoun “هـ” in “تَوْخَرُهُ” refers to the “day” in the preceding *Ayah*, and “day” is masculine in Arabic, so its reference is rendered in the masculine by the superscript<sup>x</sup> over the it<sup>x</sup>!

<sup>142</sup> The word “لِلْأَجَلِ” means term-limit, see *اللسان*!

<sup>143</sup> The word “شَقِيًّا” is a noun and an adjective for which there is no English equivalent, the adjective word “misfortunate” making it “misfortunate” = “اشقيا”. And by similar analogy for the word “سَعِيدٌ” = “fortunate!”

<sup>144</sup> Here again, in English there is no way to directly say “شَقُوا” per se; as there is no verb for misfortune or its synonyms or words that carry its meaning! So we resort to indirect ways to convey the idea, hence: “received misfortune” which is a noun prefixed by a verb rendering the action of this noun!

<sup>145</sup> See the *Lexicon* attached to this Translation regarding whatever!

<sup>146</sup> The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُّوصُولٌ” = connective noun meaning that which! See *احمد الحلب* and *إعراب القرآن*، *لمحمود صافي*!

<sup>147</sup> The word “فَعَّالٌ” is in the intensive form, so to intensify “doer,” the word “stalwart” is used.

<sup>148</sup> *Tako* = *ta'kon*, shortened for resoluteness and assertiveness.

<sup>149</sup> The word “مِرْيَةٍ” strictly linguistically speaking, is “الشك و الجدل” See *التاج*، و *الهادي*، و *اللسان*! Although some scholars, say it is “التردد في الشيء” which is the result of the “مِرْيَةٍ” and not the “مِرْيَةٍ” itself!

<sup>150</sup> For the word “وَفِي” in “لَمُوفُونَ” see footnote 2430 below for explanation!

<sup>151</sup> The word “mangoos” = “مَنْقُوصٌ” is an objective, singular, masculine noun, meaning that which is not abated!

<sup>152</sup> That is immediately hastened for them their dues by way of reward or punishment, each accordingly!

<sup>153</sup> The pronoun “هـ” in “مِنْهُ” could refer to the book of Moses or to Moses himself! See *احمد الحلب*!

<sup>154</sup> The word “مُرِيبٌ” here is “تَعْتٌ” = “adjective,” hence “suspect!” See *إعراب القرآن*، *لمحمود صافي*! However, the word “suspect” could fit for a noun or an adjective!



111. And verily each <i>lamma</i> (except) <sup>155</sup> assuredly <sup>156</sup> fulfills <sup>157</sup> (for) them your <sup>t</sup> Lord their works; verily He (is) by what they <sup>z</sup> work Proficient.	وَإِنْ كَلَّا لَمَا يُؤْفِقُهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾
112. So <i>istagim</i> (let-see straightening) [you <sup>s</sup> ] like what (had been) commanded you <sup>g</sup> and who <sup>p</sup> [he] repented with you <sup>g</sup> ; and let-not tyrannize you <sup>z</sup> verily He (is) by what you <sup>z</sup> work <i>Basseeron</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	فَأَسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾
113. And let-not <i>tarkano</i> <sup>158</sup> (you <sup>z</sup> : incline/ trust and have self satisfaction) to whom <sup>r</sup> <i>dbalamo</i> <sup>159</sup> (they <sup>z</sup> wronged); then (shall) touch/betides you <sup>b</sup> The Fire <sup>w</sup> ; and not for you <sup>b</sup> of lesser than Allah of <i>aw'leyaa</i> <sup>160</sup> (guardians-/allies); after-wards not (to be) succored you <sup>z</sup> .	وَلَا تَرْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾
114. And <i>aqem</i> <sup>161</sup> (let-/you <sup>s</sup> ] uphold/sustain the prescribed obligations of) the Prayer, <sup>w</sup> both the day's ends and <i>zulafan</i> <sup>162</sup> (early-portions) of the night; verily the <i>hasana'te</i> <sup>w</sup> (meritorious-deeds) <sup>w</sup> undo they <sup>y</sup> the <i>sayye-a'te</i> <sup>w</sup> (demeritorious-deeds) <sup>w</sup> ; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) a remembrance <sup>w163</sup> for the rememberers <sup>x</sup> .	وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا مِّنَ الَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكُمْ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٤﴾
115. And <i>issber</i> (let-hold on patiently [you <sup>s</sup> ]) so verily Allah wastes not remuneration (of) the benefactors.	وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾
116. So <i>lawla</i> (why have not) [was] of the generations of before you <sup>z</sup> remnants' possessors, they <sup>z</sup> forbid <i>a'n</i> (regarding) the corruption in the Earth <sup>w</sup> except a few of whom <sup>p</sup> We delivered of them; and <i>ettaba'a</i> ([he] closely-followed) who <sup>r</sup> <i>dbalamo</i> <sup>164</sup> (they <sup>z</sup> wronged) what (had been) luxuriated they <sup>z</sup> in it <sup>x</sup> and they <sup>z</sup> were criminals.	فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنبُوتٍ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾
117. And not[was] your <sup>t</sup> Lord to perish the villages <sup>w</sup> by an injustice while its <sup>w</sup> folks (are) menders/reformers.	وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾
118. And had willed your <sup>t</sup> Lord, surely He (could have) made the mankind an <i>Ummatan</i> <sup>w</sup> (nation/community) <sup>w</sup> one <sup>w165</sup> and (would) not cease they <sup>z</sup> <i>mukhtalefeena</i> <sup>166</sup> (they who are different/differing).	وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَّاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

<sup>155</sup> The particle "إن" = "ناسخة" = annuller/negator, see إعراب القرآن، لمحمود صافي. The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: "but!" See القرطبي ومغني اللبيب!

<sup>156</sup> The "ل" in "ليؤفقيهم" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

<sup>157</sup> The word "يؤفي" in "ليؤفقيهم" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole! Thus, "يؤفي" means endeavor and gather the last part of an obligation to fulfill it!

<sup>158</sup> The word "تركنوا" in "تركنوا" simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one or group!

<sup>159</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>160</sup> The word "أولياء" could also mean, among them: protector, friend!

<sup>161</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary!

<sup>162</sup> The word "زلفاً" is plural of "زلفة", meaning "الطائفة من أول الليل" = "early portions of the night!" See اللسان! Other scholars said "زلفة" means part of the night near the daylight!

<sup>163</sup> The word "ذكرى" is "remembrance" based on this great Ayah, "And if the Satan (causes) you to assuredly forget then sit not, after remembrance" (56: 68).

<sup>164</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>165</sup> The word "واحدة" is an epithet (نعت) for ummah, which is a feminine in Arabic, hence a "she-one!"

119. Except whom<sup>p</sup> your<sup>t</sup> Lord *ra'hema*<sup>167</sup> ([He] *mercy-gave*) and for *tha'leka* (*afar-that-it/*)<sup>x</sup> [He] created them;and concluded-she<sup>y</sup> your<sup>t</sup> Lord's word<sup>w</sup> surely [I] assuredly<sup>168</sup> fill Hell<sup>w</sup> of the Jinn and the mankind wholes.

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلَئِكَ خَلَقَهُمْ  
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And each [We] narrate on you<sup>g</sup> of the messengers' *an'ba'e*<sup>169</sup> (*significant-and-availing-news*)<sup>x</sup> what [We] firm by it<sup>x</sup> your<sup>t</sup> *foaa'da* (*keen-preoccupation of the heart*); and came(*to*) you<sup>g</sup> in this<sup>w</sup> the right<sup>x</sup> and an exhortation<sup>w170</sup> and a reminiscence<sup>w</sup>/remembrance<sup>w</sup> for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ  
مَا نَتَّبِعُ بِهٖ فُؤَادَكَ ۖ وَجَاءَكَ فِي  
هَٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ  
لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And let-say [you<sup>s</sup>] for whom<sup>r</sup> not believe they<sup>z</sup>: let-work you<sup>z</sup> on your<sup>n</sup> status verily we (*are*) workers.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ  
مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

122. And let-wait you<sup>z</sup> verily we are *muntadheroona* (*waiting our selves*).

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And for Allah (*is the*) invisible (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and to Him (*to be*) returned the matter<sup>x</sup> all (*of*) it<sup>x</sup>; so let-worship Him [you<sup>s</sup>] and let-trust on Him [you<sup>s</sup>]; and not your<sup>t</sup> Lord (*is*) surely neglecter *amma*(*regarding*) what you<sup>z</sup> work.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ  
يَرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ  
عَلَيْهِ ۖ وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

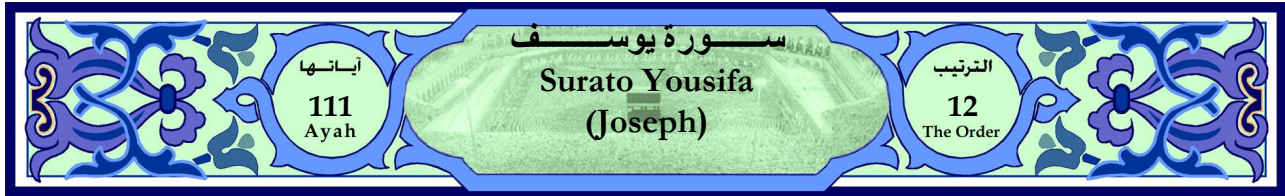
<sup>166</sup> The word "مختلفين" = "mukhtalefeen," is plural, masculine, subjective noun, meaning: they who are different!

<sup>167</sup> The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *Your<sup>t</sup> had Lord mercied,* which cannot be said in correct English, as there is no such word as "mercied!"

<sup>168</sup> The "ل" in "لأملأن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly!"

<sup>169</sup> See the *Lexicon* attached to this Translation for "naba'at!"

<sup>2410</sup> The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Ra.</i> <sup>80</sup> <i>Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) The Book's<sup>x</sup> Aya'te,<sup>w</sup> (Qur'anic statements) the manifesterer.</i>	الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾
2. Verily We descended it <sup>x</sup> Qur'an <sup>x</sup> Arabic <sup>x81</sup> <i>la'alla (craving currently unavailable deed that/perhaps) you <sup>b</sup> cerebrate you<sup>z</sup>.</i>	إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. We narrate on you <sup>g</sup> <i>absa'ne<sup>82</sup> (perfecter and beautifuler) (of) the narratives by what We revealed<sup>83</sup> to you <sup>g</sup> this <sup>x</sup> The Qur'an <sup>x</sup> while en (albeit) you <sup>g</sup> were of before it<sup>x</sup> surely of the ghafeleena (they who are: unaware-/ignorant-/neglectors).</i>	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾
4. <i>Edb (when/since) said Yousifo (Joseph) for his father O, my father, verily I ra'ayto (I visioned in sleep-vision) eleven stars<sup>w84</sup> and the sun<sup>w</sup> and the moon<sup>x</sup> [I] saw them for me sa'jedeena (kontowning they <sup>z</sup>).</i>	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَتَابَتِ إِيَّيَ رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾
5. Said [he]: O, my little-son <sup>85</sup> let-not narrate [you <sup>z</sup> ] your <sup>t</sup> vision/dream [on] your <sup>t</sup> brothers, then they <sup>z</sup> scheme for you <sup>g</sup> a scheme; verily the Satan for the mankind (is) a foe <sup>86</sup> manifester.	قَالَ يَبْنَئِي لَا تَقْصُصْ رِئَاكَ عَلَيَّ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾
6. And like <i>tha'leka (afar-that-it/)</i> <sup>x</sup> <i>yajtabey (favorably and directly selects) you<sup>g</sup> your<sup>t</sup> Lord and teaches you<sup>g</sup> [He] of ta'awee'le (ultimate: construing/ explanation/ interpretation) (of) the abadee'the<sup>87</sup> (dreams and their related events) and concludes [He] His boon<sup>w88</sup> on you <sup>g</sup> and on</i>	وَكَذَلِكَ نَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ

<sup>80</sup> See the details in the *Lexicon* attached to this Translation for commentary in this!

<sup>81</sup> That is to say: The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore, (1) the *linguistic meaning of each word is the most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'an are all *consistent with the "rules"* Of "النحو و الصرف" (i.e. *grammar and the etymological conjugation*) of *Arabic word roots and their conjugations*; (4) By *implication* its *diction* is consistent with *Arabic tongue expressions*! See Sections 34 and 38 of the *Introduction* to this Translation for more elaboration!

<sup>82</sup> There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>83</sup> The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire or king*! See *اللسان*!

<sup>84</sup> The word "كوكب" from a *linguistic* point of view means: *star*! Although in modern times "كوكب" = *planet*!

<sup>85</sup> The word "يَبْنَئِي" the *diminutive* of son, is said by way of *endearment* addressing a beloved son!

<sup>86</sup> The word "عدو" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "*multitudinous foe*," see *اللسان* and *الهادي*!

<sup>87</sup> The word "abadeet" = "أحاديث" has *several* meanings among them: *dreams and their related events*!

<sup>88</sup> See the *Lexicon* attached to this Translation for "ne'amal" ("boon")!



<p>Ya'aqooba's (Jacob's) aal'e<sup>89</sup> (family/ house/ kin/ chiefs-/ followers), as what [He] concluded it<sup>w</sup> on your<sup>t</sup> [both fathers],<sup>90</sup> of before Ebraheema (Abraham) and Is-haqa (Isaac)<sup>91</sup>; verily your<sup>t</sup> Lord (is) Omniscient Hakeemon<sup>92</sup> (infinite hekma<sup>93</sup> Possessor).</p>	<p>كَمَا أُنْمَاهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿١٠﴾</p>
<p>7. Laqad (verily, already and affirmatively) [was] in Yousifa (Joseph) and his brothers Ayaton<sup>w</sup> (signs/ proofs) for the inquirers.</p>	<p>لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّالِإِينَ ﴿١١﴾</p>
<p>8. Edb (when/ since) they<sup>z</sup> said: surely Yousifo (Joseph) and his brother (are) lovelier to our father than us, while we (are) a league; verily our father (is) surely in a misguidance<sup>x</sup> manifest<sup>x</sup>.</p>	<p>إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا أَبِينَا مِنَّا وَغَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿١٢﴾</p>
<p>9. Let-kill you<sup>z</sup> Yousifa (Joseph) or let-cast him you<sup>z</sup> (to another) a land, (this casting) vacates for you<sup>b</sup> face<sup>94</sup> (i.e. entity of) your<sup>n</sup> father and you<sup>z</sup> be from after that ssa'leheena (righteous/ upright people).</p>	<p>أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا سَخِلَ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١٣﴾</p>
<p>10. Said a sayer of them: let-not you<sup>z</sup> kill Yousifa (Joseph) and let-fling him you<sup>z</sup> in ghayaba'te (depression/ depth)<sup>w</sup> (of) the jubbe (well/pit whose upper rim is not built-and-plastered or cased for use) picks him some (of) the sayyara'te (travelers/ treaders), en (if) you<sup>c</sup> were doers.</p>	<p>قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيِّبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ ﴿١٤﴾</p>
<p>11. Said they<sup>z</sup>: O, our father; what(is) for you<sup>g</sup> not [you<sup>s</sup>] trust us over Yousifa (Joseph) while verily we (are) for him surely na'seboona<sup>95</sup> (sincere: care-renderers/ counselors-/ advisors).</p>	<p>قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ ﴿١٥﴾</p>
<p>12. Let-[you<sup>s</sup>] send him with us tomorrow (so) revels [he] and plays [he]; and verily we (are) for him surely keepers-up<sup>96</sup>.</p>	<p>أَرْسَلْهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٦﴾</p>

<sup>89</sup> The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2) the chiefs or the notables of a family, (3) the followers of a certain leaders, (4) the distant indistinguishable human apparition! It is used to ennoble and dignify.

<sup>90</sup> The word “أبَوَيْكَ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة”, as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

<sup>91</sup> In Arabic tongue: the grandfather, the begetter-father as well as the brother of the father all are referred to as “father!”

<sup>92</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>93</sup> See the Lexicon attached to this Translation for “bekma!”

<sup>94</sup> In Arabic the word “face” in addition to its literal meaning has a figurative meaning of: (1) pleasure or (2) entity!

<sup>95</sup> The word “ناصحون” = “naseboon” is plural, masculine, subjective noun! But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised!” The Arabic “نصح” = “أخلص” “القول فيما فيه الخير للمنصوح” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him! However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word “sincerely” is necessary to manifest the distinction! Also “ناصحون” may mean: sincere care-renderers, well-wishers!

<sup>96</sup> The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

13. Said [he]: verily I, surely saddens me that you <sup>z</sup> go by him and [I] fear <sup>97</sup> that eats him the wolf while you <sup>f</sup> (are) a'n (regarding) him neglecters.	قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾
14. Said they <sup>z</sup> : la'en (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.	قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ ﴿١٤﴾
15. So lamma (when/whence) they <sup>z</sup> went by him and they <sup>z</sup> concerted that (to) put him in gheyaba'te (depression-/depth) <sup>w</sup> (of) the jubbe (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed] <sup>98</sup> to him: surely [you <sup>s</sup> ] assuredly <sup>99</sup> tonabbe'o ([you <sup>s</sup> ] inform by piece-of-significant-and-availing-news) them by their matter <sup>x</sup> this <sup>x</sup> while they perceive not.	فَلَمَّا ذَهَبُوا بِهِ وَاجْتَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾
16. And they <sup>z</sup> came (to) their father esha'an (the night fall/ beginning of full night's darkness) weeping they <sup>z</sup> .	وَجَاءَ آبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾
17. Said they <sup>z</sup> : O, our father, verily we went racing and we left our brother enda (at/with/by) our mata'a <sup>100</sup> (furnishings/chattel/or things for utility) then ate him the wolf; and not you <sup>s</sup> (are) surely believer for us, while albeit we were ssa'deqeena (always truth renderers).	قَالُوا يَتَابَنَا إِنَّا ذَهَبْنَا فَتَتَّبِقْ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾
18. And they <sup>z</sup> came on his shirt by a false blood; said [he]: rather lured <sup>w</sup> for you <sup>b</sup> your <sup>n</sup> selves <sup>w</sup> a matter; so a beautiful patience; and Allah (is) the musta'ano (He Whose help is sought) over what you <sup>z</sup> describe <sup>101</sup> .	وَجَاءَ عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾
19. And came <sup>w</sup> a sayyaraton (travelers'/treaders'-company) <sup>w</sup> then they <sup>z</sup> sent their wa'reda (water-drawer), so [he] let down his pail;said [he]:lo, a bushra <sup>w</sup> (a pleasing-tiding) <sup>w102</sup> this (is) a gholamon <sup>103</sup> (boy); and they <sup>z</sup> concealed him a merchandise <sup>w104</sup> ; and Allah (is) Omniscient by what they <sup>z</sup> work.	وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾
20. And they <sup>z</sup> sold him by a paltry price, ma'adod-atan <sup>w105</sup> (shortly countables) <sup>w</sup> ; silver coins <sup>106</sup> ; and they <sup>z</sup>	وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ

<sup>97</sup> Linguistically the word "خَفْتُ" carries dual meanings: (1) feared and (2) knew!!

<sup>98</sup> See footnote 3 above regarding revealed!

<sup>99</sup> The "ل" in "لَيُنَبِّئَنَّهُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>100</sup> The word "مَتَاعٌ" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility!

<sup>101</sup> The word "تَصِفُونَ" rooted in "اوصف" In the Arabic tongue expression "تَصِفُونَ" could mean describing the untruth, as in the Ayah: "And describe your tongues the lying" (S16: 62)!

<sup>102</sup> See the Lexicon attached to this Translation for bashashara/yonbashsharo/mubasheran = يُبَشِّرُ/مُبَشِّرٌ

<sup>103</sup> The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

<sup>104</sup> That is to say they concealed him as a merchandise to sell him as a slave!

<sup>105</sup> The word "ma'dodah" = "معدودة" subjective noun means counted in scale of smallness (shortly countables)!

<sup>106</sup> The word "Dirham" is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era!

were in him of the *ẓa'hedeena*<sup>107</sup> (*low-estimators/ deemed him insignificant*).

مَعْدُودَةٌ وَكَانُوا فِيهِ مِنَ  
الزَّاهِدِينَ ﴿١٠٧﴾

21. And said [he] who<sup>x</sup> [he] purchased him of Misra (Egypt) for his wife: *akremi* (*let-be you generous and ennobling to*)<sup>108</sup> his *mathwa*<sup>109</sup> (*forced: long-term-abode*) (*with us*), *asa* (*craving a deed beyond one's means/may*) that [he] benefits us or *nattakhetha*<sup>110</sup> (*we take and make*) him a child (*for us*); and like *tha'leka* (*afar-that-it/*)<sup>x</sup> We established<sup>111</sup> for Yousifa (Joseph) in the land<sup>w</sup> and to teach him [We] of the *aba'deethe's*<sup>112</sup> (*dreams, and their related events*) *ta'awee'le* (*ultimate: construing/ explanation*); and Allah (*is*) overcome over His command; [and,] but most (of) the mankind not know.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ  
لَأَمْرَأَتَيْ أَكْرِمِي مَثْوَاهُ عَسَى  
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا  
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي  
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ  
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى  
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿١٠٨﴾

22. And *lamma* (*when/whence*) [he] reached his *ashuda*<sup>113</sup> (*prime/full mental and physical strengths*) *aa'taynabo* (*We accorded/gave him*) a rule<sup>114</sup> and knowledge; and like *tha'leka* (*afar-that-it/*)<sup>x</sup> [We] requite the benefactors.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا  
وَعِلْمًا وَكَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿١٠٩﴾

23. And seduced-she<sup>y</sup> him who<sup>u</sup> he (*was*) in her house *a'n* (*regarding*) himself<sup>w</sup>; and *ghalla'gha'te*<sup>115</sup> (*iteratively bolted-she<sup>y</sup>*) the doors and said-she<sup>y</sup>: *haytalaka* (*come on you<sup>s</sup> quickly/I'm ready*); said [he]: a refuge<sup>116</sup> (*by*) Allah; verily He/he (*is*) my lord<sup>117</sup>, *ahasana* (*[he] who rendered meritorious-deeds for*) my *mathwa*<sup>118</sup> (*obligatory: long-term-abode*); verily it<sup>x</sup> not thrive the *dba'lemoona*<sup>119</sup> (*injustice-doers*).

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ  
نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ  
هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ  
رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ﴿١١٠﴾

<sup>107</sup> The word "*az-ẓahedeena*" = "الزَّاهِدِينَ" is masculine, plural, subjective noun with *no* English equivalent in the sense applicable here of "*the low-estimators*" i.e. they did not attach much value for him!

<sup>108</sup> See footnote 27 of the *Introduction* to this *Translation* where there is a lengthy discussion around the fact that there is *no* English equivalent for "*karrama*" = "*was generous to*," and that included in "*karrama*" is *ennoblement* or the endeavor to *ennoble the one being treated generously*. Thus, here the wife was told to be *generous* to him for his *long term abode* (مَثْوَاهُ) with them in their home!

<sup>109</sup> In "اللسان": "مَثْوَى" = "هَلَاكٌ"; and "مَثْوَى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مَثْوَى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

<sup>110</sup> The word "اتَّخَذَ" from "الِاتِّخَاذِ" which is "اِفْتَعَالٌ" for "الِاتِّخَاذِ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is *always* taking and *presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>111</sup> The word "مَكَّنَ" in "مَكَّنَّا" means "*found*" or "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "*established*" does not imply or connote the same as "مَكَّنَ" *per se*!

<sup>112</sup> See the *Lexicon* attached to this *Translation* regarding "*abadeeth*," for more details!

<sup>113</sup> The Arabic word "*ashudal*" = "أَشَدُّ" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths!

<sup>114</sup> The word "حُكْمًا" = rule: possessing *sound understanding effecting just judgment all around*!

<sup>115</sup> The word "*iterative*" is used to *intensify* "*bolted*" as the Arabic is in the *iterative-intensity form*, "غَلَقَتْ!"

<sup>116</sup> The Arabic *tongue* expression "مَعَاذَ اللَّهِ" = "Refuge by Allah!" means the speaker says "I seek refuge in Allah for His protection against what is confronting me!"

<sup>117</sup> That is Allah Who *safeguarded* him or *his/her master*, i.e. her husband, who was *rearing* him while *guesting* him!

<sup>118</sup> In "اللسان": "مَثْوَى" = "هَلَاكٌ"; and "مَثْوَى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مَثْوَى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

<sup>119</sup> The "ظَالِمُونَ" = "the injustice-doer," as "الظُّلْمُ" = "injustice!"



24. And *laqad* (verily, already and affirmatively) purposed-she<sup>y</sup> by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof<sup>x</sup>; like *tha'leka* (afar-that-it/) <sup>x</sup> to divert a'n (off) him [We] the ill and the profanity <sup>w.120</sup> verily he (is) of Our *eba'de* (worshippers/ submitters/ slaves) the *mukhla'sseena*<sup>121</sup> (purified and saved).

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا  
أَنْ رَّآ بِرَهْنٍ رَبِّهِ ۖ كَذَلِكَ  
لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ  
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

25. And both raced (to) the door and rended-she<sup>y</sup> his shirt from *doboren* (behind/rear) and *alfaya* (both embarrassingly/ unhappily found) her master *lada*<sup>122</sup> (directly at/ by) the door; said she<sup>y</sup>: what requital (should receive) whom <sup>p</sup> wanted [he] by your <sup>t</sup> family <sup>w</sup> an ill except that (to be) [he] imprisoned or a painful torment.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ  
مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ  
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ  
سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ  
أَلِيمٌ ﴿٢٥﴾

26. Said [he]: she seduced me a'n (regarding) myself<sup>w</sup>; and witnessed/testified a witnesser/testifier of her family<sup>w</sup>: *en* (if) [was] his shirt (had been) rended from [anterior] then *ssadaqat*<sup>123</sup> (she said the truth), and he (is) of the liars.

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي  
وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ  
كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ  
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

27. And *en* (if) [was] his shirt (had been) rended from a *doboren* (behind/rear) then lied-she<sup>y</sup> and he (is) of the *ssa'degeena* (always truth renderers).

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ  
فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

28. Then *lamma* (when/ whence) [he] saw his shirt (had been) rended from *doboren* (behind/rear), said [he]: verily it <sup>x</sup> (is) of your <sup>y</sup> wile <sup>w</sup>; verily your<sup>y</sup> wile <sup>w</sup> (is) great.

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ  
قَالَ إِنَّهُ مِنْ كَيْدِكُنْ إِنْ كَيْدُكَ  
عَظِيمٌ ﴿٢٨﴾

29. *Yousifo* (Joseph): let-shun [you<sup>s</sup>] a'n (off) this<sup>x</sup>; and *istaghferey*<sup>124</sup> (let-see forgiveness you<sup>y</sup>) for your<sup>y</sup> offense; verily you<sup>d</sup> were-she<sup>y</sup> of the *kha'tte'eena*<sup>125</sup> (be-they wrongdoers).

يُوسُفُ أَعْرَضَ عَنْ هَذَا ۖ  
وَأَسْتَغْفِرُ لَذَنْبِكَ إِنْكَ كُنْتَ  
مِنَ الْخَاطِئِينَ ﴿٢٩﴾

<sup>120</sup> The Arabic word used is “الفحشاء” = the noun of: “فاحشة” see التاج! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>121</sup> The word “mukhlaseen” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment!

<sup>122</sup> The word “لدى” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس يقبضتك الآن” thus, “لدى” which closer spatially and more specific! So *lada* = “directly at/ by” seems to indicate such closeness! See اللسان!

<sup>123</sup> That is she “always-truth-enforcer” = “صدق” as there is no English word for the verb “صدق”

<sup>124</sup> The word “إستغفري” = “إطلب الغفران” = “let-see forgiveness [you<sup>y</sup>]!” In English there is no seemly way to say: “إستغفري” per se! So I settled for saying: “let-see forgiveness [you<sup>y</sup>]!”

<sup>125</sup> The word “kha’tte’eena” = “خاطئين” = “من تعدوا الخطأ” = be-they who had intentionally wronged; unlike the “المخطئين” = be-they who err unintentionally! So, here she is of the “be-they wrongdoer,” not she-they wrongdoers, as if to say she is of the “kha’tte’eena mankind<sup>x</sup> or progeny,<sup>x</sup>” both words are masculine-gender! Also, “of” the wrongdoers intensifies her nature as wrongdoer!

30. And said women in the city<sup>w</sup>: *Azeez's (the Premier's/-the ruler's) woman/wife seduces [she] her lad<sup>126</sup> a'n (regarding) himself<sup>w</sup> qad (already and affirmatively) [he] (frantically) impassioned her (with) love; verily we see her in a misguidance<sup>x</sup> manifest<sup>x</sup>.* ﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرُهَا فِي ضَلَالٍ مُّبِينٍ﴾
31. So *lamma (when/whence) heard-she<sup>y</sup> by their<sup>y</sup> machination, sent-she<sup>y</sup> to them<sup>y</sup> and prepared-she<sup>y</sup> for them<sup>y</sup> muttakan (armed-couch-for-the-feast) and aa'tat (gave-she<sup>y</sup>) each one-she<sup>y</sup> of them<sup>y</sup> a knife<sup>w</sup> and said-she<sup>y</sup> (to Joseph): let-exit [you<sup>s</sup>] on them<sup>y</sup>; lamma they<sup>y</sup> saw him, exalted-the<sup>y</sup> m<sup>127</sup> him and qatta'ana<sup>128</sup> (iteratively cut they<sup>ym</sup>) their<sup>y</sup> hands<sup>w</sup> and said they<sup>y</sup> m: hasha (transcends all imperfections) for Allah; not this<sup>x</sup> (is) a human; en (not) this<sup>x</sup> except an angel ka'reemon<sup>129</sup> (bounty-giver and an ennobler).* ﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًّا وَعَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾
32. Said she<sup>y</sup>: so, *thalekunna<sup>130</sup> (it-that-afar-you<sup>w</sup> all)<sup>y</sup> whom<sup>r</sup> you<sup>y</sup> blamed<sup>w</sup> me in him; and laqad (verily, already and affirmatively) I seduced him a'n (regarding) himself, w then ista'assama<sup>131</sup> ([he] affirmably safe-guarded) (in abstinence/preserving his self from sin); and la'en (indeed if) not [he] does, what [I] command him, surely [he] assuredly<sup>132</sup> be imprisoned and surely assuredly be [he] of the cringelings.* ﴿قَالَتْ فَذَلِكُنَ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَكْجُنَّ وَلَيَكُونَا مِنَ الصَّغِيرِينَ﴾
33. Said [he]: O, my Lord, the prison (is) lovelier to me than what they<sup>y</sup> invite me to it<sup>x</sup>; and en (if) not [You<sup>s</sup>] fend a'n (off) me their<sup>y</sup> wile, *assbo ([I] passionately incline) to them<sup>y</sup> and [I] be of the ja'hileena<sup>133</sup> (they who act ignorantly or incorrectly).* ﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾
34. So *estajaba<sup>134</sup> (favorably-answered) to him his Lord, so [He] parried a'n (off) him their<sup>y</sup> wile; verily He, He* ﴿فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ﴾

<sup>126</sup> The word “فتى” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

<sup>127</sup> In “كتب التفسير” Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (Joseph) they all were deeply astonished so much so that they menstruated! For example see القرطبي!

<sup>128</sup> The word “iteratively” to intensify “cut,” as the Arabic word is “قطعن” not just “بقطعن”

<sup>129</sup> The word “kareem”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in the Lexicon attached to this Translation! Summarily it means bounty-giver/ennobler!

<sup>130</sup> This “thalekunna”= “ذلكن” is a demonstrative pronoun made up of three distinct components: (1) the particle “ذ”= the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the “لام البعد”= for the “afar idea;” and (3) the “ك، ضمير المخاطب” for the addressee's pronoun, in this case a plural feminine addressees! There is no English equivalent! The best rendition I believe is: thalekuma (it-that-afar-she-you-all)! And “it” stands for the “fact” or “reality,” which in fact was afar from their perception as they began accusing her of “misguidance manifest!”

<sup>131</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>132</sup> The “ل” in “ليسجنن” and “ليكونن” and in “ليسجننه” in Ayah # 35 below, all are juratory “ل”= “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed in all cases by “assuredly!”

<sup>133</sup> The word “جاهلين”= “jahileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct! So the “jahiloona” are they who act ignorantly or incorrectly!

<sup>134</sup> The word “استجاب” is answered plus made available what was requested, i.e. “favorably answered!”

(is) The Samee<sup>135</sup> (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The Omniscient.

كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٥﴾

35. Afterwards seemed/appeared for them<sup>136</sup> from after they<sup>z</sup> saw the Aya'te<sup>w</sup> (signs) surely to assuredly<sup>137</sup> imprison him until a while.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوْا آيَاتٍ لِيَسْجُنَّهُ حَتَّىٰ حِينٍ ﴿١٣٦﴾

36. And entered with him the prison two lads<sup>138</sup>; said an abado<sup>139</sup> (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread x eating from it x the birds; nabbea'na (let inform us you<sup>s</sup> by piece-of-significant-and-availing-news) by its<sup>x</sup> ta'awee'le (ultimate-explanation-/interpretation); verily we see you<sup>g</sup> of the benefactors.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرْنِي آعْصِرُ خَمْراً وَقَالَ الْآخَرُ إِنِّي أَرْنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْراً تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿١٣٧﴾

37. Said [he]: not comes (to) you both, tta'aamon<sup>x</sup> (wheat/edible/food-grains) x tor'zaqa'nehe (it x being given victuals for sustenance to) you both except nabba'ato ([I] informed by piece-of-significant-and-availing-news) you both by its<sup>x</sup> ta'awee'le (ultimate-explanation/interpretation) before that [it x] comes (to) you both; tha'lekuma<sup>140</sup> (it-that-afar-you-both) of what taught me my Lord; verily I left sect<sup>w</sup>/faith<sup>w</sup> (of) a people not believing they<sup>z</sup> by Allah and they by the Hereafter<sup>w</sup> they (are) unbelievers.

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا فِي تَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٣٨﴾

38. And ettaba'a (closely-followed) I my fathers' sect<sup>w</sup>/-faith<sup>w</sup> Ebraheema (Abraham) and Is-haqa (Isaac) and Ya'aqooba (Jacob); not [was] for us to partner (deities) by Allah of a thing; tha'leka (afar-that-it/) x (is) of Allah's munificence on us and on the mankind; [and,] but most (of) the mankind not thank they<sup>z</sup>.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نَشْرَكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿١٣٩﴾

<sup>135</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المسمع"

<sup>136</sup> For "them," i.e. to the Azeez, her husband and ruler (thus, "them" either for magnanimity of the "ruler") or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time!

<sup>137</sup> See footnote 51, identical application!

<sup>138</sup> The word "فتى" in "فتيان" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

<sup>139</sup> See the *Lexicon* attached to this *Translation* regarding "أحد"

<sup>140</sup> This "thalekuma" = "ذالكما" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذا" = the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the "ل، لام البعد" = for the "afar idea;" and (3) the "ك، ضمير المخاطب" for the addressee's pronoun, in this case a twain addressees! There is no English equivalent! The best rendition I believe is: thalekuma (it-afar-you-both), the "it" standing for "this fact" or the "this reality." And this "fact" or "reality" is sure afar from any one, as it is from the most High, Allah SWT! And clearly the addressees are two lads, hence "you-both!"



39. O, both [my]<sup>141</sup> the prison's companions: are miscellany lords, *khayron* (choicer/superior/worthier) or Allah The One, The *Qabha'ro* (Ever/Stout Subduer).

يَصْبِحِي السِّجْنِ أَرْبَابٌ  
مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهِ الْوَاحِدُ  
الْقَهَّارُ ﴿٣٩﴾

40. Not worship you<sup>z</sup> of lesser than/without Allah except names you<sup>z</sup> named it<sup>w</sup> you<sup>f</sup> and your<sup>n</sup> fathers; not Allah descended by it<sup>w</sup> of an authority; *en* (not) the rule except for Allah; [He] commanded that not worship you<sup>z</sup> except *eyyaho*<sup>142</sup> (indeed particularizing Him); *tha'leka* (afar-that-it/) <sup>x</sup> (is) [the] religion<sup>143</sup> the forthright;[and,]but most(of)the mankind not know.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ  
سَمَّيْتُمُوهَا أَتَمَّ وَءَابَاؤُكُمْ مَا  
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ  
الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا  
إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

41. O, both [my]<sup>144</sup> the prison's companions: as to an *abado*<sup>145</sup> (lone/any-one) (of) you both so [be] avails<sup>146</sup> a drink (for) his lord a wine; and as to the other, so [be] (*shall be*) crucified; then eat the birds from his head; (*had been*) judged/finished<sup>147</sup> the matter <sup>x</sup> (for) which <sup>x</sup> in it <sup>x</sup> *tastaf'teya'ne* (you both affirmably-seek situationally apt and wise opinion).

يَصْبِحِي السِّجْنِ أَمَّا أَحَدُكُمَا  
فَيَسْقَى رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ  
فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ  
رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ  
تَسْتَفْتِيَانِ ﴿٤١﴾

42. And said [be] to whom<sup>p</sup> [be] presumed that he (*would be*) escaper of them both: let-mention me [you<sup>s</sup>] *enda* (before/at the presence of) your<sup>t</sup> lord; then (*caused*) him (*to*) forget the Satan *thekra* (mention of Joseph at) his lord; so [be] waited in the prison a few years<sup>w</sup>.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا  
اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَنَاهُ  
الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي  
السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

43. And said the king: verily I vision seven fat kine eating them<sup>y</sup> seven *aeja'fon* (emaciated-leans)<sup>w</sup> and seven green ears (of seed-bearing plants) and others<sup>w</sup> dry<sup>w</sup>; O, you the chiefs: *aftoney* (let-you<sup>z</sup> situationally fittingly and wisely opine me) [in] my dream/vision, *en* (if)you<sup>c</sup> were for the dream/visions *ta'aboroona* (you<sup>z</sup> can interpret).

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ  
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ  
عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ  
يَابِسَتٍ يَتَأَيَّأُ الْمَلَأُ أَفْتُونِي فِي  
رَأْيِي إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

<sup>141</sup> The word “يَصَابِحِي” could have one or two meanings! Either “O, the twain companions,” or “O, the twain, my companions!” Books of “التفسير” are not firm one or the other but both could be true!

<sup>142</sup> The word “إِنَّا” = “إدانة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

<sup>143</sup> The word “قِيم” = “مستقيم” i.e. means straight! See اللسان!

<sup>144</sup> See footnote 61 above regarding “my!”

<sup>145</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>146</sup> The word “يسقي” is rooted in is rooted in “أسقى” which is more intense than “سقى” as “أسقى” means *availed the drink for* (someone), to be drunk *as and when needed*! See الراغب!

<sup>147</sup> The word “قضي” bears dual meanings: (1) *judged*, or (2) *finished*! There is little room, if any, to incline for one or the other!

44. Said they <sup>z</sup> : <i>adhghatho</i> <sup>148</sup> ( <i>confused-medley</i> ) dreams and not we by the dreams' <i>ta'awee'le</i> ( <i>ultimate: construing- / explanation</i> ) surely ( <i>are</i> ) knowers.	قَالُوا أَضْغَثُ أَحْلَمٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعِلْمِينَ ﴿١١﴾
45. And said [ <i>he</i> ] who <sup>x</sup> escaped of them both, and [ <i>he</i> ] recalled after an <i>ummaton</i> <sup>149</sup> ( <i>while</i> ), I <i>ona'bbe'o</i> ([I] <i>inform by piece-of-significant-and-availing-news</i> ) you <sup>b</sup> by its <sup>x</sup> <i>ta'awee'le</i> ( <i>ultimate-explanation/ interpretation</i> ), so let-send [ <i>me</i> ] <sup>150</sup> you <sup>z</sup> .	وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَارْسِلُونِ ﴿١٢﴾
46. Yousofo ( <i>Joseph</i> ): O, you the <i>Sseddeeqo</i> <sup>151</sup> ( <i>ever truth practicer</i> ) <i>astoneyna</i> ( <i>let-you<sup>s</sup> situationally fittingly and wisely opine us</i> ) in seven fat kine eating them <sup>y</sup> seven <i>aeja'fon</i> ( <i>emaciated-leans</i> ) <sup>w</sup> and seven green ears <sup>w</sup> ( <i>of seed-bearing plants</i> ) and others <sup>w</sup> dry <sup>w</sup> ; <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) I return to the mankind <i>la'alla</i> ( <i>craving currently unavailable deed that/ perhaps</i> ) they know they <sup>z</sup> .	يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٣﴾
47. Said [ <i>he</i> ]: you <sup>z</sup> sow seven years <sup>w</sup> <i>da'aban</i> ( <i>diligently</i> ), then what harvested you <sup>c</sup> then let-leave it <sup>x</sup> you <sup>z</sup> in its <sup>x</sup> ears <sup>w</sup> except a little of what you <sup>z</sup> eat.	قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿١٤﴾
48. Afterwards <i>ya'atee</i> ( <i>approaches/ comes</i> ) from after <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> seven <sup>w</sup> hard <sup>w</sup> ( <i>years</i> ), eat they <sup>y</sup> what advanced you <sup>c</sup> for them <sup>y</sup> except a little of what <i>tobssenoona</i> ( <i>fortifyingly preserve you</i> <sup>z</sup> ).	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ هُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿١٥﴾
49. Afterwards <i>ya'atee</i> ( <i>approaches/ comes</i> ) from after <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> <i>aamon</i> <sup>w152</sup> ( <i>year</i> ) in it <sup>x</sup> <i>youghatho</i> ( <i>to be they</i> <sup>z</sup> <i>revived by delightful-pasture-producing rain</i> ) the mankind and in it <sup>x</sup> <i>ya'asserona</i> ( <i>press/squeeze they</i> <sup>z</sup> ).	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ﴿١٦﴾

<sup>148</sup> The word "أَضْغَاثُ" = *adhghatho* = plural for "ضِغْثُ" "*dhghtho*" = a handful/bunch of grass/firewood! And *adhghatho*-dreams = "confused-medley of dreams" = metonymical way of saying: *it is perplexing and difficult to explain clustered bunch of things!*

<sup>149</sup> The word "أُمَّةٌ" has more than a dozen different meanings, among a *while*! See الهادي!

<sup>150</sup> The letter "ن" in "فَارْسِلُونِ" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فَارْسِلُونِ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

<sup>151</sup> The word "الصِّدِّيقُ" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebraheem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idrees*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

<sup>152</sup> The Arabic text says "عام" but in English there is only one word to mean عام and سنة! In Arabic there is "عام", "سنة", "حول", "حجة" and "سنة" each with a difference! Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to "حول" = anniversary of any special event; and "حجة" = lunar-year! Although generally all are loosely used synonymously or interchangeably! See الفروق اللغوية، لـ أبي هلال العسكري

50. And said the king: *eeto* (let-bring you<sup>z</sup> to) me by him; so *lamma* (when/whence) came<sup>x</sup> (to) him the messenger<sup>x</sup> said [he] (*Yousif/Joseph*): let-return [you<sup>s</sup>] to your<sup>t</sup> lord and then let-ask him [you<sup>s</sup>]: what the women's status, who<sup>v</sup> *qatta'a* (repetitively cut) they<sup>y</sup> their hands<sup>w</sup>; verily my Lord by their<sup>y</sup> wife (*is*) Omniscient.

وَقَالَ الْمَلِكُ أَتْتُونِي بِهِ فَلَمَّا  
جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى  
رَبِّكَ فَسَأَلَهُ مَا بَالُ النِّسْوَةِ الَّتِي  
قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ  
عَلِيمٌ ﴿٥٠﴾

51. Said [he] (*the king to the women*): what (*was/had been*) your<sup>v</sup> *khatt'bo* (serious-matter) *edh* (when) [you<sup>y m</sup>] seduced<sup>y m</sup> *Yousifa* (*Joseph*) *a'n* (regarding) himself<sup>w</sup>; said they<sup>y m</sup>: *hasha* (transcends all imperfection) for Allah; not we knew on him of an ill; said-she<sup>y</sup> the *Azeez's* (master's/premiere's) woman: now *hasshassa*<sup>153</sup> (probingly evidenced) the right; I seduced him *a'n* (regarding) himself<sup>w</sup>; and verily he surely (*is*) of the *ssa'dequeena* (always truth enforcers).

قَالَ مَا خَطْبُكُنَّ إِذْ رَوَدْتُنَّ  
يُوسُفَ عَنْ نَفْسِهِ قُلْنَ  
حَدَّثَنَا اللَّهُ مَا عَلَّمْنَا عَلَيْهِ مِنْ  
سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكُنْ  
حَصْحَصَ الْحَقِّ أَنَا رَوَدْتُهُ  
عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ  
الصَّادِقِينَ ﴿٥١﴾

52. *tha'leka* (afar-that-it/) <sup>x</sup> to know [he] (*the premiere*) surely I not betrayed him by the *ghaybe*<sup>154</sup> (during his absence); and that Allah divinely-guides not the betrayers' slyness.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ  
بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ  
الْخَائِبِينَ ﴿٥٢﴾

53. And not [I] absolve myself,<sup>w</sup> verily the self<sup>w</sup> (*is*) surely *ammaraton* (iterative orderer)<sup>w</sup> by the ill, except what *ra'hema*<sup>155</sup> (mercy-gave) my Lord, verily my Lord (*is*) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَمَا أَبرئُ نَفْسِي إِنَّ النَّفْسَ  
لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي  
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And said the king: *eeto* (let-bring you<sup>z</sup> to) me by him *astakh'less* ([I] affirmably-exclusively-single) him for myself<sup>w</sup>; so *lamma* (when/whence) [he] spoke (to) him, said [he]: verily you<sup>s</sup> (are) today *laday*<sup>156</sup> (directly and possessively from) us *makeenon*<sup>157</sup> (he who is of: status/empowerment/long abode) trustworthy.

وَقَالَ الْمَلِكُ أَتْتُونِي بِهِ  
أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ  
قَالَ إِنَّكَ آلْيَوْمَ لَدَيْنَا مَكِينٌ  
أَمِينٌ ﴿٥٤﴾

<sup>153</sup> The word “*حصص*” means *became manifest after probing into its evidence*, not just became clear!

<sup>154</sup> The word “*الغيب*” has several meanings: (1) the invisible which only Allah knows, (2) doubt, and (3) the place where it is not known what it contains (4) anything not seen by the eye even if concludable! See *اللسان*!

<sup>155</sup> The word “*رحمة*” = “mercy” in Arabic “*رحمة*” is unlike its English equivalent, in that “*رحمة*” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “except what mercy-gave my Lord,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *except what mercied* my Lord” which cannot be said in correct English, as there is no such word as “*mercied*!”

<sup>156</sup> The word “*لدى*” is closer than “*عند*” as you can say: “*عندي مال و المال ليس بقبضتك الآن*,” thus, “*لدى*” which closer spatially and more specific! So, “*directly and possessively from*” (us) seems to indicate such closeness! See *اللسان*!

<sup>157</sup> The word “*makeen*” = “*مكن*” is a singular, masculine, subjective or objective noun, for which there is no English equivalent! The word has four distinct meanings, all seem applicable here! It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode!



55. Said [he]: let-make me [you <sup>s</sup> ] over the land's <sup>w</sup> treasures <sup>w</sup> ; verily I am <i>hafeedhon</i> <sup>158</sup> ( <i>iterative keeper-up</i> ) omniscient.	قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيزٌ عَلِيمٌ ﴿٥٥﴾
56. And like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> We firmly enabled/-empowered <sup>159</sup> for Yousifa (Joseph) in the land <sup>w</sup> <i>yatabann'o</i> ([he] <i>deservedly ensconces</i> ) of it <sup>w</sup> whence [he] wills; [We] betide by Our mercy <sup>w</sup> whom <sup>p</sup> [We] will and [We] waste not a remuneration ( <i>of</i> ) the benefactors.	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾
57. And surely the Hereafter's <sup>w</sup> remuneration ( <i>is</i> ) <i>khayron</i> ( <i>choicer/ superior/ worthier</i> ) for whom <sup>r</sup> believed they <sup>z</sup> and they <sup>z</sup> were <i>yattaqoona</i> ( <i>they reverently guard not to displease Allah</i> ).	وَلَا جُرْ الْآخِرَةَ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾
58. And came Yousifa's (Joseph's) brothers; then they <sup>z</sup> entered on him; so [he] knew them while they ( <i>were</i> ) for him <i>munkeroona</i> ( <i>not recognizers</i> ).	وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾
59. And <i>lamma</i> ( <i>when/whence</i> ) [he] furnished them by their furnishment said [he]: <i>eeto</i> ( <i>let-bring you<sup>z</sup> to</i> ) me by a brother for you <sup>b</sup> of your <sup>n</sup> father; do not <sup>160</sup> see you <sup>z</sup> surely I fulfill <sup>161</sup> the measure and I am <i>khayro</i> ( <i>choicer/ superior/ worthier</i> ) ( <i>of</i> ) the hospitality-givers.	وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾
60. Then <i>en</i> ( <i>if</i> ) not <i>ta'ato</i> ( <i>come to</i> ) me by him then no measure for you <sup>b</sup> <i>endey</i> ( <i>by my rule</i> ) and let-not near [me] <sup>162</sup> you <sup>z</sup> .	فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾
61. Said they <sup>z</sup> : we shall induce <i>a'n</i> ( <i>regarding</i> ) him his father and verily we surely ( <i>are</i> ) doers.	قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾
62. And said [he] for his lads: let-make you <sup>z</sup> their merchandise in their saddlebags, <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) they know it <sup>w</sup> if they <sup>z</sup> transposed <sup>163</sup> to their family, <i>la'alla</i> they return they <sup>z</sup> .	وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾
63. So <i>lamma</i> ( <i>when/whence</i> ) returned they <sup>z</sup> to their father said they <sup>z</sup> : O, our father ( <i>had been</i> ) disallowed	فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَتَابَانَا مِنْهُ مِنَّا الْكَيْلُ فَأَرْسَلْ

<sup>158</sup> The word "حَفِيزٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!" (Emphasis is added)!

<sup>159</sup> The word "مَكَّنَ" in "مَكَّنَّا" means "found" or "established!" It also means "enabled" or "empowered!" Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" *per se*!

<sup>160</sup> Clearly this "أَلَا" is the "أَلَا" for urging or desiring, i.e. promoting the action of the following verb!

<sup>161</sup> The word "أَوْفَى" from "الْوَفَاءُ" = "الْتِمَامُ", meaning gathering the last component of any obligation to make it a whole! So, "أَوْفَى" means I endeavor and gather the last part of an obligation and fulfill it!

<sup>162</sup> The letter "نَ" in "نَقْرَبُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "أَي" The speaker's pronoun "ي" in "نَقْرَبُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>163</sup> The word "انْقَلَبُوا" = "they<sup>z</sup> transposed," means they betook themselves returning!

of us the measure, so let-send [you<sup>s</sup>] with us our brother, [we] measure and verily we (are) for him surely keeps-up<sup>164</sup>.

مَعَنَا أَخَانًا نَكْتَلُ وَإِنَّا لَهُ  
لَحَافِظُونَ ﴿٧﴾

64. Said [he]: do [I] trust you<sup>b</sup> on him except as that I (had) trusted you<sup>b</sup> on his brother of before; then, Allah (is) *khayron* (choicer/superior/worthier) keeper-up<sup>165</sup> and He (is) *arhamo* (more merciful) (of) the *ra'beemeena* (multitudinous mercy-giver).

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا  
كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ  
فَإِنَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ  
الرَّحِيمِينَ ﴿٨﴾

65. And *lamma* (when/whence) opened they<sup>z</sup> their *mata'a*<sup>166</sup> (furnishings/chattel/or things for utility) they<sup>z</sup> found their merchandise<sup>w</sup> *ruddat* (had been forthwith-retuned-she<sup>y</sup>) to them; said they<sup>z</sup>: O, our father what (more) do we quest; this (is) it<sup>w</sup>; Our merchandise<sup>w</sup> *ruddat* to us; and *nameero* ([we] obtain [wheat-grain lay-up provision] for) our family<sup>w</sup> and [we] keep-up<sup>167</sup> our brother and *naẓdado*<sup>168</sup> ([we] further-augment) a camel's measure, *tha'leka* (afar-that-it/)<sup>x</sup> (is) an easy measure.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا  
بِضْعَتَهُمْ رَدَّتْ إِلَيْهِمْ قَالُوا يَتَابَانَا  
مَا نَبْغِي هَذِهِ بِضْعَتُنَا رَدَّتْ إِلَيْنَا  
وَنَمِيرُ أَهْلَنَا وَنَحْظُ أَخَانًا وَتَزَادُ  
كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٩﴾

66. Said [he]: never [I] send him with you<sup>b</sup> until *ta'atoney* (you<sup>z</sup> accord/grant me) a *mantheqan*<sup>169</sup> (ratified-covenant) from Allah that assuredly<sup>170</sup> *ta'ato'nanney* (come you<sup>z</sup> to me) by him, except if (to be) besieged [by] you<sup>z</sup>; so *lamma* (when/whence) they<sup>z</sup> gave him their *mantheqa* (= *manthe-qan*), said [he]: Allah over what we say (is) Custodian.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ  
تُؤْتُوهُ مُوْتَقَاً مِّنَ اللَّهِ لَتَأْتُنِي  
بِهِ إِلَّا أَن سَخِطَ بَكُمْ فَلَمَّا  
ءَاتَوْهُ مُوْتَقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا  
نَقُولُ وَكِيلٌ ﴿١٠﴾

67. And said [he]: O, my sons let-not enter you<sup>z</sup> from a one door; and let-enter you<sup>z</sup> from miscellany (separate) doors; and not I enrich<sup>171</sup> *a'n* (regarding) you<sup>b</sup> from Allah of a thing; *en* (not) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِن بَابٍ  
وَاحِدٍ وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ  
وَمَا أَغْنِي عَنْكُمْ مِّنَ اللَّهِ مِن شَيْءٍ  
إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ  
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١١﴾

68. And *lamma* (when/whence) entered they<sup>z</sup> from whence ordered them their father not [was]

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ

<sup>164</sup> The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>165</sup> Ibid, except for احافظ

<sup>166</sup> The word “متاع” = “mata’an” has many meanings, among them: furnishings, chattel, things for utility!

<sup>167</sup> Ibid, except for انحفظ

<sup>168</sup> The word “تزداد” implies greater intensity, and التاج says it is “البلغ” So further is prefixed for this purpose! That is they would further-increase their gain by getting additional load for their brother!!

<sup>169</sup> Ratification by open declaration and oath!

<sup>170</sup> The “ل” in “لتأتيني” is a juratory “ل” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly!”

<sup>171</sup> The word “اغني” has double meanings: (1) enrich, (2) suffice! But “enrich” includes suffice and not vice versa! As “enrich” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffice” meets the present needs of a specific task! Hence “enrich” is superior!

enriching *a'n* (regarding) them of Allah a thing except a need (concern) in *Ya'aqooba's* (Jacob's) self <sup>w</sup> [be] satisfied it <sup>w</sup>; and verily he (*is*) a knowledge possessor for what We taught him; [and,] but most (*of*) the mankind not know.

أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَيْهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٠﴾

69. And *lamma* (when/whence) they <sup>z</sup> entered on *Yousifa* (*Joseph*), [be] lodged to him<sup>172</sup> his brother (and) said [be]: verily I am your <sup>t</sup> brother; so let-not [you <sup>s</sup>] anguish/sorrow by what they <sup>z</sup> were working.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧١﴾

70. Then *lamma* (when/whence) [be] furnished them by their furnishment, he emplaced the *seqa'ya'te* (drink-goblet <sup>w</sup>) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you<sup>y</sup> the *aero* (caravan carrying wheat/food-grains) <sup>w</sup> verily you <sup>b</sup> (are) surely thieves.

فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْنَاهَا آلَ عِمْرُ إِنْ كُمْ لَسَرِقُونَ ﴿٧٢﴾

71. Said they<sup>z</sup> while they<sup>z</sup> forwardly-advanced on them: what (*are*) you<sup>z</sup> missing.

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٣﴾

72. Said they<sup>z</sup>: we (*are*) missing *sso'wa'a*<sup>x173</sup> (drinking/-measuring goblet) <sup>x</sup> (*of*) the king; and for whom <sup>p</sup> [be] came by it<sup>x</sup> a camel's load and I am by it<sup>x</sup> a claimer-/guarantor.

قَالُوا نَفْقَدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٤﴾

73. Said they<sup>z</sup>: *ta-Allahy*<sup>174</sup> (by Allah) *laqad* (verily, already and affirmatively) knew you <sup>c</sup> not came we to corrupt in the land <sup>w</sup> and not we were thieves.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ ﴿٧٥﴾

74. Said they <sup>z</sup>: then what (*is*) his requital, *en* (*if*) you <sup>c</sup> were liars.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٦﴾

75. Said they <sup>z</sup>: his requital (*is*) who <sup>a</sup> [*it* <sup>x</sup>] (*the king's goblet*) (*had been*) found in his saddlebag, so he (*is*) his requital<sup>175</sup>; like *tha'leka* (afar-that-it/) <sup>x</sup> requite [we] the *dha'lemeena*<sup>176</sup> (injustice-doers).

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٧﴾

76. So [be] began by their chattel before his brother's chattel; afterwards *ista'kbrajaha*<sup>177</sup> ([be] affirmably-produced it <sup>w</sup>) from his brother's chattel; like *tha'leka* (afar-that-it/) <sup>x</sup> We schemed for *Yousifa* (*Joseph*); not

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ

<sup>172</sup> Embraced him, i.e. by way of greeting him!

<sup>173</sup> The word “صَوَاعَ” = “سَقَايَةَ” could be masculine or a feminine gender! It is masculine as “صَوَاعَ” and a feminine as “سَقَايَةَ” = (giving/supplying-of-water)<sup>w</sup>! See الدر المصون، لـ أحمد الحلبي

<sup>174</sup> The word “*ta-Allahy*” is made up of two distinct components: the “*ta*” = “ت” and “*Allahy*!” The “*ta*” is “ت” = a “*jurative* particle,” in English it’s equivalent to “by” in the sense of: “in the name of,” and “*Allahy*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*”

<sup>175</sup> According to their customary Law, whoever was convicted of thievery he is taken as a slave!

<sup>176</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>177</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!



[was] [he] to take his brother in the king's religion (Law) except that/if Allah wills; [We] raise ranks <sup>w</sup> (of) whom <sup>p</sup> [We] will; and above every a knowledge possessor (is) an omniscient.

77. Said they<sup>z</sup>: *en (if) [he] steals*, so *qad (already and affirmatively)* stole his brother of before; so *asarraha (secretly-kept it<sup>w</sup>) Yousifo (Joseph)* in himself <sup>w</sup> and not disclosed/ flashed it <sup>w</sup> to them; said [he]: you <sup>f</sup> (are) eviler place/post, and Allah (is) knower by what you <sup>z</sup> describe<sup>178</sup>.

78. Said they<sup>z</sup>: *ya'ayyoba (O, you<sup>s</sup>) the Azeez (Master)* verily for him (is) a father *shaykhan (aged)* big/old; so let-take [you<sup>s</sup>] an *ahadana*<sup>179</sup> (lone/ any-one of us) (in) his stead; verily we see you <sup>g</sup> of the benefactors.

79. Said [he]: Allah's refuge <sup>w</sup><sup>180</sup> that [we] take except whom <sup>p</sup> we found our *mata'a*<sup>181</sup> (furnishings/ chattel-/ or things for utility) *endaho (in his possession)*; verily we (are) then surely *dha'lemoona*<sup>182</sup> (injustice-doers).

80. Then *lamma (when/ whence) istay'aso*<sup>183</sup> (affirmed-despair they <sup>z</sup>) from him, they <sup>z</sup> detached *na'jeyan*<sup>184</sup> (secretly-mutually-conferees); said their elder: have not known you <sup>z</sup> that your <sup>n</sup> father *qad (already and affirmatively)* [he] took on you<sup>b</sup> a *mantheqan (ratified-covenant)* from Allah and of before when<sup>o</sup> *farrattom*<sup>185</sup> (bad-remiss you<sup>c</sup>) in Yousifa (Joseph); so never [I] leave the land <sup>w</sup> until allows me my father, or rules Allah for me; and He (is) *khayro (choicer/ superior/ worthier)* (of) the rulers.

81. Let-return you<sup>z</sup> to your<sup>n</sup> father then let-say you<sup>z</sup>: O, our father; verily your <sup>t</sup> son stole; and not we

لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءَ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٦٦﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبَيِّدْهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٦٧﴾

قَالُوا يَتَّيْمًا الْغَزِيرَ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَنزِلُكَ مِنَ الْمُحْسِنِينَ ﴿٦٨﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَّعَيْنَا عِنْدَهُ إِنَّا إِذَا لَطَلِمُونَ ﴿٦٩﴾

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٠﴾

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَّابَانَا إِنْ أَبْنَاكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا

<sup>178</sup> The word “تصفون” rooted in “وصف” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62)!

<sup>179</sup> The word “أحد” is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine! See اللسان! It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others! (3) Literally one! However, in English “lone” is singular, standing alone! So, to keep the concepts of “أحد” and “lone” simultaneously transliteration seems to be a must! The applicable “أحد” will or should be obvious from context where it appears!

<sup>180</sup> The expression “Allah's refuge <sup>w</sup>” is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help!

<sup>181</sup> See footnote 20 above regarding “mata'a”

<sup>182</sup> The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>183</sup> The word here is “استيسسوا” = “affirmed despair, not “ينسوا” = “despaired!”

<sup>184</sup> The word “خلص” in “خلصوا” = “خرج عنهم ومنهم” Thus, “خلص” = detached (as from a group); and the word “نجياً” is an adverbial, derived from “تنجى” = that is he had secretly and mutually counseled! See اعراب القرآن، لمحمود صافي والهادي

<sup>185</sup> The word “farratta” = “فرط” in “فرطتم” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected! But “فرط” and “فرطتم” all are verbs in the past tense! So I chose “had-remiss!”

witnessed except by what we knew; and we were not for the invisible keepers-up<sup>186</sup>.

82. And let-ask [you<sup>s</sup>] the village<sup>w</sup> which<sup>u</sup> we were in it<sup>w</sup> and the *aero* (caravan carrying wheat/food-grains).<sup>w</sup> which<sup>u</sup> *aqbalana* (we forwardly-advanced) in it<sup>w</sup>; and verily we surely (are) *ssadeqeena* (always truth enforcers).

83. Said [he]: rather lured-she<sup>y</sup> for you<sup>b</sup> your<sup>n</sup> selves<sup>w</sup> a matter; so comely patience; *asa* (craving a deed beyond one's means that/ may) Allah to *ya'ateyaney* (bring to me) by them together; verily He, He (is) The Omniscient The *Hakeemo*<sup>187</sup> (infinite *hekma*<sup>188</sup> Possessor).

84. And [he] diverted *a'n* (off) them and said [he]: alas, my sorrow over *Yousifa* (Joseph); and whitened-she<sup>y</sup> *m*<sup>189</sup> his both eyes<sup>w</sup> from the sadness, while he (was) *ka'dbee-mon*<sup>190</sup> (unrelenting suppressor of his grief).

85. Said they<sup>z</sup>: *ta-Allah*<sup>191</sup> (by Allah); *tafta'o*<sup>192</sup> (recurrently-cease not [you<sup>s</sup>]) remember [you<sup>s</sup>] *Yousifa* (Joseph) until be [you<sup>s</sup>] *haradhan* (degenerate/ self-inflected debasement) or be [you<sup>s</sup>] of the *ba'lekeena* (ones that had perished-/ expired).

86. Said [he]: verily only [I] complain my *batht* (ultimate-grief) and my sadness to Allah and [I] know from Allah what not know you<sup>z</sup>.

87. O, my sons: let-go you<sup>z</sup> then *tabasaso* (let-inquire you<sup>z</sup> by all your senses) of *Yousifa* (Joseph) and his brother; and let-not despair you<sup>z</sup> from Allah's *raw'be*<sup>x</sup> (mercy<sup>w</sup> / -essence of beauty and delight/ relief<sup>x</sup> / pleasing-trait<sup>x</sup>)<sup>193</sup>; verily it<sup>x</sup> (the truth is) not despairs of Allah's *raw'be*<sup>x</sup> except the people, the unbelievers.

88. So *lamma* (when/ whence) they<sup>z</sup> entered on him, said they<sup>z</sup>: O, the *Azeezo* (master/ premiere), touched/betided us, and our family the *dhurro* (persisting distress); and

بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ  
حَافِظِينَ ﴿٨٢﴾

وَسَلَّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا  
وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا  
لَصَادِقُونَ ﴿٨٣﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ  
أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ  
يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ  
الْعَلِيمُ الْحَكِيمُ ﴿٨٤﴾

وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَّسَفَى عَلَى  
يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنْ  
الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٥﴾

قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُوسُفَ  
حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ  
مِنْ الْهَالِكِينَ ﴿٨٦﴾

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى  
اللَّهِ وَأَعْلَمُ مِنْ اللَّهِ مَا لَا  
تَعْلَمُونَ ﴿٨٧﴾

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ  
وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ  
إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا  
الْقَوْمُ الْكَافِرُونَ ﴿٨٨﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا  
الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا

<sup>186</sup> The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>187</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

<sup>188</sup> See the Lexicon attached to this Translation for “hekma”

<sup>189</sup> That mean he lost his vision.

<sup>190</sup> The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كظيم” not “كاظم”

<sup>191</sup> See footnote 174 above regarding: “ta Alla’he”

<sup>192</sup> The word “فتىء” in “تفتؤ”=recurrently-ceases and repeats the cycle! And generally it means “ما زلت”= you cease not! See الهادي and الراغب!

<sup>193</sup> The word “روح”= “raw’be” means mercy/relief/pleasing-trait! See الهادي، اللسان! Also essence of beauty and delight!

we came by a merchandise <sup>w</sup> *muzja'ten*<sup>w</sup> (scanty and insignificant) <sup>w</sup>; nonetheless let-fulfill <sup>194</sup>[you <sup>s</sup>] for us the measure and *tassaddaq* (let have charity you <sup>s</sup>) on us; verily Allah requites the *mutassaddegeena* (charity-doers).

89. Said [he]: have known you<sup>c</sup> what you<sup>c</sup> did by Yousifa (Joseph) and his brother, *edh* (while) you <sup>f</sup> (were) *jabiloona*<sup>195</sup> (they who act ignorantly or incorrectly).

90. Said they<sup>z</sup>: are oh/indeed you<sup>g</sup>, surely you <sup>s</sup> (are) Yousifo (Joseph); said [he]: I am Yousifo (Joseph) and this (is) my brother, *qad* (already and affirmatively) *manna*<sup>196</sup> ([He] had graced His boon<sup>w</sup>) Allah on us; verily who-ever *yatta'qe* (he reverentially guards not to displease Allah) and *yassber* ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration.

91. Said they<sup>z</sup>: *ta-Allabey*<sup>197</sup> (by Allah); *laqad* (verily, already and affirmatively) favored/preferred you<sup>g</sup> Allah over us, and *en* (surely) we were certainly wrongdoers<sup>198</sup>.

92. Said [he]: no *tath'reeba* (reproach/castigation) on you <sup>b</sup> today, Allah forgives for you<sup>b</sup> and He(is) *arhamo* (more merciful than) the *ra'hemeena* (multitudinous mercy givers).

93. let-go you<sup>z</sup> by my shirt<sup>x</sup> this<sup>x</sup> then let-throw it<sup>x</sup> you<sup>z</sup> over my father's face, (subsequently) *ya'atee* ([he] becomes) a *basseeran* (keen: seer/overall evaluator of the facts and their possible consequences) and *eetoney* (let-you<sup>z</sup> come/bring to me) by your<sup>n</sup> family<sup>w</sup> wholes<sup>199</sup>.

94. And *lamma* (when/whence) sundered-she <sup>y</sup> the *aero* (caravan carrying wheat/food-grains) <sup>w</sup> said their father: verily I surely find Yousifa's (Joseph's) smell/wind *lawla* (why do not) that confute you<sup>z</sup> [me]<sup>200</sup>.

95. Said they<sup>z</sup>: *ta-Allabey*<sup>201</sup> (by Allah); verily you<sup>g</sup> surely (are) in your<sup>t</sup> misguidance (of) the old.

بِبَضْعَةٍ مُزَجَّةٍ فَأَوْفٍ لَنَا الْكَيْلُ  
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ تَجَزَى  
الْمُتَصَدِّقِينَ ﴿٨٩﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ  
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٩٠﴾

قَالُوا أَأَنْتَ لَأَنْتَ يُوسُفُ قَالَ  
أَنَا يُونُسُ وَهَذَا أَخِي قَدْ  
مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ  
وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُحْسِنِينَ ﴿٩١﴾

قَالُوا تَاللَّهِ لَقَدْ عَازَرَكَ اللَّهُ عَلَيْنَا  
وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩٢﴾

قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ  
يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ  
الرَّاحِمِينَ ﴿٩٣﴾

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ  
عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي  
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٤﴾

وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ  
إِنِّي لأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ  
تُفَنِّدُون ﴿٩٥﴾

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ  
الْقَدِيمِ ﴿٩٦﴾

<sup>194</sup> The word “أوف” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوف” means you endeavor and gather the last part of an obligation and fulfill it!

<sup>195</sup> The word “جاهلون” = “jabeloona” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing not correct! So the “jabiloona” are they who act ignorantly or incorrectly!

<sup>196</sup> The word “مَنَّ” in “يَمُنْ” means “نِعْمَةٌ يُنْعِمُهَا” That a “boon He graces it!”

<sup>197</sup> See footnote 125 above regarding “ta-Alla'he!”

<sup>198</sup> The word “خاطيء” = “مَنْ تَعَمَّدَ الْخَطَا” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally! So, “الخاطئين” = the “wrongdoers”!

<sup>199</sup> The Qur'an commentators say that the “family all together” were ninety three when they came to Joseph!

<sup>200</sup> The letter “ن” in “تَفَنِّدُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُسْتَقْنَى عَنْهَا” which precedes the speaker's pronoun “إِي” The speaker's pronoun “ي” in “تَفَنِّدُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>201</sup> See footnote 3 above regarding “ta-Alla'e!”



96. So *lamma* (when/whence) came the *basheero*<sup>202</sup> (he the iterative proclaimer of pleasing tidings), [he] cast it<sup>x</sup> (the shirt<sup>x</sup>) over his face then *ertadda*<sup>203</sup> (forthwith-retuned [he]) *basseran* (keen seer); said [he]: have not I told you<sup>b</sup> verily I know from Allah what not you<sup>z</sup> know.

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى  
وَجْهِهِ فَأَرْتَدَّ بِصِيرًا قَالَ أَلَمْ  
أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا  
تَعْلَمُونَ ﴿٦٦﴾

97. Said they<sup>z</sup>: O, our father *istaghfer*<sup>204</sup> (let-seek [you<sup>s</sup>] forgiveness) for us our offenses; verily we were wrongdoers<sup>205</sup>.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا  
إِنَّا كُنَّا خَاطِئِينَ ﴿٦٧﴾

98. Said [he]: will *astaghfero*<sup>206</sup> ([I] seek forgiveness) for you<sup>b</sup> (from) my Lord, verily He, He (is) The *Ghafooro* (iterative Forgiver), The *Raheemo* (iterative mercy Giver).

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي  
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٦٨﴾

99. Then *lamma* (when/whence) they<sup>z</sup> entered on *Yousifa* (Joseph) [he] lodged/retreated to him his both [fathers]<sup>207</sup> and said [he]: let-enter you<sup>z</sup> *Misra* (Egypt) *en(if)* Allah wills *aameneena* (you<sup>z</sup> are self-safety-securers).

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَى  
إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن  
شَاءَ اللَّهُ ءَامِنِينَ ﴿٦٩﴾

100. And [he] elevated his [both fathers]<sup>208</sup> over the *Arshe*<sup>209</sup> (Throne of Kingship)<sup>x</sup> and they<sup>z</sup> tumbled for him kowtowing, and said [he]: O, my father, this (is) *ta'awee'lo* (ultimate: construing/explanation) (of) my vision<sup>w</sup> of before, *qad* (already and affirmatively) made it<sup>w</sup> my Lord a right; and *qad* (already and affirmatively) *ahasana*<sup>210</sup> ([He Who] rendered meritorious-deeds) by me, my Lord *edh* (when/since) [He] exited me from the prison and [He] came by you<sup>b</sup> from the *Ba'dwe*<sup>211</sup> (nomads) from after that the Satan incited between me and [between] my brothers; verily my Lord (is) *Lateefon*<sup>212</sup> (fine/subtle/gentle/and protector) for what-

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا  
لَهُ سُجَّدًا وَقَالَ يَأْتِبْ هَذَا  
تَأْوِيلُ رَأْيِي مِنْ قَبْلُ قَدْ جَعَلَهَا  
رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ  
أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ  
مِّنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ  
الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ  
رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ

<sup>202</sup> The word “*basheer*” is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent!

<sup>203</sup> The word “*إرتدّ*” is rooted in “*رَدّ*” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (*bad*) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it. <sup>w</sup>” (S4: 86)!

<sup>204</sup> The word “*استغفر*” = “*اطلب الغفران*” = “let-seek forgiveness [you<sup>s</sup>]!” In English there is no seemly way to say: “*استغفر*” per se! So I settled for the aforesaid!

<sup>205</sup> See footnote 197 above regarding wrongdoers!

<sup>206</sup> Ibid, regarding “*استغفر*”!

<sup>207</sup> See footnote 10 above regarding “*أَبَوَيْكَ*”!

<sup>208</sup> Ibid!

<sup>209</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word!

<sup>210</sup> The “hidden” pronoun in “*أحسن*” (هو=He) refers to his Lord, Allah! See *الطبري*!

<sup>211</sup> The word “*بدو*” generally means inhabitants of the “*بادية*” = nomads! However, the word “*بدا*” = *Bada*, is a name of place in the desert of Palestine! And in *Bada* Prophet Jacob dwelled and had a mosque there! So those who came from this *Bada* = grammatically inflected= “from the *Ba'dwe*” are referred to as: “*بدو*” = [they] came from *Bada*! See *الفخر الرازي، القرطبي و الألويسي: تفاسير*!

<sup>212</sup> The word “*لطيف*” = “*رفيق*” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both! See *البصائر*! Additionally, when the word: “*لطيف*” is ascribed to Allah it becomes one of Allah’s most beautiful attributive characteristics, which denotes protection in addition to fineness,

ever<sup>213</sup> [He] will; verily He, He (is) The Omniscient The Hakeemo<sup>214</sup> (infinite bekmal<sup>215</sup> Possessor).

101. My Lord: *qad* (already and affirmatively) *aa'taytaney* (You<sup>s</sup> accorded me) of the proprietorship and You<sup>s</sup> taught me of<sup>216</sup> the *abadeethe's*<sup>217</sup> (dreams and related events)'s *ta'-awee'le* (ultimate: construing/explanation); the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *Fatte're* (innately-perfect-Originator), You<sup>s</sup> (are) my Guardian in the world<sup>w</sup> and the Hereafter<sup>w</sup> *tawaffaney* (let-You<sup>s</sup> receive me while dying) (as) a Muslim and let-conjoin me [You<sup>s</sup>] by the *ssa'leheena* (righteous-people).

102. *tha'leka* (afar-that-it/) <sup>x</sup> (is) of the invisible *anba'e*<sup>218</sup> (significant-and-availing-news) <sup>x</sup> [We] reveal<sup>219</sup> it<sup>x</sup> to you<sup>s</sup> and not you<sup>s</sup> were *laday*<sup>220</sup> (directly present by) them *edb* (when/since) they<sup>z</sup> concerted their matter while they<sup>z</sup> machinate.

103. And not most (of) the mankind, albeit you<sup>s</sup> hankered, (are) surely believers.

104. And not ask them [you<sup>s</sup>] over it<sup>x</sup> of a remuneration; *en* (not) it<sup>x</sup> except *thekron* (Qur'an / invocation / exhortation) for the worlds.

105. And how many of an *Aya'ten*<sup>w</sup> (miracle / sign / proof) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> they<sup>z</sup> pass [on] it<sup>w</sup> while they (are) *a'n* (regarding) it<sup>w</sup> shunners.

106. And not believe most (of) them by Allah except while they (are) *mushbrekoona* (be-they who partner deities with Allah / he-polytheists).

107. Have then *ameno* (they<sup>z</sup> felt-secured) that *ta'ateya*<sup>w</sup> (betides / approaches / comes down on) <sup>w</sup> (to) them *gha'sheyaton* (fall<sup>w</sup> / an all-covering affliction / calamity) <sup>w</sup> of Allah's torment, or *ta'teya*<sup>w</sup> them The Hour<sup>w</sup> suddenly while they not perceive.

الْعَلِيمُ الْحَكِيمُ ﴿١٢﴾

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ  
وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ  
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ  
وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تُوفِّى  
مُسْلِمًا وَالْحَقِّنِي بِالصَّالِحِينَ ﴿١٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا  
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٤﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ  
بِمُؤْمِنِينَ ﴿١٥﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ  
هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٦﴾

وَكَأَيِّنْ مِنْ ءَايَةٍ فِي السَّمَوَاتِ  
وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ  
عَنْهَا مُعْرِضُونَ ﴿١٧﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا  
وَهُمْ مُشْرِكُونَ ﴿١٨﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ  
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٩﴾

subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

<sup>213</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See *إعراب القرآن*, لمحمود صافي and *أحمد الحلبي*! *الذر المصون*، لـ احمد الحلبي

<sup>214</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>215</sup> See the Lexicon attached to this Translation for “bekmal”

<sup>216</sup> The prepositional word “of” in “of the dominion” and “of the ahadeeth,” in both cases obviously are for portioning, i.e. part of them!

<sup>217</sup> See footnote 87 regarding “abadeeth,” at Ayah (S10: 6), at the start of this *Surah*!

<sup>218</sup> See the Lexicon attached to this Translation for “naba’al”

<sup>219</sup> See footnote 83 regarding reveal!

<sup>220</sup> The word “لدى” in “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly present by” (them) seems to indicate such closeness! See *اللسان*!

108. Let-say [*you*<sup>s</sup>]: this-she <sup>y221</sup> (*is*) my path, I invite to Allah on a *basseeraten* (*persuader-discernment/evident argument/enlightenment*)<sup>w</sup> I and who<sup>p</sup> *ettaba'a'ney* (*[he] closely-followed me*) and *subhana*<sup>222</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah and not I am of the *mushbrekeena* (*he-they who partner deities by Allah/he-polytheists*).

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ  
عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَنَ اللَّهِ وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ ﴿١٠٨﴾

109. And not We sent [*of*] before you<sup>g</sup> except men, [*We*] reveal to them, of the villages<sup>w</sup> folks<sup>w</sup>; have not then they<sup>z</sup> treaded in the land<sup>w</sup> then looked they<sup>z</sup> how [*was*] consequence<sup>w</sup> of whom<sup>r</sup> of before them; and surely home<sup>w</sup> (*of*) the Hereafter<sup>w</sup> (*is*) *khayron* (*choicer/superior/worthier*) for whom<sup>r</sup> *ettaqaw* (*they had reverentially guarded not to displease Allah*); do then not you<sup>z</sup> *cerebrate*.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا  
نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ  
يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ  
اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. Until *edha* (*when/whereas*) *istay'asa*<sup>223</sup> (*affirmably despaired*) the messengers and presumed that they *qad* (*already and affirmatively*) (*had been*) lied to, came<sup>x</sup> (*to*) them Our succor<sup>x</sup>; then (*had been*) delivered whom<sup>p</sup> [*We*] will; and not (*to be forthwith-retained-/parried*) Our *ba'aso* (*intense-torment*) a'n (*off*) the people the criminals.

حَتَّىٰ إِذَا اسْتَيْعَسَ الرُّسُلُ وَظَنُوا  
أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا  
فَنَجَّىٰ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا  
عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

111. *Laqad* (*verily, already and affirmatively*) [*was*] in their narratives *ebraton* (*instructive-example*) for the *albab's*<sup>224</sup> (*hearts-intellects*)'s possessors; not was [*it*<sup>x</sup>] a discourse *yauftara* (*to be crafted as a lie for fraudulent end*); [and,] but *tassdeeqa*<sup>225</sup> (*approval/it being and accepted as credible-/and its sayer is credible*) (*of*) that between its<sup>x</sup> both hands<sup>w</sup> and an expounding (*of*) everything, and a divine-guidance<sup>x</sup> and a mercy<sup>w</sup> for a believing people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ  
لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا  
يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

<sup>221</sup> The word “سَبِيل” = “path” in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly! In this case it is feminized and so the word “this” in reference to it is feminized by “*this* <sup>w</sup>”!

<sup>222</sup> The word “*subhana*”= “سُبْحَانَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*”= “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>223</sup> The word “استَيْعَسَ” generally means “despaired”= “إِسْ” However, the prefix “اس” makes the word as if to mean “affirmably despaired!” In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him! Hence, “affirmably despaired he!”

<sup>224</sup> See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of “أُولِي الْأَلْبَابِ”= the *albab's* possessors!

<sup>225</sup> The word “التَّصْدِيقُ” means: *approval*, associating the say in reference or its sayer to the truth or being truthful





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

- |  |  |
|--|--|
| <p>1. Alef. Lam. Meem. Ra.<sup>1</sup> Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) The Book's<sup>x</sup> Aya'te<sup>w</sup> (Qur'anic statements)<sup>w</sup> and (that) which<sup>x</sup> (had been) descended to you<sup>s</sup> from your<sup>t</sup> Lord (is) the right; [and,] but most (of) the mankind believe not.</p>  | <p>الْمَرْتَلَاءِ أَيْتُ الْكِتَابِ وَالَّذِي<br/>أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ<br/>أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾</p>  |
| <p>2. Allah, Who [He] raised the Heavens<sup>w</sup> by other than pillars<sup>w</sup> you<sup>z</sup> see it<sup>w</sup>; afterwards istawa<sup>2</sup> ([He] set Himself) on The Arshe<sup>x3</sup> (Throne of Kingship)<sup>x</sup> and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to an ajalen<sup>4</sup> (term-limit) musamma<sup>5</sup> (that which is designated and/or named); disposes [He] the matter [He] expounds the Aya'te<sup>w</sup> (miracles/ signs/ proofs); la'alla (craving currently unavailable deed that/ perhaps) you<sup>b</sup> by your<sup>n</sup> Lord's lega'a (meeting) toqeenona (you<sup>z</sup> believe with certitude).</p> | <p>اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ<br/>عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ<br/>وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ<br/>يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ<br/>الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ<br/>يَلْقَاءَ رَبَّكُمْ تَوْقِنُونَ ﴿٢﴾</p> |
| <p>3. And He Who extended [He] the Earth<sup>w</sup> and made [He] in it<sup>w</sup> anchors<sup>6</sup> (catches/ fasteners/ stabilizers) and rivers and of all the thamara'te<sup>w</sup> (trees/ plants crops/ fruits)<sup>w</sup> [He] made in it<sup>w</sup> two pairs<sup>x</sup>/ categories<sup>x7</sup>; overlays [He] the night the day; verily in tha'leka (afar-that-it/) <sup>x</sup> surely (are) Aya'ten<sup>w</sup> (miracle/ sign/ proof) for a people rethinking.</p>  | <p>وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا<br/>رَوْسًى وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ<br/>جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى<br/>الَّيْلَ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ<br/>لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾</p>   |
| <p>4. And in the Earth<sup>w</sup> (are) neighboring<sup>w</sup> tracts<sup>w</sup> and gardens<sup>w</sup> of grapes<sup>8</sup> and zar'on<sup>9</sup> (crops ready for harvesting/ sprouts) and palm-trees<sup>w</sup> twain/off-shoots and other</p>   | <p>وَفِي الْأَرْضِ قِطْعٌ مُّتَجَبَّرَاتٌ<br/>وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ</p>  |

<sup>1</sup> See the Lexicon attached to this Translation for commentary.

<sup>2</sup> The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action!

<sup>3</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word!

<sup>4</sup> The word "الأجل" means term-limit, see اللسان!

<sup>5</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>6</sup> That is the mountains!

<sup>7</sup> The word "زوج" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = "صنف" (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج", which could also mean: (2) similars, i.e. the look-likes! ), (3) hues! See اللسان!

<sup>8</sup> Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم", never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!" In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "العنب" as "الكرم", because surely the "الكرم" is the Muslim! And in another narration: verily only that "الكرم" is the heart of the believer! See نزهة المتقين؛ شرح رياض، إلهي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض الصالحين!

<sup>9</sup> See Section 34, in the Introduction, for very lengthy discussion of this important word "zar'on" = "أزرع"

than twain/off-shoots, (*all are being*) watered by one water and [*We*] favor some (*of*) it <sup>w</sup> over some in the *okol'e*<sup>10</sup> (*fruits/crops/edibles*); verily in *tha'leka* (*afar-that-it/*) <sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*miracle/sign/proof*) for a reasoning people.

5. And *en* (*if*) you <sup>g</sup> wonder, so wonderment (*is*) their say: are if we were *tora'ban* (*crushed sand*) are verily we sure/surely in a new creation; those (*are*) who <sup>r</sup> unbelieved they <sup>z</sup> by their Lord, and those the shackles (*are*) in their necks <sup>w</sup> and those (*are*) The Fire's <sup>w</sup> companions, they (*are*) in it <sup>w</sup> immortals.

6. And they <sup>z</sup> *yasta'ajelo*<sup>11</sup> (*affirmably hasten*) you <sup>g</sup> by the *sayyea'tey*<sup>w</sup> (*demeritorious-deed*) <sup>w</sup> before the *hasanatey*<sup>w</sup> (*meritorious-deed*) <sup>w</sup> and *qad* (*already and affirmatively*) ceded<sup>w</sup> before them the *matholato* (*deterrent-examples*) <sup>w12</sup>; and verily your <sup>t</sup> Lord (*is*) surely forgiveness <sup>w</sup> possessor for the mankind over their injustice; and verily your<sup>t</sup> Lord surely (*is*) severe (*in*) the punishment.

7. And say who <sup>r</sup> unbelieved they <sup>z</sup>: *lanla* (*why had not been*) descended on him an *Aya'ton*<sup>w</sup> (*miracle/sign/proof*) from his Lord; verily only you <sup>s</sup> (*are*) a warner; and for every people (*is*) a divine-guider.

8. Allah knows what bears <sup>w</sup> each female and what sink<sup>13</sup> the wombs <sup>x</sup> and *tazdado*<sup>14</sup> (*further augments*) [*it x*]; and everything *enda* (*by munificence of/ by Rule of*) Him (*is*) by a *meqdar* (*measurement/fating-gauge/ standard*).

9. Knower (*of*) the invisible and the visible, The *Ka'beero*<sup>15</sup> (*Big beyond comparison/ comprehension-/ Predates all things*) The *Muta'aley*<sup>16</sup> (*He Who is ever towering above all shortcomings and above all His creatures in all attributes*).

10. Coequally of you <sup>b</sup> who<sup>p</sup> concealed [*he*] the say <sup>x</sup> and who<sup>p</sup> loudened [*he*] by it <sup>x</sup> and who<sup>p</sup> (*is*) *mustakhfen*<sup>17</sup> (*affirmably-concealer*) by night and a *sa'rebon* (*down-*

صَنَوَانٌ وَغَيْرُ صَنَوَانٍ يُسْقَى  
بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى  
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٠﴾

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا  
كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ  
أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
وَأُولَئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ  
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ ﴿١١﴾

وَيَسْتَعْجِلُونَكَ بِالْسَّيِّئَةِ قَبْلَ  
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ  
الْمَثَلُتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ  
لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ  
لَشَدِيدُ الْعِقَابِ ﴿١٢﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ  
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ  
مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿١٣﴾

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ  
وَمَا تَغْضِي الْأَرْحَامُ وَمَا تَزْدَادُ  
وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿١٤﴾

عَلِمَ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ  
الْمُتَعَالِ ﴿١٥﴾

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ  
جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخَفٌّ

<sup>10</sup> The word "*okol'e*" = "أَكْل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit!

<sup>11</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>12</sup> One meaning, among others, of "example is: punishment given as a warning or deterrent! See the American Heritage Dictionary! In this case it is in the plural feminine!

<sup>13</sup> That is by seeping or oozing of its blood (e.g. menstrual cycle) or premature abortion, etc.!

<sup>14</sup> The word "*tazdado*" implies greater intensity, and اللتاج says it is "البلغ" So further is prefixed for this purpose!

<sup>15</sup> The word "*kabeer*" = "كَبِير" when prefixed with the article "The" becomes One of Allah's most beautiful attributive names, meaning, in this case: He Who is signalized and singled to be bigger/older than anything humanly imaginable! As Allah is *The First*, as *nothing is ahead of Him*, and *He is The Last*, as *nothing is after Him*! Allah is *incomparably Big/Pre-Extant/Predates all things*!

<sup>16</sup> The word "*muta'aley*" = "مُتَعَالِي" means: He Who is ever towering above all shortcomings and all His creatures in all attributes".

<sup>17</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

*sloping/ designated road journeyer) by day.*

11. For Him<sup>18</sup> (are) trackers<sup>w19</sup> from between his hands<sup>w20</sup> and from his rear<sup>x</sup> they<sup>z</sup> keep-up<sup>21</sup> [him],<sup>22</sup> of Allah's command; verily Allah changes not whatever<sup>23</sup> (is) by (within) a people until they<sup>z</sup> change whatever (is) by (within) their selves<sup>w</sup>; and if Allah wanted by a people an ill<sup>x</sup> then no *maradda* (fending/repelling) for it<sup>x</sup> and not for them of lesser than/without Him of a guardian.

بَالِيلٍ وَسَارِبٍ بِالنَّهَارِ ﴿١١﴾ لَهُمْ مَعْقَبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّن أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ ﴿١٢﴾

12. He Who shows you<sup>b</sup> [He] the lightning,<sup>24</sup> frighteningly,<sup>25</sup> and covetously,<sup>26</sup> and [He] establishes the *sahaba*<sup>27</sup> (*gliding-clouds*) the heavies.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٣﴾

13. And *yousabbeho*<sup>28</sup> (says: *subhana Allah*) the thunder by His praise and the angels from *keheyfatee*<sup>w29</sup> (*circumstantial state-of fearing*)<sup>w</sup> Him; and [He] sends the thunderbolts<sup>w</sup> so [He] betides by it<sup>w</sup> whom<sup>p</sup> [He] wills; and they<sup>z</sup> dispute in Allah while He (is) severe (*vis-à-vis*) the *meba'le*<sup>30</sup> (*Proficient-Schemer / Overcomeer/Punisher*).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٤﴾

14. For Him (is) the right's [an] invocation<sup>w</sup> and who<sup>r</sup> invoke they<sup>z</sup> of lesser than/without Him, not *yestajee-bona*<sup>31</sup> (they<sup>z</sup> compliantly-respond) for them by a thing, except as *ba'setto* (*outstretcher/taker*) (of) his both hands-palms to the water to reach his mouth and not it<sup>x/-</sup> he surely its<sup>x</sup> reacher; and not the unbelievers' invocation except in a misguidance<sup>x</sup>/waste<sup>x</sup>.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفِيهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٥﴾

<sup>18</sup> For Allah, i.e. He made them to be!

<sup>19</sup> The word "مَعْقَبَات" is a plural of multiplicity or the exaggeration of the function of the word in reference, in this case "مَعْقَبَات" = *trackers*,<sup>w</sup> meaning the angels! Since the plural of "مَلَائِكَة" = angels, is a broken plural, so it is in the feminine format! And the "ت" in "مَعْقَبَات" is for multiplicity and intensity!

<sup>20</sup> The expression "between his hands" is an Arabic tongue expression meaning: before, ahead of, fronting!

<sup>21</sup> The word "يَحْفَظُونَهُ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts it: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!" (Emphasis is added)!

<sup>22</sup> The pronoun "هـ" in "يَحْفَظُونَهُ، خَلْفَهُ، وَبَيْنَ يَدَيْهِ" all refer to subjective noun in the previous Ayah, (S13:10)!

<sup>23</sup> This "مَا" = "whatever" is a conditional particle, although some say it may be "اسم موصول" = *connective noun*!

<sup>24</sup> The "البرق" = "lightening," is figuratively speaking mean "rain water," say Qur'an commentators! See الطبري!

<sup>25</sup> That is from its destructive force for the traveler or sea man, according to The Qur'an commentators!

<sup>26</sup> That is for the possible rain for the land dwellers and their desire for rain, say Qur'an commentators!

<sup>27</sup> The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a "إسحابية" Whereas the "غيم" appears stationary! انظر اللسان!

<sup>28</sup> Saying "subhana Allah" = singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

<sup>29</sup> The word "خيفة" = "a state-of-fear," meaning adhering to them at all circumstances! That is what is "الراغب" says! See "تاج العروس" meaning a transitory state, such the "خيفة" of *Mosa* (*Moses*) in (S20: 67) which says: "So, [he] perceived in himself a *keheyfatan* (a circumstantial state-of-fear) *Mosa* (*Moses*)!" Since The Qur'an is first and for most is: "Qur'an Arabic," it seems to me what says "تاج العروس" is more correct in this case! *Moses' keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

<sup>30</sup> The Arabic word "المحال" = *mehal*, means the proficient-schemer and overcomeer or punisher!

<sup>31</sup> The word "يستجيبون" is rooted in "استجاب," meaning: favorably/compliantly respond, *not just respond*! See الهادي!



15. And for Allah kowtow who<sup>p</sup> (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> voluntarily and coercively<sup>32</sup>, and their shadows (are) in the *ghodowe* (dawn-until-sunrise) and the *aa'ssa'le* (late afternoon until sunset)<sup>33</sup>.

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ  
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ  
بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

16. Let-say [you<sup>s</sup>]: Who (is) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> Lord; let-say [you<sup>s</sup>]: Allah; let-say [you<sup>s</sup>]: have then *ittakbathatom*<sup>34</sup> (you<sup>c</sup> took and presumed) of lesser than/-without Him *aw'leyaa*<sup>35</sup> (guardians/allies) not possess they<sup>z</sup> for their selves<sup>w</sup> a benefit and nor a harm; let-say [you<sup>s</sup>]: are level/even the blind and the *basseero* (keen: seer/overall evaluator of the facts and their possible consequences); or are the darknesses<sup>w</sup> and the illumination<sup>x</sup> level; or they<sup>z</sup> made for Allah partners (deities); they<sup>z</sup> created like His creation so looked-alike the creation on them; let-say [you<sup>s</sup>]: Allah (is) Creator (of) everything and He (is) The One The *Qahba'ro*<sup>36</sup> (Ever/ Stout Subduer).

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ  
قُلْ اللَّهُ قُلْ أَفَاتُخَذْتُمْ مِنْ  
دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ  
لأنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ  
هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ  
أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ  
أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا  
كَخَلْقِهِ فَتَشَبَّهَ الْخَلْقُ عَلَيْهِمْ  
قُلْ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ  
الْوَحْدُ الْقَهْرُ ﴿١٦﴾

17. [He] descended from the sky<sup>w</sup> water<sup>x</sup>; then flowed valleys<sup>w</sup> by its<sup>w</sup> measure then carried the torrent-rain foam, raiser, and of what they<sup>z</sup> ignite over it<sup>x</sup> in the fire<sup>w37</sup> *ebtegha* (in earnest-quest) (of) an ornament<sup>w</sup> or a *mata'aen*<sup>x38</sup> (resource for a transitory worldly delight) (is) foam like it<sup>x</sup>; like *tha'leka* (afar-that-it/) <sup>x</sup> hits Allah the right<sup>x</sup> and the false-hood<sup>x</sup>; so as-to the foam so [it<sup>x</sup>] goes *jufa'an* (as cast off), and as-to what benefits the mankind so *yamkotho* ([it<sup>x</sup>] stays/remain) in the Earth<sup>w</sup>; like *tha'leka* strikes Allah the examples/parables.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ  
أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ  
زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ  
فِي النَّارِ اتِّغَاءً حَلِيَّةٌ أَوْ مَتَمَعٍ  
زَيْدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ  
الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ  
فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ  
النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ  
كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

18. For whom<sup>r</sup> *estajabo*<sup>39</sup> (they<sup>r</sup> favorably-answered) for their Lord (is) the Paradise<sup>w</sup>; and who<sup>r</sup> not *yastajeebo* (compliantly responded they<sup>r</sup>) for Him, had that for them what (is) in the Earth<sup>w</sup> together and like it<sup>x</sup> with it<sup>x</sup> surely (would have) ransomed they<sup>z</sup> by it<sup>x</sup>; those for them (is) the ill reckoning and their abode/lodging (is)

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى  
وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ  
أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا  
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِمْ أُولَئِكَ  
لَهُمْ سُوءُ الْحِسَابِ وَمَأْوِلُهُمْ جَهَنَّمُ

<sup>32</sup> See the Lexicon attached to this Translation for the distinction between “فَرَهَا” *fat'ha* on the “ك” as in this Ayah, and “فَرَهَا” *dhammah* on the “ك” as in (S46: 15), and “إِكْرَاهًا” as in (S2:256)!

<sup>33</sup> In English there is no exact corresponding words for “غَدُو” = “*ghodon*” (grammatically inflected “*ghodowe*”) and “آصَال” = “*aasal*,” late afternoon until sunset!

<sup>34</sup> The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَال” for “الْإِتَّخَذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making/presuming some-thing of what was taken! Thus, it is not just the mere taking!

<sup>35</sup> The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*!

<sup>36</sup> The word “Ever” is prefixed to “Subduer” to intensify it, as “فَقْهَار” is not just “إِقْهَار”

<sup>37</sup> That is the ore!

<sup>38</sup> The word “مَتَاع” = “*mata'aen*” is rooted in the word “مَتَّعَ” = “*matta'a*” with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

<sup>39</sup> The word “اسْتَجَابُوا” is answered plus made available what was requested, i.e. “favorably-answered”!

<sup>39</sup> See the Lexicon attached to this Translation for The Qur'an's characterizations of “ذَوِ الْأَلْبَابِ” = the *albab's* possessors!

Hell <sup>w</sup> and wretched the <i>meha'do</i> (bed/cradle/fixed expanse).	وَيَسِّرَ الْهَادِ ﴿١٨﴾
19. Does then who <sup>p</sup> [he] knows, verily only ( <i>had been</i> ) descended to you <sup>g</sup> from your <sup>t</sup> Lord the right as who <sup>p</sup> he ( <i>is</i> ) blind; verily only reminisce the <i>albab's</i> * <sup>40</sup> ( <i>the hearts-intellecs staff</i> )'s possessors.	* أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ﴿١٩﴾ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٢٠﴾
20. Who <sup>t</sup> they <sup>z</sup> fulfill <sup>41</sup> by Allah's covenant and not breach they <sup>z</sup> the <i>meethaq</i> <sup>x</sup> ( <i>ratified-covenant</i> ) <sup>x</sup> .	الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢١﴾
21. And who <sup>t</sup> join they <sup>z</sup> what commanded Allah by it <sup>x</sup> that [ <i>it</i> <sup>x</sup> ] be joined; and they <sup>z</sup> reverently-fear their Lord and they <sup>z</sup> fear/know <sup>42</sup> the ill reckoning.	وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢٢﴾
22. And who <sup>t</sup> <i>ssabaro</i> ( <i>they held on patiently</i> ) <i>ebtegha</i> ( <i>in earnest-quest</i> ) ( <i>of</i> ) their Lord's Face <sup>43</sup> an <i>aqamo</i> <sup>44</sup> ( <i>they <sup>z</sup> upheld the prescribed obligations of</i> ) the Prayer <sup>w</sup> and they <sup>z</sup> expended of what <i>razaqna</i> ( <i>We provided</i> ) them secretly and openly <sup>w</sup> and <i>yadra'ona</i> ( <i>they<sup>z</sup> ward-off</i> ) by the <i>hasanatey</i> <sup>w</sup> ( <i>meritorious-deed</i> ) <sup>w</sup> the <i>sayyeata</i> <sup>w</sup> ( <i>demeritorious-deed</i> ), <sup>w</sup> those for them <i>aogha</i> <sup>w</sup> ( <i>ultimate-result</i> ) <sup>w</sup> the <i>da're</i> <sup>w</sup> ( <i>the eternal home/-paradise</i> ) <sup>w45</sup> .	وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٣﴾
23. <i>Adnen's</i> ( <i>Eden's</i> ) <sup>46</sup> <i>Paradises</i> <sup>w</sup> / <i>Gardens</i> <sup>w</sup> they <sup>z</sup> enter it <sup>w</sup> and who <sup>p</sup> <i>ssalaba</i> <sup>47</sup> ( <i>who obliged by a divine criteria</i> ) of their fathers and their spouses ( <i>wives</i> ) and their progenies <sup>w</sup> and the angels enter on them from every door.	جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٤﴾
24. Peace ( <i>be</i> ) on you <sup>b</sup> by what <i>ssabartom</i> ( <i>you <sup>c</sup> had held on</i>	سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ

<sup>41</sup> The word "يوفون" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole! So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it!

<sup>42</sup> Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>43</sup> This is an Arabic tongue expression meaning His pleasure!

<sup>44</sup> The word "أقاموا" from "أقام" in means upheld! But linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) *sustained*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ab*" prescribed meaning of: (2) *called or upped* to perform the Prayer itself, as in the *Ayah*: "And when you<sup>g</sup> were in them, then you<sup>g</sup> upped for them (*the second call for*) the Prayer," (S4: 102)! Note: Prayer and *how* to be done was established and revealed by Allah! Hence people do *not* establish Prayer they only maintain and perform it!

<sup>45</sup> That is *Paradise*<sup>w</sup> of the Hereafter<sup>w</sup>!

<sup>46</sup> The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of *Paradise*<sup>w</sup>! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, *seddique*, or martyr!

<sup>47</sup> The word "صلح" = "*salaba*" (1) it's "فعل ماض لازم" = an intransitive verb, and a past tense that is we are dealing not with a transitive verb, "أصلح" And (2) "صلح" is very difficult to exactly define, let alone translate, as the criteria could differ among different people and different eras! However, a "divine criterion," such as the "Pillars of Islam" or any such criterion which is Allah sanctioned would do! Any "righteous" work done according to, say, secular criteria will not avail in this respect, as this respect requires belief in Allah and His Criteria! There are many *Ayat*<sup>w</sup> that emphasize: "...while he (*is*) a believer!" For e.g.: "And whoever works the righteous works, of a male or a female while he (*is*) a believer, then those they enter the Paradise, <sup>w</sup>" (S4:124).

<p>patiently); so <i>ne'ama</i> (most excellent) (is) <i>aogba</i> <sup>w</sup> (ultimate-consequence) <sup>w</sup> (of) the <i>da're</i><sup>48</sup> (eternal abode/home/paradise) <sup>w</sup>.</p>	<p>عَقَبَى الدَّارِ ﴿١٤﴾</p>
<p>25. And who <sup>r</sup>breach they <sup>z</sup>Allah's covenant <sup>x</sup> from after His/its <sup>x</sup> <i>meethaqa</i><sup>x</sup> (ratified-covenant) <sup>x</sup> and cut-off they <sup>z</sup> what Allah commanded by it<sup>x</sup> that[<i>it</i> <sup>x</sup>] (be) joined and corrupt they<sup>z</sup> in the Earth<sup>w</sup> those for them(<i>is</i>) the curse<sup>w</sup> and for them(<i>is</i>) the ill <i>da're</i>(eternal abode/Hell)<sup>w49</sup>.</p>	<p>وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿١٥﴾</p>
<p>26. Allah <i>yabsotto</i> ([He] swells/expands) the <i>rez'qa</i><sup>x</sup> (provision-/victuals for sustenance/rain) <sup>x</sup> for whom <sup>p</sup> [He] wills and [He] constricts; and rejoiced/reveled they <sup>z</sup> by the life <sup>w</sup> (of) the world <sup>w</sup>; and not the life<sup>w</sup> (of) the world <sup>w</sup> in the Hereafter<sup>w</sup> except a <i>mata'aon</i> (resource for a transitory worldly delight).</p>	<p>اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتْنَعٌ ﴿١٦﴾</p>
<p>27. And say who <sup>r</sup>unbelieved they <sup>z</sup>: <i>lawla</i> (why have not) descended on him an <i>Aya'ton</i><sup>w</sup> (miracle/sign/proof) from his Lord; let-say [you <sup>s</sup>]: verily Allah misleads whom <sup>p</sup> [He] wills and [He] divinely-guides to Him whom <sup>p</sup> <i>anaba</i> ([he] returned-penitently).</p>	<p>وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿١٧﴾</p>
<p>28. Who <sup>r</sup> they <sup>z</sup> believed and their hearts tranquilize by Allah's <i>thekre</i> (Qur'an/mention of Him), indeed by Allah's <i>thekre</i> tranquilize the hearts.</p>	<p>الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿١٨﴾</p>
<p>29. Who<sup>r</sup>believed they <sup>z</sup> and worked they <sup>z</sup> the righteous-works <sup>w</sup> <i>ttoba</i><sup>50</sup> (beatitude/special tree in Paradise) <sup>w</sup> for them and a <i>busno</i><sup>51</sup> (ultimately meritorious beautiful) <i>ma'aabe</i><sup>52</sup> (willful-return).</p>	<p>الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَقَابِ ﴿١٩﴾</p>
<p>30. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> We sent you <sup>g</sup> in an <i>Ummaten</i><sup>w</sup> (people/generation) <sup>w</sup> <i>qad</i> (already and affirmatively) ceded <sup>w</sup> of before it <sup>w</sup> <i>Umamon</i><sup>w</sup> (peoples/generations) <sup>w</sup>, to recite [you<sup>s</sup>] on them which <sup>x</sup> We revealed<sup>53</sup> to you <sup>g</sup> while they <sup>z</sup> unbelieve by <i>Ar-Rahman</i>; let-say [you <sup>s</sup>]: He (<i>is</i>) my Lord, no an <i>elaha</i> (a deity) except Him, on Him I trusted and to Him (<i>is</i>) [my] repentance. <sup>x54</sup></p>	<p>كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُوا عَلَيْهِنَّ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ ﴿٢٠﴾</p>
<p>31. And had that a Qur'an <sup>x</sup> (had been): treaded by it <sup>x</sup> the mountains, or <i>qutte'at</i> (had been iteratively cut) <sup>w</sup> by it <sup>x</sup></p>	<p>وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ</p>

<sup>48</sup> The word *da're* = eternal-home, i.e. the Hereafter-home= Paradise <sup>w</sup> or Hell!

<sup>49</sup> That is Hell of the Hereafter<sup>w</sup>!

<sup>50</sup> The word "*toba*"= "طوبى"= linguistically beatitude; also according to the *Hadeeth*, is a tree in Paradise, originating in The Prophet's home and goes to every home of the believers!

<sup>51</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي

<sup>52</sup> The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king! See الهادي!

<sup>54</sup> The speaker's pronoun "ي" in "متاب" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!



the Earth <sup>w</sup> or (*had been*) spoken by it <sup>x</sup> (*to*) the decedents<sup>55</sup>, rather for Allah (*is*) the command together; have not then cognized who <sup>r</sup>believed they<sup>z</sup> that if<sup>56</sup> Allah wills surely [He] (*would have*) divinely-guided the mankind together; and not cease who <sup>r</sup>unbelieved they<sup>z</sup> betides <sup>w</sup> them by what *ssana'ao* (*carefully-crafted they<sup>z</sup>*) a calamity <sup>w</sup> or falls <sup>w</sup> near their home<sup>w</sup> until *ya'atee* <sup>x</sup> (*betides/eventuates*) <sup>x</sup> Allah's promise; verily Allah unfulfills not the appointment.

أَلَمْ يَأْتِ الْوَيْلَ بَلْ لَّهِ الْآمْرُ جَمِيعًا  
أَفَلَمْ يَأْتِ الْوَيْلَ بَلْ لَّهِ الْآمْرُ جَمِيعًا  
أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ  
جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا  
تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ  
تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى  
يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ  
الْعَهْدَ ﴿١٦﴾

32. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been affirmably jested*) by messengers <sup>x</sup> of before you <sup>g</sup> so I protracted for whom<sup>r</sup> unbelieved they<sup>z</sup> afterwards I took them, then how [was] [My] punishment<sup>57</sup>.

وَلَقَدْ آتَيْنَا بَرُسًا مِّن قَبْلِكَ  
فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ  
فَكَيْفَ كَانَ عِقَابِ ﴿١٧﴾

33. Is then Who<sup>p</sup> He (*is*) *Qa'emon* (*Ever-Maintainer*) over each self <sup>w</sup> by what earned-she <sup>y</sup><sup>58</sup>; and they <sup>z</sup> made for Allah partners (*deities*); let-say [you <sup>s</sup>]: let-you <sup>z</sup> name them; or *tona'bbe'o* ([you<sup>z</sup>] *inform by piece-of-significant-and-availing-news*) Him by what [He] knows not in the Earth<sup>w</sup> or as apparent of the say; rather (*had been*) adorned for whom <sup>p</sup> unbelieved they <sup>z</sup> their machination and they <sup>z</sup> repelled *a'n* (*off*) the path; and whom <sup>p</sup> Allah misleads surely for him (*is*) not a divine-guider.

أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ  
بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ  
قُلْ سَمُّهُمْ أَمْ تُنَبِّئُونَهُ بِمَا  
لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَيِّنُهُ  
مِنَ الْقَوْلِ بَلْ زَيْنٌ لِّلَّذِينَ  
كَفَرُوا يَكْزِبُهُمْ وَصُدُّوا عَنِ  
السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا  
لَهُ مِنْ هَادٍ ﴿١٨﴾

34. For them a torment in the life <sup>w</sup> (*of*) the world <sup>w</sup> and surely the Hereafter's <sup>w</sup> torment (*is*) *ashshaqqo* (*woe fuller*) and not for them from Allah of a protector.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا  
وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم  
مِّنَ اللَّهِ مِن وَاقٍ ﴿١٩﴾

35. Like/example (*of*) the Paradise <sup>w</sup> which <sup>u</sup> (*had been*) promised the *muttaqoona* (*the reverentially guards not to displease Allah*), run <sup>w</sup> from under it <sup>w</sup> the rivers, its <sup>w</sup> *okolo* (*fruits/crops/morsel/edibles*) (*is*) a bider (*ever unchanging*) and its <sup>w</sup> shade [too]; *telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup> / it<sup>w</sup>*) *aogba<sup>w</sup>* (*ultimate-consequence*) <sup>w</sup> (*of*) whom <sup>r</sup> *ettaqam* (*they had reverentially guarded not to displease Allah*) and the unbelievers' *aogba<sup>w</sup>* (*is*) The Fire. <sup>w</sup>

مَثَلُ ۚ الْجَنَّةِ الَّتِي وَعَدَ  
الْمُتَّقُونَ تَجْرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ أَكْثَلُهَا دَائِمٌ وَظِلُّهَا  
فِي تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا  
وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٢٠﴾

36. And whom <sup>r</sup> We gave them The Book <sup>x</sup> they <sup>z</sup> revel/-rejoice by what (*had been*) descended on you <sup>g</sup>; and of the parties (*is*) who<sup>p</sup> [he] disclaims some (*of*) it <sup>x</sup>; let-say [you <sup>s</sup>]: verily only I (*had been*) commanded to

وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ  
يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ  
الْأَحْزَابِ مَن يُنْكِرُ بَعْضَهُ قُلْ

<sup>55</sup> Due to Arabic eloquence there is an *omitted predicate clause* here, which could be: *would have been this Qur'an!* See القرطبي!

<sup>56</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See امغنى اللبيب، ابن هشام

<sup>57</sup> The speaker's pronoun “ي” in “عقاب” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayar's* end harmony (rhyme)! See اعراب القرآن، لمحمود صافي

<sup>58</sup> Here is an excellent example of Arabic eloquence, which is based on brevity and inference by deduction, as in this case where a predicate clause is omitted, as it is obvious to the well versed Arab! Speech brevity in Arabic is a supreme hallmark, e.g.: “ما قل و دل” meaning “least in words giving most meanings!” So, inference by deduction is well exemplified here! And what is *appropriately omitted* is: “like another not so doer!”

worship Allah and not partner ( <i>deities</i> ) I by Him; to Him I invite and to Him ( <i>is</i> ) [ <i>my</i> ] <i>ma'aabe</i> <sup>59</sup> ( <i>willful-return</i> ).	إِنَّمَا أَمَرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَقَابِلُ ۝
37. And like <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> We descended it <sup>x</sup> ( <i>harmoniously by</i> ) <sup>60</sup> Arabic rule; and <i>la'en</i> ( <i>if indeed</i> ) <i>etta-ba'ata</i> ( <i>you</i> <sup>s</sup> <i>closely-followed</i> ) their <i>ahwa</i> <sup>61</sup> ( <i>tendentious likings</i> ) after what came ( <i>to</i> ) you <sup>s</sup> of the knowledge, not for you <sup>s</sup> of Allah ( <i>neither</i> ) [ <i>of</i> ] a <i>wa'leyen</i> ( <i>guardian-ally</i> ) nor ( <i>of</i> ) a preventer.	وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرَبِيًّا ۝ وَلَيْنَ أَتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ۝
38. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We sent messengers of before you <sup>s</sup> and We made for them spouses ( <i>wives</i> ) and progeny <sup>w</sup> and not [ <i>was</i> ] for a messenger to <i>ya'atee</i> ( <i>produce/bring about</i> [ <i>he</i> ]) by an <i>Aya'ten</i> <sup>w</sup> ( <i>miracle/sign/proof</i> ) except by Allah's leave; for every <i>ajalen</i> <sup>62</sup> ( <i>term-limit</i> ) ( <i>there is</i> ) a book.	وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَاهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِقَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ۝
39. Erases Allah whatever <sup>63</sup> [ <i>He</i> ] wills and [ <i>He</i> ] firms; and He has The Book's Mother.	يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝
40. And if either [ <i>We</i> ] assuredly show you <sup>s</sup> some ( <i>of</i> ) ( <i>that</i> ) which <sup>x</sup> [ <i>We</i> ] promise them, or <i>natawaffaka</i> ( <i>assuredly</i> [ <i>We</i> ] <i>receive you</i> <sup>s</sup> <i>while before dying</i> ), then verily only on you <sup>s</sup> ( <i>is</i> ) the announcement and on Us ( <i>is</i> ) the reckoning.	وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِينَكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ۝
41. Have [ <i>and</i> ] <sup>64</sup> not they <sup>z</sup> seen ( <i>that</i> ) verily We <i>na'atee</i> ([ <i>We</i> ] <i>bring about</i> ) the Earth <sup>w</sup> [ <i>We</i> ] diminish it <sup>w</sup> from its <sup>w</sup> ( <i>outlying</i> ) borders; and Allah rules, no <i>mu'aqbeba</i> <sup>65</sup> ( <i>successor-alternate</i> ) for His rule; and He ( <i>is</i> ) swift ( <i>in</i> ) the reckoning.	أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ ۝
42. And <i>qad</i> ( <i>already and affirmatively</i> ) they <sup>z</sup> machinated who <sup>r</sup> of before them; so for Allah ( <i>is</i> ) the machination together; knows [ <i>He</i> ] what earns each	وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ

<sup>59</sup> The word “المآب” has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will! So it's a willful-return! See الراغب!

<sup>60</sup> See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur'an, (harmoniously by) Arabic rule!, in short “حكما”= adverbial, since there is no way to *adverbially* express “حكما” which must be done, so I chose (*harmoniously by*)!

<sup>61</sup> The word “هوى” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the Qur'an and *Hadeeth*.

<sup>62</sup> The word “الأجل” means term-limit, see اللسان!

<sup>63</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See الذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

<sup>64</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the Lexicon attached to this Translation for more elaboration!

<sup>65</sup> The word “مُعَقِّب” by itself has many meanings, but as an Arabic tongue expression, such as the phrase “مُعَقِّبُ الْحُكْمِ” as in this Ayah “مُعَقِّبُ لِحُكْمِهِ” i.e. “Allah's rule,” it means a “sequel-changer,” i.e. to change the nature or annul the rule the rule after it had been issued or decided!

self <sup>w</sup> and shall know the unbelievers for whom <sup>a</sup> (is) the home's <sup>w</sup> *aogba* <sup>w</sup> (*ultimate-consequence*) <sup>w66</sup>.

كُلُّ نَفْسٍ ۖ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ  
عَقَبَى الدَّارِ ﴿١٢﴾

43. And say who <sup>r</sup> they <sup>z</sup> unbelieved not you <sup>s</sup> (*are*) a *mursalan* (*sent-messenger*); let-say [*you* <sup>s</sup>]: sufficed by Allah *Shaheedan* (*Witnesser/Testifier*) between me and [between] you;<sup>z</sup> and Who has The Book's knowledge.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ  
مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا  
بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ  
الْكِتَابِ ﴿١٣﴾

<sup>66</sup> The word “عقبى” means *ultimate-good-result*, commonly they say: عقبى لك i.e. *ultimate-good result* for you!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif.Lam. Ra.</i> <sup>2681</sup> A Book <sup>x</sup> We descended it <sup>x</sup> to you <sup>g</sup> to [you <sup>s</sup> ] exit the mankind from the darknesses <sup>w</sup> to the illumination <sup>x</sup> by their Lord's leave to <i>Sseratte</i> (a single and specific Path of) The Mighty The <i>Hameede</i> <sup>2682</sup> (He Who is multitudinously praised/He Who is iterative praiser).	الرَّ كَتَبْ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
2. Allah, Who for Him what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> ; and <i>waylon</i> <sup>2683</sup> (lengthy: woe/bane/valley in Hell) for the unbelievers of a severe torment.	اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾
3. Who <sup>r</sup> <i>yestabebbona</i> (they <sup>z</sup> : questingly like/prefer) <sup>2684</sup> the life <sup>w</sup> (of) the world <sup>w</sup> over the Hereafter's <sup>w</sup> and they <sup>z</sup> repel a'n(off) Allah's path and <i>yabghonaha</i> (they <sup>z</sup> earnestly-quest it <sup>w</sup> ) crookedly; those(are) in a far misguidance <sup>x</sup> .	الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾
4. And not We sent of a messenger except by his people's tongue, to manifest <sup>2685</sup> [he] for them; so misleads Allah whom <sup>p</sup> [He] wills and divinely-guides [He] whom <sup>p</sup> He wills; and He (is) The Mighty The <i>Hakeemo</i> (infinite <i>hekmal</i> <sup>2686</sup> Possessor).	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾
5. And <i>laqad</i> (verily, already and affirmatively) We sent <i>Mosa</i> (Moses) by Our <i>Aya'te</i> <sup>w</sup> (miracles/signs/proof) that let-exit[you <sup>s</sup> ] your <sup>t</sup> people from the darknesses <sup>w</sup> to the illumination <sup>x</sup> and let-remind [you <sup>s</sup> ] them by Allah's Days; verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely (are) <i>Aya'ten</i> <sup>w</sup> (=Aya'te <sup>w</sup> ) for every <i>ssabbaren</i> (an ever/stout patience-endurer), <i>shakoren</i> (iterative thanker).	وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيِّنَ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾
6. And <i>edh</i> (when/since) said <i>Mosa</i> (Moses) for his people: let remember you <sup>z</sup> Allah's boon <sup>w</sup> <sup>2687</sup> on you <sup>b</sup> <i>edh</i> [He] delivered you <sup>b</sup> from Pharaoh's <i>aal'e</i> (family, house-/kin/chiefs/followers) afflicting you <sup>b</sup> [they] the ill torment; and <i>youthabbebona</i> (iteratively slaughter they <sup>z</sup> ) your <sup>n</sup> sons and <i>yasta'hyo</i> <sup>2688</sup> (they <sup>z</sup> affirmably-let-live) your <sup>n</sup> women; and in <i>tha'lekum</i> (collective-afar-that) <sup>x</sup>	وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِقُونَ أُنْفُسَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّنْ

<sup>2681</sup> See the Lexicon attached to this Translation for commentary.

<sup>2682</sup> The word "Hameed" = "حميد" linguistically means: (1) *multitudinously praised* and (2) *multitudinously praiser*!

<sup>2683</sup> Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

<sup>2684</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word!

<sup>2685</sup> The word "يُبَيِّن" means elucidates, clarifies, i.e. explains plainly Allah's message.

<sup>2686</sup> See the Lexicon attached to this Translation for "hekmal"

<sup>2687</sup> See the Lexicon attached to this Translation for "ne'amal" ("boon")!

<sup>2688</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word!

(is) a great essay from your <sup>n</sup> Lord.

7. And *edh(wben/ since) ta'athtana*<sup>2689</sup> (iteratively proclaimed) your <sup>n</sup> Lord, *la'en (if indeed) you<sup>c</sup> thanked, surely [I] assuredly*<sup>2690</sup> augment you<sup>c</sup> and *la'en* unbelieved you <sup>c</sup> verily My torment (is) assuredly severe.

8. And said *Mosa (Moses)*: if you <sup>z</sup> unbelieve you <sup>f</sup> and who<sup>p</sup>(are)in the Earth <sup>w</sup> together, so verily Allah (is) assuredly<sup>2691</sup> RichHammeedon(He Who is multitudinously praised/He Who is a multitudinous praiser).

9. Has not come (to) you<sup>b</sup> *naba'o*<sup>2692</sup> (piece-of-significant-and-availing-news) (of) who <sup>t</sup> of before you <sup>z</sup>: Noohen's (Noah's) people and Aaden's and Thamooda's and who<sup>f</sup> of after them, knows them not except Allah, came<sup>w</sup>(to) them their messengers<sup>x</sup> by the evidences<sup>w</sup> then *raddo*<sup>2693</sup> (they<sup>z</sup> forthwith-retuned) their hands<sup>w</sup> into their mouths<sup>2694</sup> and said they<sup>z</sup>: verily we unbelieved in what you<sup>z</sup> (had been) sent by it <sup>x</sup> and verily we (are) in a doubt, of what [you<sup>g</sup>] invite us to [it<sup>x</sup>] suspect<sup>2695</sup>.

10. Said <sup>w</sup> their messengers<sup>x</sup>: is in Allah a doubt; the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *Fatte're (innately-perfect-Originator)*, [He] invites you<sup>b</sup> to forgive [for] you <sup>b</sup> [He] of your <sup>n</sup> offenses and tarries you <sup>b</sup> [He] to *ajalen*<sup>2696</sup> (term-limit) *musamma*<sup>2697</sup> (that which is designated and/ or named); said they <sup>z</sup>: *en (not) you<sup>f</sup> (are) except humans like us, you<sup>z</sup> want to repel us a'n (off) what [were] our fathers worshipping; so otona (let-come you<sup>z</sup> to us) by an authority<sup>x</sup> manifeste<sup>x</sup>.*

11. Said<sup>w</sup> to them their messengers<sup>x</sup>: *en (not) we except humans like you<sup>b</sup>; [and,] but Allah yamonno*<sup>2698</sup> ([He] *graces His boon*<sup>w</sup>) on whom <sup>p</sup> [He] wills of His *eba'de (worshippers/ submitters/ slaves)*; and not [was] for us to *na'ateekum (bring forth to you<sup>b</sup>)* by an authority except by Allah's leave and on Allah then let trust the believers.

12. And what (is) for us that not we trust on Allah and

رَبِّكُمْ عَظِيمٌ ﴿١٤﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿١٥﴾

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ ﴿١٦﴾

أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمَ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿١٧﴾

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ﴿١٨﴾

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٩﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ

<sup>2689</sup> The word "تَأَذَّنَ" = "أكثر الإعلام، قاله سيبويه" i.e. *iteratively proclaimed*. See التاج!

<sup>2690</sup> The "ل" in "لأزيدن" and in "الشديد" and "الغني" in *Ayah* # 8 below, all are *juratory* "ل" = "ال القسم" amounting to = "التأكيد" i.e. *affirmation*, expressed in all cases by "assuredly!"

<sup>2691</sup> The "ل" in "الغني" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد" i.e. *affirmation*, expressed by "assuredly!"

<sup>2692</sup> See the *Lexicon* attached to this *Translation* for "naba'al"

<sup>2693</sup> The word "فردوا" is rooted in "رد" meaning *forthwith returned*; example the greeting must be "forthwith retuned," as in: "And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-forthwith-return it.<sup>w</sup> you<sup>z</sup>" (S4: 86)!

<sup>2694</sup> The expression "returned their hands into their mouths" means out of rage towards the messengers, or by way of telling the messengers to "be quite" or "we are amazed at what you (messengers) are saying"!

<sup>2695</sup> The word "مریب" here is "تعت" = *epithet*, i.e. an "adjective," hence "suspect!" See *أعراب القرآن، محمود صافي*! However, the word "suspect" could fit for a *noun* or an *adjective*!

<sup>2696</sup> The word "الأجل" means *term-limit*, see اللسان!

<sup>2697</sup> The word "musamma" is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*!

<sup>2698</sup> The word "من" in "يؤمن" means "إنعمة ينعمها" That a "boon He graces it!"

*qad (already and affirmatively) [He] divinely-guided us our paths and surely assuredly<sup>2699</sup> nassbiro (we hold on patiently) on what you<sup>z</sup> bothered us; and on Allah then let trust the trusters.*

وَقَدْ هَدَيْنَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٢٦﴾

13. And said who<sup>r</sup> unbelieved they<sup>z</sup> for their messengers<sup>x</sup>: surely we assuredly<sup>2700</sup> exit you<sup>b</sup> from our land<sup>w</sup> or surely assuredly<sup>2701</sup> you<sup>z</sup> return [in] our sect<sup>w</sup>/faith<sup>w</sup>; then revealed<sup>2702</sup> to them their Lord: surely [We] assuredly perish the *dha'lemeena*<sup>2703</sup> (*injustice-doers*).

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿٢٧﴾

14. And surely assuredly<sup>2704</sup> [We] domicile you<sup>z</sup> the land<sup>w</sup> from after them; *tha'leka*(*afar-that-it/*)<sup>x</sup> (*is*) for who<sup>p</sup> [*he*] feared/knew<sup>2705</sup> My Status/-Standing<sup>2706</sup> and [*he*] feared/knew [My] menace<sup>2707</sup>.

وَلَنَسْكُنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿٢٨﴾

15. And *istafitaba* (*sought opening/overwhelming victory*) they<sup>z</sup> and disappointed every *jabbaren* (*vigorous compeller/ever contumacious stubborn*) perverse/obstinate<sup>2708</sup>.

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿٢٩﴾

16. From beyond<sup>2709</sup> him(*is*) Hell<sup>w</sup> and [*he*](*is to be caused to*) drink water<sup>x</sup> *ssadeeden* (*blood and pus of the Hell's folks*).

مِنْ وَرَائِهِمْ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿٣٠﴾

17. *Yatajarra'ao*<sup>2710</sup> (*dislikably and iteratively sips*) it<sup>x</sup> [*he*] and almost not (*easily*) swallows<sup>2711</sup> it<sup>x</sup> [*he*]; and *ya'atee* (*approaches/comes to*) him the death from every place and not he (*is*) surely *mayye'ten*<sup>2712</sup> (*dying/dead*); and from beyond<sup>2713</sup> him (*is*) a harsh torment.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿٣١﴾

18. Example/parable (*of*) whom<sup>r</sup> unbelieved they<sup>z</sup> by their Lord their works (*are*) like ashes hardened<sup>w</sup> by it<sup>x</sup> the wind<sup>w</sup> in a tempestuous day, not enable they<sup>z</sup> of what they<sup>z</sup> earned over a thing; *tha'leka*(*afar-that-*

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ

<sup>2699</sup> The "ل" in "لنصبرن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed here by "assuredly"!*

<sup>2700</sup> Similarly the "ل" in "لنخرجنكم", "لنعودن" and "لنهلكن" are all *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed in all cases by "assuredly"!*

<sup>2701</sup> See footnote 19 above only for "لنعودن"!

<sup>2702</sup> The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire or king*! See *اللسان*!

<sup>2703</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

<sup>2704</sup> See footnote 19 above, except here with respect to: "لننسكننكم"!

<sup>2705</sup> The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See *اللسان*!

<sup>2706</sup> The word "مقامي" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before Me!

<sup>2707</sup> The word "وعيد" by Arabic (*linguistic*) Rule, has an omitted *speaker's pronoun* "ي" omitted, for "التخفيف" = "alleviation, lightening!" See *إعراب القرآن، لمحمود صافي*!

<sup>2708</sup> The word "عنيد" = "obstinate" which is "تعت" = *epithet*, in *grammatical* term an "*adjective*" for "*jabbaren*!" See *إعراب القرآن، لمحمود صافي*!

<sup>2709</sup> The word "وراءه" in "وراءه" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويزرون وراءهم الآخرة."  
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."  
(3) "ولد الولد". So, here (1) or (2) could apply!

<sup>2710</sup> The "يتجرعه" is *iteratively sip it dislikably*, like a *bitter medicine*, or a *defeat by an opponent*, etc. See *اللسان*!

<sup>2711</sup> The word "يسيقه" is *easily swallows* it, but I know of *no single* English word for "يسيق" other than *easily-swallow*! Hence the *qualifying prefix* of "*easily*" is in *parenthesis*, as it is surely *implied* and clearly *inferred* in "يسيق" by definition but the word "*easily*," is *not explicitly stated* in the text *per se*!

<sup>2712</sup> The whole expression: "And comes (*to*) him the death from every place and not he (*is*) surely *mayye'ten* (*dying*)." show the *prolonged and many-sided torture* which afflicts the individual in reference! Hence, all amounting to a lofty type of Arabic *tongue* expression for "*prolonged and many-sided torture*!"

<sup>2713</sup> The word "*beyond*" here same as 29 above!



it/)<sup>x</sup> (is) the far the misguidance.

19. Have not [you<sup>s</sup>] seen that Allah created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; *en (if)* [He] wills undoes you<sup>z</sup> [He] and *ya'atee<sup>x</sup>* (creates/causes to exist)<sup>x</sup> [He] by a new creation.

20. And not *tha'leka (afar-that-it/)*<sup>x</sup> (is) on Allah surely *azeez<sup>z</sup>*<sup>2714</sup> (mighty/impracticable).

21. And appeared they<sup>z</sup> for Allah together; then said the weaklings for whom<sup>p</sup> *istakbaro<sup>z</sup>*<sup>2715</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) verily we were for you<sup>b</sup> followers; so are you<sup>f</sup> sufficers<sup>z</sup><sup>2716</sup> *a'n (off)* us of Allah's torment of a thing; said they<sup>z</sup>: had Allah divinely-guided us surely we (would have) divinely-guided you<sup>b</sup>; equal on us whether we bewailed<sup>z</sup><sup>2717</sup> or *ssabarna (we had held on patiently)*, not for us of a *mabeessen (an escape-place)*.

22. And said the Satan, *lamma (when/whence)* the matter (had been) judged/finished<sup>z</sup><sup>2718</sup>, verily Allah promised you<sup>b</sup> the right's promise and I promised you<sup>b</sup> then I unfulfilled<sup>z</sup><sup>2719</sup> (for) you<sup>b</sup>; and not [was] for me on you<sup>b</sup> of an authority except that I invited you<sup>b</sup> so *estajabtom<sup>z</sup>*<sup>2720</sup> (you<sup>z</sup> compliantly-answered) for me; so let-not you<sup>z</sup> blame me and let blame you<sup>z</sup> your<sup>n</sup> selves<sup>w</sup>; neither I am *mussrekhey (sought-reliever of)* you<sup>b</sup> and nor you<sup>f</sup> (are) *muss'rekhey (sought-reliever of)* me; verily I unbelieved by what you<sup>z</sup> partnered [me]<sup>z</sup><sup>2721</sup> of before. Verily the *dba'lemeena<sup>z</sup>*<sup>2722</sup> (injustice-doers) for them (is) a painful torment.

23. And (had been) admitted whom<sup>r</sup> they<sup>z</sup> believed and worked they<sup>z</sup> the righteous-works<sup>w</sup> paradises<sup>w/-</sup> gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup> by their Lord's leave, their greeting<sup>w</sup> in it<sup>w</sup> (is): peace.

24. Have not seen [you<sup>s</sup>] how struck Allah a parable<sup>x-</sup>/example<sup>x</sup> a good<sup>w</sup> word<sup>w</sup> like a good<sup>w</sup> tree<sup>w</sup> its<sup>w</sup> origin (is) firm and its<sup>w</sup> [branch] (is) in the sky<sup>w</sup>.

25. To<sup>z</sup> *atee<sup>w</sup>* ([It<sup>w</sup>] churns-out)<sup>w</sup> its<sup>w</sup> *okola (fruits/crops/edibles)* every period by its<sup>w</sup> Lord's leave; and strikes Allah the parables/examples for the mankind, *la'allā (craving*

الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِالْحَقِّ إِنَّ يَئُودَ يَذْهَبُكُمْ

وَيَأْتِي بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَرَبُّوْا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ  
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ  
تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ  
عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ  
هَدَّيْنَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ  
عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا

مِنْ مَجِيصٍ ﴿٢١﴾

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ  
إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ  
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ  
لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ  
فَأَسْتَجِبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا  
أَنْفُسُكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا  
أَنْتُمْ بِمُصْرِخِي إِنْ كَفَرْتُ  
بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ  
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ  
رَبِّهِمْ تَحِيَّاتٌ فِيهَا سَلَامٌ ﴿٢٣﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا  
كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا  
ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا  
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

<sup>2714</sup> The word “عزیز” has many meanings, among them are: *mighty, impracticable, infeasible!*

<sup>2715</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!

<sup>2716</sup> The word “مغنون” has triple meanings: (1) *sufficers*, (2) *enrichers*, (3) *benefiting!*

<sup>2717</sup> The word “جزعنا” of “جزع” has several meanings, among here: *bewailed!* See *النَّجَاح!*

<sup>2718</sup> The word “فضي” in “فضي” bear the dual meanings of (1) *judged*, or (2) *finished!*

<sup>2719</sup> The word “أخلف” mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation)!

<sup>2720</sup> The word “استجبتم” is *answered plus made available* what was *requested*, i.e. “*favorably-answered!*”

<sup>2721</sup> The letter “ن” in “أشركتمون” by Arabic (*linguistic*) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يَسْتَقْبَلُ عَنْهَا” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “أشركتمون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*

<sup>2722</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation!*

currently unavailable deed that/ perhaps) they bethink they <sup>z</sup>.

26. And a parable/example (of) *khabeethaten* (wicked/ ill-natured) word <sup>w</sup> like a *khabeethaten* tree <sup>w</sup> uprooted from the Earth's <sup>w</sup> top, not for it <sup>w</sup> of an abode.
27. Allah firms whom<sup>r</sup> they<sup>z</sup> believed by the say<sup>x2723</sup> the firm (immutable)<sup>2724</sup> in the life<sup>w</sup> (of) the world<sup>w</sup> and in the Hereafter<sup>w</sup> and Allah misleads the *dha'lemeena*<sup>2725</sup> (injustice-doers) and does Allah whatever<sup>2726</sup> [He] wills.
28. Have not seen [you<sup>s</sup>] to whom<sup>p</sup> substituted (i.e. betook) they<sup>z</sup> Allah's boon<sup>w2727</sup> (for) an unbelief and settled their people the home<sup>w</sup> (of) the worthlessness.
29. Hell <sup>w</sup> *yassanna*<sup>2728</sup> (they <sup>z</sup> be broiled on/by) it <sup>w</sup> and wretched the abode.
30. And they <sup>z</sup> made for Allah compeers to mislead they<sup>z</sup> a'n (off) His path; let-say [you<sup>s</sup>]: *tamatta'ao* (let-relish you<sup>z</sup> the temporary worldly delight), so verily your <sup>n</sup> destiny (is) to The Fire<sup>w</sup>.
31. Let-say [you<sup>s</sup>] for My *eba'de* (worshippers/ submitters/ slaves) who <sup>r</sup> they <sup>z</sup> believed *youqehmo*<sup>2729</sup> (to: they <sup>z</sup> uphold/ sustain the prescribed obligations of) the Prayers<sup>w</sup> and expend they<sup>z</sup> of what *razaqna* (We provided/ allotted) them secretly <sup>x</sup> and overtly <sup>w</sup> from before that *yaa'teya* (approaches/ comes) a day <sup>x</sup> neither a selling in it <sup>x</sup> and nor *kelalon* (ultimate-friendships).
32. Allah, Who created the Heavens<sup>w</sup> and the Earth <sup>w</sup> and [He] descended from the sky <sup>w</sup> water <sup>x</sup> then *akbraja* ([He] produced/ emerged) by it<sup>x</sup> of the *thamara'te*<sup>w</sup> (trees/ plant crops/ fruits) <sup>w</sup> a *rez'qan*<sup>x</sup> (provision/ victuals for sustenance/ rain)<sup>x</sup> for you<sup>b</sup> and [He] subjugated for you<sup>b</sup> the *folka*<sup>w</sup> (ship/ ships) <sup>w</sup> to run<sup>w</sup> in the sea by His command and [He] subjugated for you<sup>b</sup> the rivers.

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾  
وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ  
خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ  
مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾  
يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ  
الَّذِي فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ  
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٨﴾  
\* أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا  
نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ  
دَارَ الْبَوَارِ ﴿٢٩﴾  
جَهَنَّمَ يَصْلَوْنَهَا وَيَنْسَوْنَ الْقَرَارَ ﴿٣٠﴾  
وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ  
سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ  
مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾  
قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا  
الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ  
لَا بَيْعَ فِيهِ وَلَا خِلَالٍ ﴿٣٢﴾  
اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ  
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ  
لِتَجْرَى فِي الْبَحْرِ بِأَمْرِهِ  
وَسَخَّرَ لَكُمُ الْلَّيْلَ

<sup>2723</sup> The commentators of the Qur'an say that the "firm say" is: لا إله إلا الله و أن محمدا رسول الله.

<sup>2724</sup> That is the stable, the firmly fixed say! It is: "لا اله إلا الله," translated as "No an *elaba* (a deity) except Allah!" The word "الثابت" is "نعت للقول" so it is an *epithet*, *adjective* qualifying the say! See لغز العرب القرآن، لمحمود صافي

<sup>2725</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

<sup>2726</sup> The particle "ما" is "اسم أو أداة شرط" = *conditional noun/particle*; or "ما" = "اسم موصول" = *connective noun* meaning *that which*! See لغز العرب القرآن، لمحمود صافي

<sup>2727</sup> See the Lexicon attached to this Translation for "ne'amal" ("boon")!

<sup>2728</sup> The word "يصلون" transliterated "yassanna" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>2729</sup> The word "يقيموا" is rooted in "أقام" = *upheld*! Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيموا" means they: (1) *uphold/fulfill*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, of the Prayer! (2) *Called or upped to perform* the Prayer itself! Note: Prayer and how to be done was established and reveled by Allah! Hence people do not establish Prayer they only uphold/maintain and perform it!

33. And subjugated [He] for you <sup>b</sup> the sun <sup>w</sup> and the moon <sup>x</sup> <i>da'ebay'ne<sup>99</sup> (both wontedly-successors) and subjugated [He] for you<sup>b</sup> the night and the day.</i>	وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَأَتَيْنَكُم مِّنْ كُلِّ مَأْسَأَتُمُوهُ وَأَن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾
34. And <i>aa'takum</i> [He] <i>accorded/ gave you<sup>b</sup></i> of all what you <sup>c</sup> asked Him; and <i>en (if) you<sup>z</sup> count Allah's boon<sup>w100</sup> not tobssoba<sup>101</sup> (comprehensively reckoned it<sup>w</sup> you<sup>z</sup>); verily the mankind (is) surely dhalomon<sup>102</sup>, (iterative injustice-doer) kaffaron<sup>103</sup> (ever/ stout ingrate)</i>	وَأَذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنِّي أَضَلَلْتُ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾
35. And <i>edh (when/ since) said Ebraheemo (Abraham): my Lord let-make [You<sup>s</sup>] this, the balada (region/ settlement) secure and let-far-side<sup>104</sup> me [You<sup>s</sup>] and my sons to worship [we] the idols.</i>	
36. My Lord: verily they <sup>y</sup> , assuredly misled <sup>w</sup> many of the mankind; so who <sup>a</sup> [he] followed me, so verily he (is) of me and who <sup>a</sup> [he] disobeyed me, so verily You <sup>g</sup> (are) <i>Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).</i>	
37. (O), our Lord: verily I settled of my progeny <sup>w</sup> by a valley other than possessor (of) <i>zar'en (crops about to be harvested/ sprouts) at Your House The Sacred; (O), our Lord: to youqeymo<sup>105</sup> (they<sup>z</sup> up/ sustain the prescribed obligations of) the Prayer<sup>w</sup> they<sup>z</sup>; so let-make [You<sup>s</sup>] <i>afedatan (keen-preoccupation of the hearts) of the mankind tahwee<sup>106</sup> (to fleetly-fall coming) to them and let-provide them [You<sup>s</sup>] of the thamara'te<sup>w</sup> (trees/-plant crops/ fruits)<sup>w</sup> la'alla (craving currently unavailable deed that/ perhaps) they, thank they<sup>z</sup>.</i></i>	رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوَىٰ إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الْثَمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا خَفِيَ وَمَا نُعْلِنُ وَمَا نَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾
38. (O), our Lord: verily You <sup>g</sup> know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth <sup>w</sup> and nor in the sky <sup>w</sup> .	
39. The praise (is) for Allah, Who granted for me on <sup>107</sup> the <i>keba're (agedness/ oldness) Ismaela (Ishmael) and Is-haqa (Isaac); verily my Lord (is) surely Sameeo (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to) the prayer.</i>	

<sup>99</sup> The word “دائبين,” there is no English equivalent for it *per se*! However, closest to it could be “both continuously-successors,” as “successor” alone could stand for: “خالف، عاقب، وارث.” So, *qualifying* successors with “continuously” imparts *corrects* inference, and *eliminates* the ideas of: “خالف، عاقب، وارث” all together!

<sup>100</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

<sup>101</sup> The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

<sup>102</sup> See the *Lexicon* attached to this Translation for “ظالم” = “كثير الظلم” = “iterative injustice-doer” and “أظلم” = “wronger!”

<sup>103</sup> The word “كفار” strongly intensive singular masculine noun meaning: he who is *ever/ stout ingrate*!

<sup>104</sup> The word “اجنبني” means *disperse me, put me aside or side me off*, i.e. *اصرفني و ابعدي جنباً اي غريباً*.

<sup>105</sup> See footnote 2723 above regarding *maintain*!

<sup>106</sup> The word “تهوى” means: *fleetly (quickly) fall on or come down to...!* As “الهوى” = “إسرة الفعل” See الهادي!

<sup>107</sup> The prepositional Arabic article “على” = “on” has many meanings, among them: (1) “المصاحبة” = *accompaniment* and (2) “الإستعلاء” = *superiority or being on top*! In this case “على” is used, and Allah knows best, to mean: *on top of the fact, or despite the fact, or prevailing on the fact* of “old age” procreation was still possible! Because of Allah's say so!



40. My Lord: let-make me [You <sup>s</sup> ] the Prayer's <sup>w</sup> maintainer and of my progeny <sup>w</sup> [too]; our Lord: and <i>taqabbal</i> <sup>108</sup> ( <i>let-clemently accept [You<sup>s</sup>]</i> ) [my] <sup>109</sup> invocation/prayer.	رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾
41. (O), our Lord: let-forgive for me [You <sup>s</sup> ] and for my begetter-parents and for the believers ( <i>when</i> ) ups <sup>110</sup> day ( <i>of</i> ) the reckoning.	رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾
42. And let-not assuredly [you <sup>s</sup> ] count Allah ( <i>is</i> ) a neglector a'n ( <i>regarding</i> ) what work the <i>dba'lemoona</i> <sup>111</sup> ( <i>injustice-doers</i> ); verily only [He] delays them for a day <sup>x</sup> gaze in it <sup>x</sup> the sights.	وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾
43. <i>Mubtt'eena</i> ( <i>hasteners-gazers and extended necks</i> ) <i>muq'ne'ey</i> ( <i>raisers of their heads</i> ) they <sup>z</sup> not <i>yartaddo</i> ( <i>forthwith-returns</i> ) to them their glance and their <i>afedato</i> <sup>112</sup> ( <i>keen-preoccupation of the hearts</i> ) ( <i>are</i> ) <i>hawa</i> ( <i>empty/vacuous</i> ).	مُهْطِعِينَ مُقْنِعِي رءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾
44. And let-warn [you <sup>s</sup> ] the mankind ( <i>about a</i> ) day <sup>x</sup> ( <i>during which</i> ) <i>ya'atee</i> <sup>x</sup> ( <i>approaches/comes</i> ) <sup>x</sup> them the torment then say who <sup>r</sup> <i>dbhalamo</i> <sup>113</sup> ( <i>they<sup>z</sup> wronged</i> ): our Lord let-tarry us [You <sup>s</sup> ] to a near <i>aja'len</i> <sup>114</sup> ( <i>term-limit</i> ), we answer Your <sup>g</sup> invitation and <i>natta'be'o</i> ( <i>[we] closely-follow</i> ) the messengers; did [and] <sup>115</sup> not had <i>aqsamtom</i> ( <i>oathed you<sup>c</sup></i> ) of before not for you <sup>b</sup> of a cessation.	وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَتَتَّبِعَ الرُّسُلَ أُولَئِكَ كُتِبَتْ لَهُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾
45. And dwelled you <sup>z</sup> in dwellings ( <i>of</i> ) whom <sup>r</sup> <i>dbhalamo</i> <sup>116</sup> ( <i>they<sup>z</sup> wronged to</i> ) their selves <sup>w</sup> and manifested for you <sup>b</sup> how We did by them and We struck for you <sup>b</sup> the parables/examples.	وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾
46. And <i>qad</i> ( <i>already and affirmatively</i> ) machinated they <sup>z</sup> their machination and Allah has their machination <sup>x</sup> and <i>en</i> ( <i>albeit</i> ) [was] their machination <i>leta'zola</i> ( <i>to terminate/cease</i> ) from it <sup>x</sup> the mountains.	وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾
47. So let-not assuredly reckon [you <sup>s</sup> ] ( <i>that</i> ) Allah ( <i>is</i> ) <i>mukshefa</i> ( <i>not-fulfiller [He]</i> ) ( <i>of</i> ) His promise ( <i>to</i> ) His messengers; verily Allah ( <i>is</i> ) Mighty, revenge-possessor.	فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعْدُهُ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾
48. Day the Earth <sup>w</sup> ( <i>is to be</i> ) substituted other than the Earth <sup>w</sup> and the skies <sup>w</sup> [too] and appeared/outstood for	يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۚ وَبَرَزُوا لِلَّهِ الْوَاحِدِ

<sup>108</sup> The word used in The Qur'an is "تَقَبَّلَ" not "اَقْبَلَ"=accept. Thus, "تَقَبَّلَ" means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, تَقَبَّلَ = *let-clemently accept [You<sup>s</sup>]*!

<sup>109</sup> The speaker's pronoun "ي" in "دُعَاءِ" by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف", = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

<sup>110</sup> The word "يَقُومُ" = "up" = "get up or rise" (*in the intransitive sense*), i.e. *happen*!

<sup>111</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>112</sup> The Arabic word "الافئدة" is plural of "فؤاد" = *keen-preoccupation of the heart*!

<sup>113</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>114</sup> The word "الاجل" means *term-limit*, see *اللسان*!

<sup>115</sup> The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of *three parts* (أ), (و), (لم) (لَمْ) meaning: *does it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

<sup>116</sup> See footnote 2742 regarding "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

Allah, The One The *Qabba're* (Ever/ Stout Subduer).

49. And [you <sup>s</sup>] see the criminals, then-day iteratively<sup>117</sup> bounded in the fetters.

الْقَهَّارِ ۝ وَتَرَى الْمَجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ

50. Their *sarabeelo* (raiments/mail) (are) of pitch; and overlays their faces the fire<sup>w</sup>.

فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتُغْشَىٰ

51. To requite Allah each self<sup>w</sup> what it<sup>w</sup> earned<sup>w</sup>; verily Allah (is) swift (in) the reckoning.

وُجُوهَهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

52. This (is) an announcement<sup>x</sup> for the mankind and to (be)warned they<sup>z</sup> by it<sup>x</sup> and to know they<sup>z</sup> that only He (is) *Elabon* (Deity) One, and to *yadhdhakara* (repetitively-reminisce), the *alba'be*<sup>118</sup> (the hearts-intellecs) possessors.

هَٰذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۚ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ۝

<sup>117</sup> The word "مقرنين" for "التكثير" see البصائر and التاج

<sup>118</sup> See the *Lexicon* attached to this *Translation* for 'The Qur'an's characterizations of "ذو الألباب" = the *alba's* possessors!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Ra</i> . <sup>1</sup> <i>Telka</i> <sup>w</sup> ( <i>sbe-that-afar-it</i> <sup>w</sup> / <i>those</i> <sup>w</sup> ) ( <i>are</i> ) The Book's <sup>x</sup> <i>Aya'te</i> <sup>w</sup> ( <i>Qur'an's statements</i> ) and a Qur'an manifesters.	الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ﴿١﴾
2. Often <sup>2</sup> when <sup>o</sup> long <sup>3</sup> who <sup>r</sup> unbelieved they <sup>z</sup> if they <sup>z</sup> were Muslims.	رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾
3. <i>Tharr</i> <sup>4</sup> ( <i>[you]</i> <i>let-alone/forsake</i> ) them eat they <sup>z</sup> and <i>yata-mattao</i> <sup>5</sup> ( <i>let them relish the temporary worldly delights</i> ) and <i>yulhe</i> ( <i>entertainingly-preoccupy/ distract</i> ) them the hope; so they <sup>z</sup> will know.	ذَرَهُمْ بِأَكْلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
4. And not We perished of a village <sup>w</sup> except for it <sup>w</sup> a book <i>ma'aloom</i> <sup>6</sup> ( <i>that which is known</i> ).	وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَهِيَ كِتَابٌ مَعْلُومٌ ﴿٤﴾
5. Not surpasses of an <i>Ummaten</i> <sup>w</sup> ( <i>generation/ community</i> ) <sup>w</sup> its <sup>w</sup> <i>ajala</i> <sup>7</sup> ( <i>term-limit</i> ) and nor <i>yasta'akherona</i> <sup>8</sup> ( <i>affirmably slacken tarrying they</i> <sup>z</sup> ).	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَفْخِرُونَ ﴿٥﴾
6. And they <sup>z</sup> said: <i>ya'ayyaba</i> ( <i>O, you</i> <sup>s</sup> ) who <sup>x</sup> <i>nozẓela</i> ( <i>had been iteratively descended</i> ) on him The <i>Thekro</i> ( <i>Qur'an</i> ) verily you <sup>s</sup> ( <i>are</i> ) surely a maniac <sup>9</sup> .	وَقَالُوا يَتَّبِعُهَا الَّذِي نَزَلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾
7. <i>Lawma</i> <sup>10</sup> ( <i>why do not</i> ) <i>ta'ateena</i> <sup>x</sup> ( <i>[you]</i> <i>produce/cause to descend for us</i> ) <sup>x</sup> by the angels, <i>en</i> ( <i>if</i> ) you <sup>s</sup> were of the <i>ssa'dequeena</i> ( <i>always truth renderer</i> ).	لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾
8. Not <i>nonazẓelo</i> ( <i>repetitively descend</i> ) [We] the angels except by the right, and not they <sup>z</sup> were then <i>mundhareena</i> <sup>11</sup> ( <i>ones given reprieve</i> ).	مَا نُنْزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾
9. Verily We, <i>nazẓalna</i> ( <i>We repetitively descended</i> ) The <i>Thekra</i> <sup>x</sup> ( <i>Qur'an</i> ) <sup>x</sup> and verily We ( <i>are</i> ) for it <sup>x</sup> surely keepers-up <sup>12</sup> .	إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary.

<sup>2</sup> The word "ربما" in "ربما" is an article of *multiplicity*, meaning "often!" Some say it is for "paucity," meaning "little!" However, currently, "ربما" came to mean perhaps! See *القرطبي* and *الهادي*! What must be noted is that *some time*, by way of *elegance and eloquence*, in Arabic one *explicitly* expresses what he *implicitly* means by its *opposite*!

<sup>3</sup> The word "يود" translated as "longs" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

<sup>4</sup> The word "tharr" = "let alone, forsake" has no English equivalent *per se*, so we transliterate and parenthetically explain!

<sup>5</sup> See the *Lexicon* attached to this *Translation* for this word, generally meaning: *taking temporary advantage of the worldly pleasures*.

<sup>6</sup> The word "ma'aloom" = "معلوم" is a *subjective, singular, noun*! No English correspondent for it!

<sup>7</sup> The word "الأجل" means term-limit, see *اللسان*!

<sup>8</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

<sup>9</sup> The word "مجنون" is a *noun* corresponding to "maniac" rather than "insane" = an adjective!

<sup>10</sup> The two words "لو ما" = "لو لا" = "إهلا" When "لو ما" precedes a *present tense verb* that means to *urge* and *reproach*! See Arabic Grammar books or *القرطبي* in his explanation to this *Ayah*.

<sup>11</sup> The word "منظرين" is a *plural objective noun* for which there is no English equivalent, *they who are reprieved*!

<sup>12</sup> The word "حافظون" is rooted in "حفظ" which is "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!



10. And <i>laqad</i> (verily, already and affirmatively) We sent [of] before you <sup>g</sup> in the [firsts'] (ancients') sects <sup>13</sup> .	وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾
11. And not <i>yaátehem</i> (comes to them) of a messenger except they <sup>z</sup> were by him <i>yastab'zeona</i> (affirmably jesting/ jesting).	وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾
12. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> [We] thread it <sup>x</sup> in the criminals' hearts.	كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾
13. Not believe they <sup>z</sup> by it <sup>x</sup> and <i>qad</i> (already and affirmatively) ceded <sup>w</sup> the dispensation <sup>w</sup> (of) [firsts] (ancients).	لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾
14. And had We opened on them a door from the Heaven <sup>w</sup> so <i>dhallu</i> (they <sup>z</sup> continued/ kept) in it <sup>w</sup> <i>ya'arojona</i> (curvilinearly ascend they <sup>z</sup> ).	وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾
15. Surely (then would have) said they <sup>z</sup> : verily only (had been) closed our visions, rather we (are) people <i>mas'booroona</i> (we had been bewitched).	لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾
16. And <i>laqad</i> (verily, already and affirmatively) We made in the Heaven <sup>w</sup> zodiacs and We adorned/bedecked it <sup>w</sup> for the beholders.	وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ﴿١٦﴾
17. And We kept-up <sup>14</sup> it <sup>w</sup> from every Satan <i>rajeemen</i> (one who is ever multitudinously stoned).	وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾
18. Except whom <sup>p</sup> <i>istaraqa</i> <sup>15</sup> ([he] stealthily stole) the hearing then followed him a <i>she'habon</i> (flamer-star) manifest.	إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾
19. And the Earth <sup>w</sup> We extended it <sup>w</sup> and We cast in it <sup>w</sup> anchors <sup>16</sup> (catches/ fasteners/ stabilizers) and We sprouted in it <sup>w</sup> of everything <i>mawẓoonen</i> (that which is balanced and proportioned).	وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾
20. And We made for you <sup>b</sup> in it <sup>w</sup> livelihoods and whom <sup>p</sup> not you <sup>c</sup> (are) for him/it <sup>x</sup> surely <i>ra'zeqeena</i> (giver of: provision/ victuals for sustenance/ rain).	وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾
21. And <i>en</i> (not) of a thing <sup>x</sup> except We have its <sup>x</sup> treasures and not <i>nonaẓẓelo</i> ([We] repetitively descend) it <sup>x</sup> except by <i>aqada'ren</i> (fate/ standard) <i>ma'aloomen</i> (that which known).	وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾
22. And We sent the winds <sup>w</sup> impregnators <sup>w</sup> ; so We descended from the Heaven <sup>w</sup> water <sup>x</sup> then <i>asqay-nakum</i> <sup>17</sup> (We availed its <sup>x</sup> drinking) to you <sup>b</sup> ) it <sup>x</sup> ; and not you <sup>f</sup> (are) for it <sup>x</sup> surely storers.	وَأَرْسَلْنَا الرِّيحَ لَوَاحٍ فَأَنْزَلْنَا مِنْ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

<sup>13</sup> The word “شيع”= “sects” in the sense of a parties whose members *mutually follow and succor each other*!

<sup>14</sup> The word “حفظناها” is rooted in “حفظ” see footnote 14 above regarding “حفظ”!

<sup>15</sup> The expression “استرق السمع”= “سمع مستخفياً” hence *stealthily* stole the hearing! See الهادي!

<sup>16</sup> That is the mountains!

<sup>17</sup> The word “أسقيناكم” rooted in “أسقى” and not “اسقى” And “أسقى” means *availed water for drinking*! See الراغب!

23. And verily We, surely [We] quicken and <i>nomeeto</i> <sup>18</sup> (We <i>deaden</i> ); and We (are) The Heirs.	وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَحَنُ الْوَارِثُونَ ﴿٢٣﴾
24. And <i>laqad</i> ( <i>verily, already and affirmatively</i> )knew We the <i>mustaq'demeena</i> <sup>19</sup> ( <i>affirmed-antecedents</i> ) of you <sup>b</sup> and <i>laqad</i> ( <i>verily, already and affirmatively</i> )knew We the <i>must'akbereena</i> ( <i>slackened-tarriers</i> ).	وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ ﴿٢٤﴾
25. And verily your <sup>t</sup> Lord He throngs them; verily He ( <i>is</i> ) <i>Hakeemon</i> <sup>20</sup> ( <i>infinite bekmal</i> <sup>21</sup> Possessor) Omniscient.	وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾
26. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We created the mankind of <i>ssalssa'len</i> ( <i>dry-clay</i> ) of <i>hama'en</i> ( <i>dark-odorous-ooze</i> ) <i>masnoonen</i> ( <i>dark fermented ooze which is smoothened</i> ).	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٢٦﴾
27. And the Jann <sup>x</sup> ( <i>plural of Jinn</i> ) We created it <sup>x</sup> of before of the hot wind's fire <sup>w</sup> .	وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾
28. And <i>edh</i> ( <i>when/ whence</i> ) said your <sup>t</sup> Lord for the angels: verily I am creating a human of <i>ssalssa'len</i> ( <i>dry-clay</i> ) of <i>hama'en</i> ( <i>dark-odorous-ooze</i> ) <i>masnoonen</i> ( <i>dark fermented ooze which is smoothened</i> ).	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِّقُ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٢٨﴾
29. So <i>edha</i> ( <i>if/ when</i> ) <i>sanwaytoho</i> ( <i>I erected/ evened/ set him</i> ), and I blew in him of My <i>Rou'be</i> ( <i>Soul</i> ), then let-fall you <sup>z</sup> for him kowtowing.	فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾
30. So kowtowed the angels all ( <i>of</i> ) them wholes.	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾
31. Except Iblis <i>aba</i> <sup>22</sup> ( <i>categorically refused</i> ) [ <i>he</i> ] to be [ <i>he</i> ] with the <i>sa'jedeena</i> ( <i>they that are kowtowing</i> ).	إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾
32. Said [ <i>He</i> ]: O, Iblis, what ( <i>is</i> ) for you <sup>g</sup> that not [ <i>you s</i> ] be with the <i>sa'jedeena</i> ( <i>kowtowing-they</i> ).	قَالَ يَتْلِيَ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾
33. Said [ <i>he</i> ]: not [ <i>was</i> ] [ <i>I</i> ] to kowtow for a human You <sup>g</sup> created him of <i>ssalssa'len</i> ( <i>dry-clay</i> ) of <i>hama'en</i> ( <i>dark-odorous-ooze</i> ) <i>masnoon</i> ( <i>dark fermented ooze which is smoothened</i> ).	قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٣٣﴾
34. Said [ <i>He</i> ]: so let-egress [ <i>you s</i> ] from it <sup>w</sup> so verily you <sup>g</sup> ( <i>are</i> ) <i>rajeemon</i> ( <i>one who is ever multitudinously stoned</i> ).	قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾
35. And verily on you <sup>g</sup> ( <i>is</i> ) the curse <sup>w</sup> to the <i>Deen's</i> <sup>23</sup> ( <i>Requital's/ Judgment's</i> ) Day.	وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾
36. Said [ <i>he</i> ]: my Lord then let-reprieve me [ <i>You s</i> ] to a day ( <i>to be</i> ) resurrected they <sup>z</sup> .	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

<sup>18</sup> The word “أَمَات” in “نُمِيتُ” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>19</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>20</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>21</sup> See the *Lexicon* attached to this Translation for “bekmal”

<sup>22</sup> The word *aba*=“أَبَى” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

<sup>23</sup> That is the Day of Judgment!

37. Said [He]: So verily you <sup>g</sup> (are) of the <i>mundhareena</i> (they who are: deferred/reprieved).	قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾
38. To[day](of) the time the <i>ma'aloome</i> (that which is known).	إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾
39. Said [he]: my Lord, by what <i>aghawaytaney</i> <sup>24</sup> (You <sup>g</sup> caused me to indulgently stray and be disappointed) surely I assuredly <sup>25</sup> adorn for them in the Earth <sup>w</sup> and surely <i>aghweyannhum</i> ([I] assuredly cause them to indulgently stray and so be disappointed) wholes.	قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾
40. Except Your <sup>t</sup> <i>eba'de</i> (worshippers/submitters/slaves) of them the <i>mukhlaseena</i> <sup>26</sup> (they who are purified and saved).	إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٤٠﴾
41. Said [He]: this (is) <i>Sseratton</i> (single and a specific Path) on Me straight (it <sup>x</sup> is).	قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾
42. Verily My <i>eba'de</i> (worshippers/submitters/slaves) not for you <sup>g</sup> on them an authority, except whom <sup>p</sup> <i>ettaba'a</i> ([he] closely-followed) you <sup>g</sup> of the <i>ghaweena</i> <sup>27</sup> (strayers because of fallacious belief resulting in disappointment).	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾
43. And verily Hell <sup>w</sup> (is) surely their appointment(as) wholes.	وَأِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾
44. For it <sup>w</sup> seven doors, for every door [of them] (is) a portion <i>magsoomon</i> (one that is allotted).	لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾
45. Verily the <i>muttaqeena</i> (reverential guarders against Allah's displeasure) (are) in gardens <sup>w</sup> and wells <sup>w</sup> .	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾
46. Let-enter it <sup>w</sup> you <sup>z</sup> by peace <i>aa'meneena</i> (self-safety-securers).	ادْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾
47. And wrested We what (is) in their hearts of rancor; brothers [they] (are) over couches mutually fronting ( <i>tête-à-tête</i> ).	وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾
48. Neither touches/betides them in it <sup>w</sup> a fatigue and nor they (are) from it <sup>w</sup> surely <i>mukbrajeena</i> (expellees).	لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾
49. <i>Nabbe'a</i> (let inform you <sup>s</sup> by piece-of-significant-and-availing-news) My <i>eba'de</i> (worshippers/submitters/slaves) surely I, I The <i>Ghafooro</i> (iterative Forgiver), <i>Raheemo</i> (iterative mercy Giver).	﴿٤٩﴾ نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾
50. And that My torment <sup>x28</sup> it <sup>x</sup> (is) the torment <sup>x</sup> the painful.	وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾
51. And <i>nabbe'ahum</i> (let you <sup>s</sup> inform them by piece-of-significant-and-availing-news), a'n (regarding) <i>Ebraheema's</i> (Abraham's) guests.	وَنَبِّئَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾
52. <i>Edh</i> (when/since) they <sup>z</sup> entered on him and said they <sup>z</sup> :	إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

<sup>24</sup> The word "اغوى" in "اغويتني" = "إنهمك في الضلال و خاب"، so he: indulgently strayed and was disappointed! See اللسان!

<sup>25</sup> The "ل" in "لأزينن" and "لأغوين" are juratory "ل" = "ال قسم" amounting to = "التأكيد", i.e. affirmation, expressed here in both cases by "assuredly"!

<sup>26</sup> The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

<sup>27</sup> The word "الغاوين" strayers because of fallacious belief resulting in disappointment for them! See اللسان and الراغب!

<sup>28</sup> The word "عذاب" = "torment" is a singular, masculine, subjective noun in the Arabic language!



peace; said [he]: verily we (are) of you <sup>b</sup> <i>wajeloona</i> <sup>29</sup> (they who are apprehensive).	قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٣﴾
53. Said they <sup>z</sup> : let-not <i>tanjal</i> <sup>30</sup> (feel your <sup>s</sup> apprehensive); verily we <i>nobashsheroaka</i> <sup>31</sup> ([we] tell pleasant tidings to you <sup>s</sup> ) by an omniscient <i>gholamon</i> <sup>32</sup> (boy).	قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٤﴾
54. Said [he]: have you <sup>c</sup> <i>bashsharto</i> <sup>33</sup> (tell pleasant tidings to) me albeit that touched/betided me the agedness; so by what <i>tobasheroona</i> <sup>34</sup> (you <sup>f</sup> tell pleasing tidings to [me]).	قَالَ أَبَشِّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تَبَشِّرُونَ ﴿٥٥﴾
55. Said they <sup>z</sup> : <i>bashsharnaka</i> <sup>35</sup> (we told pleasant tidings to you <sup>s</sup> ) by the right/truth, so let-not be [you <sup>s</sup> ] of the despondents.	قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِينَ ﴿٥٦﴾
56. Said [he]: and who <sup>a</sup> [he] desponds of his Lord's mercy <sup>w</sup> except the strayers.	قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٧﴾
57. Said [he]: then what (is) your <sup>n</sup> <i>khattbo</i> (serious-matter), O, you the <i>mursaloona</i> (sent-messengers).	قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٨﴾
58. Said they <sup>z</sup> : verily we (had been) sent to a people, criminals.	قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٩﴾
59. Except <i>aala</i> <sup>36</sup> (family/ house/ kin) (of) Lootten (Lott) verily we surely (are) <i>munajjo</i> (iteratively deliverers of) them wholes.	إِلَّا ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٦٠﴾
60. Except his woman/wife we correlated <sup>37</sup> verily she (is) surely of the <i>gha'bereena</i> <sup>x</sup> (residuals/ remnants) <sup>x</sup> .	إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّمَا لِمَنِ الْغَيْرِينَ ﴿٦١﴾
61. So <i>lamma</i> (when/ whence) came <i>aala</i> (family/ house/ kin) (of) Lootten (Lott) the <i>mursaloona</i> (sent-messengers).	فَلَمَّا جَاءَ ءَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦٢﴾
62. Said [he]: verily you <sup>b</sup> (are) a people <i>munkaroona</i> (unknown folks).	قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٣﴾
63. Said they <sup>z</sup> : rather we came (to) you <sup>s</sup> by what they <sup>z</sup> were in it <sup>x</sup> dubitating they <sup>z</sup> .	قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٤﴾
64. And <i>aa'taynaka</i> (we came from afar to you <sup>s</sup> ) by the right, and that verily we (are) <i>ssadeqeena</i> (always truth enforcers).	وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٥﴾

<sup>29</sup> The word “وجلون” = “*wajelon*” is a quasi-adjective noun (صفة مشبهة), see البصائر and لمحمود صافي. There is no English equivalent for such a word *per se*! It means: *they who are apprehensive*!

<sup>30</sup> The word “توجل” is a present tense meaning “feel apprehensive,” see the previous footnote above, 2712!

<sup>31</sup> The word “نُبَشِّرُ” = “*nubashsharu*” has no English equivalent *per se*! So, we resort to transliteration and parenthetical explanation! It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients! As some times “grievous” tiding could be the case! Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them!

<sup>32</sup> The word “*gholamon*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

<sup>33</sup> Ibid!

<sup>34</sup> The letter “ن” in “تَبَشِّرُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “تَبَشِّرُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>35</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubashsharu* = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

<sup>36</sup> The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to ennoble and dignify.

<sup>37</sup> The word “قَدَر” has several meaning, among them “measured” or correlated one thing with another as having the corresponding characteristics!

65. Therefore, as're (let-[you <sup>s</sup> ] nocturnally-ambulate/travel) by your <sup>t</sup> family <sup>w</sup> by a segment of the night and <i>ettabe'a</i> (let-closely-follow [you <sup>s</sup> ]) their rears and let not <i>yaltafit</i> (side-glance) an <i>ahadon</i> <sup>38</sup> (lone/any-one) of you <sup>b</sup> and let-proceed you <sup>z</sup> whence (to be) commanded you <sup>z</sup> .	فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾
66. And We judged (revealed/conveyed) to him <i>tha'leka</i> (afar-that-it/) <sup>x</sup> the matter, that <i>da'bera</i> <sup>39</sup> (rear-most/last of) those (people) (is) <i>maqtoo'on</i> (to be cut off/to be rooted away) <i>mussabeena</i> (as they reach morning).	وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾
67. And came the city's <sup>w</sup> folks <sup>w</sup> <i>yestabsheroona</i> <sup>40</sup> (they seek pleasant tidings) (i.e. rejoicing for the new arrivals).	وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾
68. Said [he]: verily these (are) my guests, so let-not you <sup>z</sup> scandalize [me] <sup>41</sup> .	قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾
69. And <i>ettaqo</i> (let reverentially guard you <sup>z</sup> not to displease) Allah and let-not you <sup>z</sup> disgrace [me] <sup>42</sup> .	وَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ ﴿٦٩﴾
70. Said they <sup>z</sup> : Have [and] <sup>43</sup> not [we] forbid you <sup>s</sup> <i>a'n</i> (regarding) the worlds.	قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾
71. Said [he]: these (are) my daughters, <i>en</i> (if) you <sup>c</sup> were doers.	قَالَ هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ﴿٧١﴾
72. By <i>aamroka</i> (your <sup>t</sup> life/ religion) verily they (are) assuredly <sup>44</sup> in their inebriety/intoxication addling they <sup>z</sup> .	لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾
73. So took-she <sup>y</sup> them the shriek-she <sup>y</sup> <i>mushreqeena</i> <sup>45</sup> (as they entered the full sunshine after sunrise).	فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾
74. So We made its <sup>w</sup> height its <sup>w</sup> bottom and We ill-rained <sup>46</sup> on them stones <sup>w47</sup> of <i>Sejjelen</i> (petrified clay).	فَجَعَلْنَا عَلَيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾
75. Verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely (are) <i>Aya'ten</i> <sup>w</sup> (miracles/ signs/ proofs) for the <i>mutawassemeena</i> (signa-seekers).	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ ﴿٧٥﴾

<sup>38</sup> See the *Lexicon* attached to this Translation regarding “أحد”

<sup>39</sup> The expression, as in this *Ayah*: “Then cut off last (of) the people” = “قطع دابر القوم” meaning *uprooted the last person of such people!*

<sup>40</sup> The word “استبشروا” means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!

<sup>41</sup> The letter “ن” in “تضحون”, by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “تضحون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

<sup>42</sup> Ibid, only here regarding انخزون

<sup>43</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم”, meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

<sup>44</sup> The “ل” in “لعمرك” is clearly juratory = “ل القسم” and the “ل” in “لقي” is also juratory = “ل القسم” amounting to = “التأكيد”, i.e. affirmation, expressed here by “assuredly”!

<sup>45</sup> The word “mushrequeen” means as they entered into the full sun shine immediately after sunrise, as sunrise = “البروز” and “الشروق” = full sunshine after sunrise! See اللتاج

<sup>46</sup> In Arabic there is a distinction between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر! In this case “أمطر” is used! So for lack of “أمطر” in English, I chose ill-rained!

<sup>47</sup> The word “حجارة” = [she]-stones is plural of multiplicity vis-à-vis plural of paucity! So, lots and lots of stones!

76. And verily it<sup>w48</sup> (is) surely by a path<sup>49</sup> sustainer.

وَإِنَّمَا لِسَبِيلٍ مُّكِيمٍ ﴿٧٦﴾

77. Verily in *tha'leka*(*afar-that-it/*)<sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (*miracle/sign/proof*) for the believers.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. And *en* (*surely*) [was] the *Ayka'te's*<sup>w</sup> (*thicket's*) companions certainly (*are*) *dha'lemeena* (*injustice-doers*).

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾

79. So We revenged from them and verily both<sup>50</sup> (*of*) them (*are*) surely by a principal manifester.

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

80. And *laqad* (*verily, already and affirmatively*) denied the *Hej're's* (*valley between Madeena and Syria*) companions the *mursaleena* (*sent-messengers*).

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

81. And *aa'tayna* (*We accorded/given*) them Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) then they<sup>z</sup> were *a'n*(*regarding*)it<sup>w</sup> shunners.

وَأَتَيْنَهُمْ ءَايَاتُنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

82. And they<sup>z</sup> were carving of the mountains houses *aa'meneena* (*self-safety-securers*).

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

83. Then took-she<sup>y</sup> them the shriek-she<sup>y</sup> *mussbeheena* (*as sun rise approached them*).

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

84. So not enriched<sup>51</sup> *a'n* (*off*) them what they<sup>z</sup> were earning.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

85. And not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both except by the right; and verily The Hour<sup>w</sup> surely (is) *aa'teyaton*<sup>w</sup> (*approaching/coming*)<sup>w</sup> so let-condone [*you*<sup>s</sup>] the condonation the beautiful.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

86. Verily your<sup>t</sup> Lord, He (is) The *Khallaqo* (*multitudinous Creator*), The Omniscient.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

87. And *laqad* (*verily, already and affirmatively*) *aa'taynaka* (*We accorded/gave you*<sup>s</sup>) seven of the *mathaney*<sup>52</sup> (*i.e. Qur'an Surah 1*) and The Qur'an<sup>x</sup> The Great.

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

88. Let-not assuredly extend [*you*<sup>s</sup>] your<sup>t</sup> [both] eyes<sup>w53</sup> to what *matta'na* (*We had let relish the transitory worldly delights*) by it<sup>x</sup> likes/kinds<sup>54</sup> of them and let-not sadden [*you*<sup>s</sup>] on them and let-lower [*you*<sup>s</sup>] your<sup>t</sup> wing<sup>55</sup> for the believers.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِّلْمُؤْمِنِينَ ﴿٨٨﴾

<sup>48</sup> That is the doomed city.

<sup>49</sup> That is standing sustainedly for all to see!

<sup>50</sup> This is in reference to both townships of people of Lot, i.e. *Madyan* and the *Aykal*!

<sup>51</sup> The word “أَغْنَىٰ” has triple meanings: (1) *enriched*, (2) *sufficed*, and (3) *benefited*! But “enriched” includes the three! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding! so “enriched” is superior!

<sup>52</sup> Commentators of The Qur'an are of different opinions as to the meaning of “the seven mathaney!” However, the majority seems to agree that it is the Openershe<sup>y</sup>, الفاتحة!

<sup>53</sup> The expression: “extended his both eyes”= “مَدَّ عَيْنَيْهِ” means *desired what someone else has*!

<sup>54</sup> The word “أَزْوَاجًا” in this *Ayah*, linguistically and according to many Qur'an commentators means: *likes/kinds*!, i.e. الطبري and اللسان!

<sup>55</sup> The expression “[*you*<sup>s</sup>] lower your wing” is lofty Arabic *tongue* expression meaning *show* “softness,” kindness, or be “courteous towards” all are as *figurative* expressions, as the “wings” are the arms, *symbols of strength*! So when one “lowers” the arms the person makes them tucked to his sides indicating *respect* or *submission*!



89. And let-say [you <sup>s</sup> ]: verily I am the <i>nathero</i> (repetitive <i>warner</i> ) the manifester.	وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾
90. Like what We descended on the portioners <sup>56</sup> .	كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾
91. Who <sup>t</sup> they <sup>z</sup> made The Qur'an <sup>x</sup> <i>eedheena</i> <sup>57</sup> (that which is <i>dismembered</i> ).	الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾
92. So by your <sup>t</sup> Lord, surely [We] assuredly <sup>58</sup> question them wholes.	فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾
93. <i>Amma</i> (regarding) what were they <sup>z</sup> working.	عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾
94. So <i>issda'a</i> (let-promulgate [you <sup>s</sup> ]) by what [you <sup>s</sup> ] (are being) commanded and let-shun[you <sup>s</sup> ]a'n(off) the <i>mushbrekeena</i> (be-they who partner deities with Allah/ be-polytheists).	فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾
95. Verily We sufficed you <sup>s</sup> the <i>mustah'ze'eena</i> (affirmable <i>jesters</i> / <i>affirmably-jesting they<sup>s</sup></i> ).	إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾
96. Who <sup>t</sup> they <sup>z</sup> make with Allah another <i>elaban</i> (a deity), then will know they <sup>z</sup> .	الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾
97. And <i>laqad</i> (verily, already and affirmatively) [We] know surely you <sup>s</sup> constricts your <sup>t</sup> bosom by what they <sup>z</sup> say.	وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾
98. So <i>sabbeh</i> <sup>59</sup> (let-say[you <sup>s</sup> ]: <i>subhana Allah</i> ) by your <sup>t</sup> Lord's praise and be[you <sup>s</sup> ] of the <i>sa'jedeena</i> (kountowing-they <sup>s</sup> ).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾
99. And let-worship [you <sup>s</sup> ] your <sup>t</sup> Lord until comes (to) you <sup>s</sup> the <i>yaqeen</i> <sup>60</sup> (the: inevitable certitude/ death).	وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

<sup>56</sup> Qur'an commentators vary as to the exact meaning of the word "المقتسمين," as it potentially bears more than one meaning: It could mean those who did *portion* (segment) The Qur'an into *parts*, believing in some and not in the others! Or also it could mean "swearer-allies" those who swore as allies to gather their endeavor against Mohammad (SAWS) and his followers!

<sup>57</sup> The word "عضين" = "eedheen," rooted in "أضى، أي فرق إلى أجزاء" = *dismembering into parts*! Hence, they *dismembered* The Qur'an! The Qur'an is a single *whole*! When they pull off some parts (as they please) and choose to accept part(s) and leave other parts as unacceptable, what they were doing is *dismembering* it!

<sup>58</sup> The "ل" in "الْمُسْتَهْزِئِينَ" is a juratory-"القسم" = "ال" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"!

<sup>59</sup> The phrase "subhana Allah," means: *hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah!*

<sup>60</sup> That is death!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Ata</i> <sup>1</sup> ( <i>approached/sprung from afar</i> ) Allah's command <sup>x</sup> so let-not you <sup>z</sup> affirmably hasten <sup>2</sup> it <sup>x</sup> ; <i>subhana</i> <sup>3</sup> ( <i>Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of</i> ) Him, and <i>ta'aala</i> ( <i>ever elevated [He]</i> ) <i>amma</i> ( <i>regarding</i> ) what they <sup>z</sup> partner ( <i>deities with Him</i> ).	أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾
2. <i>Younaẓẓelo</i> ( <i>repetitively descends [He]</i> ) the angels <sup>4</sup> by the <i>Roohe</i> <sup>5</sup> ( <i>His revelation/mercy/The Qur'an</i> ) of His command <sup>x</sup> on whom <sup>p</sup> [He] wills of His <i>ebad</i> ( <i>worshippers-/submitters/slaves</i> ), that let-warn you <sup>z</sup> surely it <sup>x6</sup> ( <i>is</i> ), no an <i>elaha</i> ( <i>a deity</i> ) except Me, so <i>ettago'ne</i> <sup>7</sup> ( <i>let you<sup>z</sup> reverently guard against the displeasure of Mine</i> ).	يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُمْ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾
3. [He] created the Heavens <sup>w</sup> and the Earth <sup>w</sup> by the right, <i>ta'aala</i> ( <i>ever elevated [He]</i> ) <i>amma</i> ( <i>regarding</i> ) what they <sup>z</sup> partner ( <i>deities with Him</i> ).	خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾
4. [He] created the mankind of a <i>nuttfa'ten</i> ( <i>sperm-drop</i> ) <sup>w8</sup> then <i>edha</i> ( <i>suddenly/whereas</i> ) he ( <i>is</i> ) <i>khasseemon</i> ( <i>iterative antagonist</i> ) manifesters.	خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾
5. And the <i>an'aama</i> <sup>w9</sup> ( <i>cattle/sheep/goats/and camels</i> ) [He] created it <sup>w</sup> for you <sup>b</sup> ; in it <sup>w</sup> warmth and benefits <sup>w</sup> and from it <sup>w</sup> you <sup>z</sup> eat.	وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾
6. And for you <sup>b</sup> in it <sup>w</sup> ( <i>is</i> ) a beauty <sup>x</sup> when you <sup>z</sup> home <sup>10</sup>	وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ ﴿٦﴾

<sup>1</sup> The word "أتى" = *came/sprung from afar*! The commentators of The Qur'an are of *two schools of thought* regarding "أتى," loosely for lack of a better term, translated as: "*came (sprung from afar) Allah's command*!" Some maintains that it is His Message: (i.e. The Qur'an and the true Hadeeth). Others say that it is the *Day of Judgment* which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*! So we have to be ready for it *immediately*, always remembering that a *day* "enda" (*with respect to*) Allah is "*like one thousand year(s) of your reckoning*," as states (S22:47).

<sup>2</sup> That is its arrival!

<sup>3</sup> The word "subhanabo" = "سبحانه" has *no* English equivalent! The word is made up of two parts: "subhana" and the pronoun "bo" = "Him" Wherever the word "subhana," or its *associates/inflections* such as "سبحان" or "سبحانك" occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*!

<sup>4</sup> See the *Lexicon* attached to this Translation regarding the word "الملائكة" although in the *plural* what is meant is *one great* and most eminent angel, that of *Gabriel*, peace be upon him! The *plural* designation is to indicate his eminence!

<sup>5</sup> It is stated in "اللسان" for the word "ar-Rooḥ" and "ar-Rawḥ" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "ar-Rooḥ" (*the Rooḥ*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels*, who are "*guardians*" over the *angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!

<sup>6</sup> The pronoun "هـ" in "أنه" refers to "the right" or "the truth" or "the matter," all are *masculine genders*!

<sup>7</sup> The letter "ن" in "فاتقون" by Arabic (*linguistic*) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the *speaker's pronoun* "أي" The speaker's pronoun "ي" in "فاتقون" is *omitted*, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See *أعراب القرآن، لمحمود صافي*

<sup>8</sup> The word "نطفة" in the text has at least *two* distinct meanings: (1) *a drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here "نطفة" is the *male semen*!

<sup>9</sup> The word "al-an'am" = "الأنعام" or "neam" "نعم" means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذي خلف و ظلف" = *cattle, sheep, goats, and camels*!

(in) and when you<sup>z</sup> pasture (out)<sup>11</sup>.

7. And [it<sup>w</sup>] carries your<sup>n</sup> loads to a *bala'den* (region/ country) not be you<sup>z</sup> *ba'leghey<sup>x</sup>* (you<sup>f</sup> are-reaching) it<sup>x</sup> except by the selves' <sup>w</sup> hard-ship<sup>12</sup>; verily your<sup>n</sup> Lord (is) surely *Ra'oofon<sup>13</sup>* (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

8. And the horses<sup>w</sup> and the mules<sup>x</sup> and the donkeys<sup>x</sup> to you<sup>z</sup> ride it<sup>w</sup> and (as) an adornment<sup>w</sup> and [He] creates what not you<sup>z</sup> know.

9. And on Allah the path's direction<sup>14</sup>; and of it<sup>w</sup> (is) a deviator; and had [He] willed surely [He] (would have) divinely-guided you<sup>b</sup> wholes.

10. He Who descended from the sky <sup>w</sup> water<sup>x</sup> for you<sup>b</sup> from it<sup>x</sup> a drink; and from it<sup>x</sup> trees<sup>w</sup> in it<sup>x</sup> you<sup>z</sup> graze.

11. Sprouts [He] for you<sup>z</sup> by it<sup>x</sup> the *zar'a<sup>15</sup>* (crops before harvesting/ sprouts) and the olives and the date-palms<sup>w</sup> and the grapes<sup>16</sup> and of all the *thamara'te<sup>w</sup>* (trees-/ plant crops/ fruits) <sup>w</sup> verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan<sup>w</sup>* (miracle/ sign/ proof) for a people *yatafakkarona* (iteratively cerebrating they<sup>x</sup>).

12. And [He] subjugated for you<sup>b</sup> the night<sup>x</sup> and the day<sup>x</sup> and the sun<sup>w</sup> and the moon<sup>x</sup> and the stars<sup>w</sup> *musakharaten<sup>17</sup>* (they that are driven/ subjectable beings) by His command; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (are) *Aya'ten<sup>w</sup>* (miracles/ signs) for a people cerebrating.

13. And what *thara'a* ([He] created/ propagated/ manifested) for you<sup>b</sup> in the Earth<sup>w</sup> dissimilar (are) its<sup>x</sup> [the] hues; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan<sup>w</sup>*

وَجِبَتْ فَسَّرَحُونَ ﴿١٦﴾

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا شِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرَوْفٌ رَّحِيمٌ ﴿١٧﴾

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُوا مَا لَا تَعْلَمُونَ ﴿١٨﴾

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهْدَنَكُمْ أَجْمَعِينَ ﴿١٩﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿٢٠﴾

يُنَبِّتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ ۚ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٢٢﴾

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلَفًا أَلْوَنَهُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

<sup>10</sup> That is late in the day! Clearly the “homing” comes later in the day while the “pasturing” precedes it! But the reason for such introduction of the “homing” before the “pasturing” in order to immediately conjoin it with the “beauty” derived from the “an’aam” as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners!

<sup>11</sup> That is in morning!

<sup>12</sup> The expression “شِقِّ الْأَنْفُسِ”=hardship to the *anfso* (entities) means very difficult to reach or obtain!

<sup>13</sup> The word “رَوْفٌ” of “الرَّافَةُ” which is more intensive than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرَّافَةُ” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرَّافَةُ” is a protective-mercy=clemency. And “رَوْفٌ” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

<sup>14</sup> That is to say upon Allah to show the direction to His way, although some people go astray!

<sup>15</sup> See the Lexicon to this Translation for the significant meaning of this word!

<sup>16</sup> Invariably throughout the Qur’an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!” In this respect, there is a true Hadeeth in *al-Bukhary* and *Muslim*, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim! And in another narration: verily only that “الكرم” is the heart of the believer! See نزهة المتقين؛ شرح رياض الصالحين Refer to the attached list of references!

<sup>17</sup> The word “musakharaten” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!



(miracle/sign/proof) for a people *yadhdha-kkarona* (they<sup>z</sup> repetitively-reminisce).

14. And HeWho subjugated the sea<sup>x</sup> to you<sup>b</sup> eat from it<sup>x</sup> fresh meat and *tastakh'rejo* (affirmably extract you<sup>z</sup>) from it<sup>x</sup> an ornament<sup>w</sup> you<sup>z</sup> wear it<sup>w</sup>; and [you<sup>s</sup>] see the *folka<sup>x</sup>* (ship/ships)<sup>x</sup> plowers in it<sup>x</sup>; and to *tabtagho*<sup>18</sup> (you<sup>z</sup> earnestly-quested) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> thank you<sup>z</sup>.

15. And [He] cast in the Earth<sup>w</sup> anchors<sup>19</sup> (catches/fasteners-/stabilizers), that not<sup>20</sup> [it<sup>w</sup>] wobbles by you<sup>b</sup> and rivers, and paths *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> *tahtadoona* (you<sup>z</sup> find and accept the divine-guidance).

16. And landmarks<sup>w</sup>/signs<sup>w</sup> and by the star they *yahtadoona* (they<sup>z</sup> find and follow the aright-guidance).

17. Does then Who [He] creates like who<sup>p</sup> [be] creates not; do then not you<sup>z</sup> reminisce.

18. And *en* (if) you<sup>z</sup> count Allah's boon<sup>w21</sup> not *tobssso*<sup>22</sup> (you<sup>z</sup> comprehensively reckoned) it<sup>w</sup>; verily Allah surely (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

19. And Allah knows what you<sup>z</sup> conceal and what you<sup>z</sup> disclosed.

20. And who<sup>r</sup> they<sup>z</sup> invoke of lesser than/without Allah not create they<sup>z</sup> a thing, while they (are being) created<sup>23</sup>.

21. Decedents, other than quicks<sup>24</sup> while not perceive they<sup>z</sup> *ayyana*<sup>25</sup> (when/which momentous period) (are to be) resurrected they<sup>z</sup>.

22. Your<sup>n</sup> *Elaho* (Deity) (is) an *Elahon* (a Deity) One; so

يَذْكُرُونَ ﴿١٤﴾

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾

وَعَلَّمَتْهُمُ النُّجُومَ هُمْ يَهْتَدُونَ ﴿١٧﴾

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذْكُرُونَ ﴿١٨﴾

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٩﴾

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تَعْلَمُونَ ﴿٢٠﴾

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢١﴾

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٢﴾

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا

<sup>18</sup> The word “إبتغى” = “طلب حثيثاً” meaning: earnestly quested!

<sup>19</sup> That is the mountains!

<sup>20</sup> The particle “أَنْ” has many implicative meanings, among them: “لنلا” = “in order not to!” See ابن هشام لمغني اللبيب.

<sup>21</sup> See the Lexicon attached to this Translation for “ne’amali” (“boon”)!

<sup>22</sup> The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

<sup>23</sup> Although the word “يُخْلَقُونَ” is a present tense but the reference is intended for the past! However, the Arabic language, being topped by The Qur’an, by way of elegance and eloquence, numerous uses the present to refer to the past or uses the past to refer to the present!

<sup>24</sup> The word “أحياء” is subjective, masculine, plural noun! It means: they who are alive! The word “quicks” mean “أحياء”, in the phrase “The quick and the dead,” see the updated Merriam Webster's Dictionary!

<sup>25</sup> The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happens!

who <sup>r</sup> not they <sup>z</sup> believe by the Hereafter <sup>w</sup> their hearts (are) negaters <sup>w</sup> and they (are) <i>mustakberoon</i> <sup>26</sup> (they <sup>z</sup> affirmably stand haughtily above submission).	يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٦٦﴾
23. <i>La'jaram</i> <sup>27</sup> (inevitably-right) truly Allah knows what they <sup>z</sup> conceal and what they <sup>z</sup> disclose; verily He loves not the <i>mustakbereena</i> <sup>28</sup> (=to <i>mustakberoon</i> , in previous Ayah).	لَا جَرَمَ أَنْ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٦٧﴾
24. And if (had been) said for them what descended your <sup>n</sup> Lord; said they <sup>z</sup> : the firsts' (ancients') fables.	وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾
25. To bear they <sup>z</sup> their <i>awzara</i> <sup>29</sup> (ill-burdens/sins/offenses) complete <sup>w</sup> The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day and of <i>awzara</i> whom <sup>r</sup> mislead [them they <sup>z</sup> ] by other than knowledge; lo, fouled what <i>yazzerona</i> (ill-burden they <sup>z</sup> ).	لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ ﴿٦٩﴾
26. <i>Qad</i> (already and affirmatively) connived who <sup>r</sup> of before them, then <i>ata</i> <sup>30</sup> (uprooted and destroyed) Allah their <i>bon'yanax</i> (fixed-and-aggrandized build) <sup>x</sup> from the bases, so tumbled on them the roof from above them and <i>ata</i> (came to) them the torment from whence not perceive they <sup>z</sup> .	قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٧٠﴾
27. Afterwards The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> [He] disgraces them and says [He]: where (are) My partners whom <sup>x</sup> you <sup>c</sup> were mutually contending in them; said who <sup>r</sup> <i>oto</i> (had been accorded/given they <sup>z</sup> ) the knowledge: verily the ignominy today and the ill (are) over the unbelievers.	ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْتَقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٧١﴾
28. Whom <sup>r</sup> <i>tatawaffa</i> (while dying receive) them the angels (while being) <i>dha'lemeys</i> <sup>31</sup> (he-they injustice-doers) (to) their selves <sup>w</sup> then they <sup>z</sup> cast the <i>salama</i> (submission/reconciliation/-peace): not we were working of an ill, <i>bala</i> <sup>32</sup> (certainly-not), verily Allah (is) Omniscient by what you <sup>c</sup> were	الَّذِينَ تَتَوَفَّيْنَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ

<sup>26</sup> The word "*mustakbereen*"= "*مستكبرين*" does not have an exact English equivalent *per se*! It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain!

<sup>27</sup> The word "*لا جرم*" means inevitable-rightly! See التاج! To make the Arabic "*لا*" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "*لا جرم*" = "Not avoidable rightly" = inevitably right!

<sup>28</sup> The word "*mustakbereen*"= "*مستكبرين*" i.e. see footnote 2667 above!

<sup>29</sup> The word *awzar*= plural of "*وزر*"= *we'zir*, means: heavy: burden/sin/offense! Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for the "*وزير*"= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان

<sup>30</sup> The word "*أتى*" = in such sentence-construct means is an Arabic tongue expression meaning: "uprooted" and destroyed! See اللسان!

<sup>31</sup> See the Lexicon attached to this Translation for "*ظالم*"= "*فاعل الظلم*"= "injustice-doer" and "*ظلم*"= "wronged!"

<sup>32</sup> The word "*bala*"= "indeed-not" is absolutely not synonymous to "yes"= "*نعم*," see footnote 196 or the Lexicon attached to this Translation for more elaboration!

working.

29. So let-enter you<sup>z</sup> Hell's<sup>w</sup> doors, immortals you<sup>z</sup> (are) in it<sup>w</sup>; so surely wretched the *mathwa*<sup>33</sup> (forced: long-term-/semi-permanent-abode) (of) the *mutakabberena*<sup>34</sup> (haughtiness-practicers)).

30. And (had been) said for whom<sup>r</sup> *ettaqaw* (they<sup>z</sup> reverentially guarded not to displease Allah) what your<sup>n</sup> Lord descended; said they<sup>z</sup>: *khayran* (mercy/goodness/-desirables/provision/rain), for whom<sup>r</sup> *abasano* (they<sup>z</sup>: rendered meritorious-deeds) in this<sup>w</sup> world<sup>w</sup> *hasanaton*<sup>w</sup> (a meritorious-deed)<sup>w</sup>; and surely the Hereafter's<sup>w</sup> home<sup>w</sup> (is) *kharon* (superior/worthier) and surely *ne'ama* (most excellent) (is) the *muttaqeena*'s (reverential guarders' against Allah's displeasure)'s home<sup>w</sup>.

31. *Adnen*'s (Eden's)<sup>35</sup> Paradises<sup>w</sup> enter it<sup>w</sup> they<sup>z</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; for them in it<sup>w</sup> whatever<sup>36</sup> they<sup>z</sup> will; like *tha'leka* (afar-that-it/) <sup>x</sup> requites Allah the *muttaqeena* (reverential guarders against Allah's displeasure).

32. Whom<sup>r</sup> *tatawaffa* (while dying receive) them the angels (all being) good, say they<sup>z</sup>: peace (be) on you<sup>b</sup> let-enter you<sup>z</sup> the Paradise<sup>w</sup> by what you<sup>c</sup> were working.

33. Do they<sup>z</sup> wait except that *ta'teya*<sup>w</sup> (descend/come)<sup>w</sup> (to) them the angels<sup>x</sup>; or *ya'teya*<sup>x</sup> your<sup>t</sup> Lord's command<sup>x</sup>; like *tha'leka* (afar-that-it/) <sup>x</sup> did who<sup>r</sup> of before them and not wronged<sup>37</sup> them Allah; [and] but they<sup>z</sup> were wronging (to) their selves<sup>w</sup>.

34. So betided them misdeeds<sup>w</sup> (of) what worked they<sup>z</sup>, and *haqa* (deservedly besieged) [by] them what they<sup>z</sup> were by it<sup>x</sup> *yastah'zeona* (affirmably-jesting they<sup>z</sup>).

35. And said who<sup>r</sup> they<sup>z</sup> partnered (deities with Allah): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbade we of lesser than/without Him of a thing; like *tha'leka* (afar-that-it/) <sup>x</sup> did who<sup>r</sup> (were) of before them; so is on the messengers

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٥﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٣٦﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ  
رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ  
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ  
وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ  
الْمُتَّقِينَ ﴿٣٧﴾

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ  
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٨﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ  
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا  
الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ  
أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ  
مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ  
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ  
مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ  
نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ  
دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ  
الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى

<sup>33</sup> In "اللسان": هلك = "مَثْوًى"; and "مَثْوًى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

<sup>34</sup> There is no noun in English for "مُتَكَبِّرٌ" = who is prideful/haughty! To make a noun = "haughtiness-practicers"!

<sup>35</sup> The word "عَدْنٌ" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عَدْنٌ" is center of Paradise! According to Abdullah Ibn Omar, "عَدْنٌ" is a palace in Paradise enters it except a prophet, *seddique*, or a martyr!

<sup>36</sup> The particle "مَا" is "إِسْمٌ أَوْ أَدَاةُ شَرْطٍ" = conditional noun/particle; or "إِسْمٌ مُوصُولٌ" = "مَا" = connective noun meaning that which! See إعراب القرآن، لمحمود صافي and الدر المنصور، لـ أحمد الحلب

<sup>37</sup> See footnote 2768 above regarding "إِظْلَامٌ" = "فَاعِلُ الظُّلْمِ"



except the announcement, the manifester.

36. And *laqad* (verily, already and affirmatively) We missioned<sup>38</sup> in every *Ummaten*<sup>w</sup> (people/ community)<sup>w</sup> a messenger that let-worship you<sup>z</sup> Allah and let avoid you<sup>z</sup> the *Ttagboot* (devil/ tyrant/ rules of irreligious man-made system<sup>39</sup>); so of them whom<sup>p</sup> Allah had divinely-guided and of them whom<sup>p</sup> righted<sup>w39</sup> on him the misguidance<sup>w</sup>; so let-tread you<sup>z</sup> in the land<sup>w</sup>/Earth<sup>w</sup>; then let-see you<sup>z</sup> how [was<sup>x</sup>] consequence<sup>w</sup> (of) the deniers<sup>x</sup>.
37. *En(if)* [you<sup>s</sup>] hanker over their divine-guidance, so verily Allah divinely-aright not whom<sup>p</sup> [He/ be]<sup>40</sup> misleads and not for them of *na'ssereena* (iterative succorers).
38. And *aqsamoo* (they<sup>z</sup> oathed) by Allah *jahda* (ultimate) their *ayma'ne* (oaths) not resurrects<sup>41</sup> Allah whom<sup>p</sup> [be] dies; *bala*<sup>42</sup> (certainly-not), a promise on Him (absolute)-right<sup>43</sup>; [and,] but most the mankind not know.
39. To manifest [He] for them (that) which<sup>x</sup> they<sup>z</sup> differ in it<sup>x</sup> and to know they<sup>z</sup> who<sup>r</sup> unbelieved they<sup>z</sup> that they were liars.
40. Verily only Our say for a thing<sup>x</sup> *edha* (when/if) We wanted it<sup>x</sup> that We say for it<sup>x</sup>: let-be [you<sup>s</sup>] so [it<sup>x</sup>] is.
41. And who<sup>r</sup> emigrated they<sup>z</sup> in (the cause of) Allah from after what (had been) wronged<sup>44</sup> they<sup>z</sup> assuredly<sup>45</sup> *nobanwe'a* ([We] deservedly ensconce) them in the world<sup>w</sup> a *hasanatan*<sup>w</sup> (meritorious-deed)<sup>w</sup> and surely the Hereafter's<sup>w</sup> remuneration (is) bigger, if they<sup>z</sup> were (to) know.
42. Who<sup>r</sup> *ssabaro* (they held on patiently) and on their Lord they<sup>z</sup> trust.

الرُّسُلَ إِلَّا الْبَلَّغُ الْمُبِينُ ﴿٣٦﴾  
وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا  
أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ  
فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ  
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي  
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُكَذِّبِينَ ﴿٣٧﴾  
إِنْ تَحَرَّصَ عَلَىٰ هُدًى مِّنَ اللَّهِ لَا  
يَهْدِي مَن يَضِلُّ وَمَا لَهُم مِّنْ  
نَّصِيرِينَ ﴿٣٨﴾  
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا  
يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا  
عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٣٩﴾  
لَيَبِينَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ  
وَلَيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا  
كَذَّابِينَ ﴿٤٠﴾  
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن  
نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤١﴾  
وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا  
ظَلَمُوا لَنَنْوِيَنَّهُمْ فِي الدُّنْيَا حَسَنَةً  
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا  
يَعْلَمُونَ ﴿٤٢﴾  
الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٣﴾

<sup>38</sup> The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

<sup>39</sup> The word “righted” is feminized, because it’s in reference to “misguidance” which is a feminine gender in Arabic!

<sup>40</sup> The word “يضل”= “misleads,” in Arabic it gives the sense of “يضل نفسه أو غيره” similarly “misleads” either himself or others! Whereas the word: “strays” suggests self straying! Also, the hidden pronoun in يضل can also refer to Allah, [He]! See القرطبي!

<sup>41</sup> See footnote 2841 above regarding sent!

<sup>42</sup> The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the Lexicon attached to this Translation for more elaboration!

<sup>43</sup> The Arabic text says: “حقًا,” not “حق,” i.e. the word “حقًا”= absolute objective noun, used for strengthening indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

<sup>44</sup> See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger!”

<sup>45</sup> The “ل” in “لننوينهم” is a juratory “ل القسم” amounting to “ل التأكيد,” i.e. affirmation, expressed by “assuredly”!

43. And not We sent [of] before you<sup>s</sup> except men [We] reveal<sup>46</sup> to them, so let-ask you<sup>z</sup> the *Thekre's* (*The Qur'an's/he Book's*) folks<sup>w</sup> *en* (if) you<sup>c</sup> were, not knowing.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا  
نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ  
كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

44. By the evidences<sup>w</sup> and the writs and We descended to you<sup>s</sup> the *Thekra* (*The Qur'an*) to [you<sup>s</sup>] manifest for the mankind what *nozzela* (*had been iteratively descended*) to them, and *la'alla* (*craving currently unavailable deed that-/perhaps*) they *yatafakkarona* (*iteratively cerebrate they<sup>s</sup>*).

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ  
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ  
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

45. Had then secured (*their selves*) who<sup>r</sup> connived they<sup>z</sup> the *sayye'aa'te<sup>w</sup>* (*demeritorious-deeds*)<sup>w</sup> that Allah implodes by them the Earth<sup>w</sup> or *ya'ateya<sup>x</sup>* (*betides/eventuates over*)<sup>x</sup> them the torment from whence not perceive they<sup>z</sup>.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ  
يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

46. Or [He] takes (*punishes*) them in their transpose,<sup>47</sup> so not they (*are*) surely enfeeblers.

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ  
بِمُعْجِزِينَ ﴿٤٦﴾

47. Or [He] takes them on *takhawofen<sup>48</sup>* (*reducing by: gradual diminution at the extremities, or causing death to their notables*), so verily your<sup>n</sup> Lord (*is*) surely *Ra'oofon<sup>49</sup>* (*iteratively Forbearer/ Clement Raheemon*) (*iterative mercy Giver*).

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ  
لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

48. Have [and]<sup>50</sup> not they<sup>z</sup> seen to what created Allah of a thing; shading its<sup>x</sup> shadowa'n (*off*) the right and the lefts *sujjaddan<sup>51</sup>* (*they are in kowtowing manner*) for Allah while they (*are*) *dakheroona* (*they who became contemptible or of no significance*).

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ  
يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ  
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

49. And for Allah kowtow what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup> of a *dabba'ten<sup>52</sup>* (*she-moving-creature*), and the angels while they not *yestakberoona<sup>53</sup>* (*they<sup>z</sup> affirm their prideful haughtiness*).

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا  
يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They<sup>z</sup> fear/know<sup>54</sup> their Lord from above them and they<sup>z</sup> do whatever they<sup>z</sup> (*are being*) commanded.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ  
مَا يُؤْمَرُونَ ﴿٥٠﴾

<sup>46</sup> The word “نوحى” is rooted in “وحى أو أوحى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>47</sup> The word “تقلبهم” = “their transpose,” means their betaking themselves uninhibitedly moving!

<sup>48</sup> Reducing by: frightening by gradual decrease from the protective means at the greatest or utmost notables!

<sup>49</sup> The word “رؤوف” of “الرافة” which is more intensive than “الرحمة,” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency; and “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

<sup>50</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ، و، لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the Lexicon attached to this Translation for more elaboration!

<sup>51</sup> The word “سجداً” = “sujjaddan” is an adverbial construct, and there is no English equivalent, so I chose transliteration and parenthetical expression (in a kowtowing manner they)!

<sup>52</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility!

<sup>53</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>54</sup> Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

51. And said Allah let-not <i>tattakbetho</i> <sup>55</sup> (you <sup>z</sup> take and presume) two <i>elahs</i> (deities), verily only He ( <i>is</i> ) One <i>Elahon</i> , so <i>eyyaya</i> <sup>56</sup> (indeed particularizing Me) so let-you <sup>z</sup> dread [Me].	وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٥١﴾
52. And for Him what ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; and for Him the religion <sup>57</sup> <i>wasseban</i> (everlastingly); do then other than Allah <i>tattaqoon</i> (you <sup>z</sup> reverentially guard not to displease Allah).	وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾
53. And what ( <i>is</i> ) by you <sup>b</sup> of a boon <sup>w58</sup> so ( <i>it<sup>w</sup> is</i> ) from Allah; afterwards if touched/betided you <sup>b</sup> the harm then to Him you <sup>z</sup> louden.	وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾
54. Afterwards if [He] doffed the harm off you <sup>b</sup> <i>edha</i> (suddenly/whereas) a team of you <sup>b</sup> by their Lord they <sup>z</sup> partner (other deities).	ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾
55. To unbelieve/(be) ungrateful <sup>59</sup> they <sup>z</sup> by what <i>aa'tayna</i> (We accorded/gave) them; so <i>tamatta'a</i> (let-relish the transitory delight) you <sup>z</sup> so will know you <sup>z</sup> .	لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾
56. And they <sup>z</sup> make for what not know they <sup>z</sup> a lot of what <i>razaqna</i> (We provided/allotted) them; <i>ta-Allahay</i> <sup>60</sup> (by Allah) surely assuredly <sup>61</sup> ( <i>shall be</i> ) asked you <sup>z</sup> <i>amma</i> (regarding) what were you <sup>c</sup> <i>taftarona</i> (you <sup>z</sup> craft a lie for fraudulent end).	وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾
57. And they <sup>z</sup> make for Allah the daughters <i>subhana</i> <sup>62</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; and for them what they <sup>z</sup> desire.	وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾
58. And if <i>bushshera</i> <sup>63</sup> (had been told pleasant tidings) an <i>ahado</i> (lone/any-one) (of) them, by a female remained his face blackened <sup>64</sup> while he ( <i>is</i> ) <i>kadheemon</i> <sup>65</sup> (unrelentingly suppressor of his grief).	وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

<sup>55</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making/presuming some-thing of what was taken! Thus, it is not just the mere taking!

<sup>56</sup> The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

<sup>57</sup> The word “religion” = “الدِّينَ” means the whole criteria of the prescriptions and proscriptions of the religion!

<sup>58</sup> See the Lexicon attached to this Translation for “ne’amah” (“boon”)!

<sup>59</sup> The “كُفِرَ” has several meanings: (1) unbelieved, (2) rejected, (3) was ungrateful, or thankless!

<sup>60</sup> The word “ta-Allahay” is made up of two distinct components: the “ta” = “ت” and “Allahay!” The “ta” is “تَ” = a “jurative particle,” in English it’s equivalent to “by” in the sense of: “in the name of,” and “Allahay” is “Allah” grammatically inflected because of the prepositional genitive particle “ta”

<sup>61</sup> The “لِ” in “النَّسَائِنَ” is a juratory “القسم” = “لِ” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”!

<sup>62</sup> The word “subhana” = “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho” = “Him!” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “subhan” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>63</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran = يُبَشِّرُ/مُبَشِّرٌ/بُشْرًا

<sup>64</sup> The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

<sup>65</sup> See the Lexicon to this Translation for “كَظِيمٌ” and its explanation.



59. Mutually veils<sup>66</sup> [be] from the people of ill of what *bushsbera*(*he had been told pleasant tidings*) [by it<sup>x</sup>], does-/should [be] hold it<sup>x</sup> on a humiliation or [be] buries it<sup>x</sup> in the *tora'be*(*crushed sand*); Lo! Fouled what they<sup>z</sup> rule.

60. For whom<sup>r</sup> not believe they<sup>z</sup> by the Hereafter<sup>w</sup> (*is*) the ill parable/example; and for Allah (*is*) the parable/example the highest, and He (*is*) The Mighty The *Hakeemo*<sup>67</sup> (*infinite bekma*)<sup>68</sup> Possessor).

61. And had/if<sup>69</sup> Allah *you'aakbetho*<sup>70</sup> (*retributively-punishes*) the mankind by their injustice, [He] (*would have*) not left on it<sup>w</sup> (*the Earth* <sup>w</sup>) of a *dabba'ten*<sup>71</sup> (*she-moving-creature*); but [He] defers them to *ajalen*<sup>72</sup> (*term-limit*) *musamma*<sup>73</sup> (*that which is designated and/or named*); so if came their *ajalo*(*term-limit*), neither slacken/tarry<sup>74</sup> they<sup>z</sup> tarryinghour<sup>w</sup> nor *yastag'demo*(*affirmably advance*) they<sup>z</sup>.

62. And they<sup>z</sup> make for Allah what they<sup>z</sup> dislike and describe their tongues the lying: that for them the *husna*<sup>75</sup> (*excellent result*); *la'jaram*<sup>76</sup> (*inevitably-right*) that for them The Fire<sup>w</sup> and that they *mufratton*<sup>77</sup> (*are made vanguards in it*<sup>w</sup>).

63. *Ta-Allah*<sup>78</sup> (*by Allah*) *laqad*(*verily, already and affirmatively*) We sent to *Umamem*<sup>w</sup> (*nations/communities*) <sup>w</sup> of before you<sup>b</sup>; then adorned for them the Satan their works, so he (*is*) their *wa'leyo*<sup>79</sup> (*guardian/ally*) today and for them(*is*) a painful torment.

64. And not We descended on you<sup>s</sup> The Book except to [you<sup>s</sup>] manifest for them (*that*) which<sup>x</sup> they<sup>z</sup>

يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ  
بِهِمْ أَيْمَسْكُهُمْ عَلَى هُونٍ أَمْ يَدُسُّهُمْ  
فِي الْتَرَابِ إِلَّا سَاءَ مَا تَحْكُمُونَ ﴿٥٩﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ  
السُّوءِ وَاللَّهُ الْمَثَلُ الْأَعْلَى وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا  
تَرَكَ عَلَيْنَا مِنْ ذَاتِهِ وَلَكِنْ يُؤَخِّرُهُمْ  
إِلَى أَجَلٍ مُسَمًّى فِذَا هُمْ أَجْلُهُمْ  
لَا يَسْتَعْجِرُونَ سَاعَةً وَلَا  
يَسْتَقْدِمُونَ ﴿٦١﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ  
وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ  
لَهُمُ الْحُسْنَى لَا جَرَمَ أَنَّ لَهُمُ النَّارَ  
وَأَنَّهُمْ مُفْرَطُونَ ﴿٦٢﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ  
فَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ  
وَلِيُّهُمْ الْيَوْمَ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

وَمَا أُنْزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ

<sup>66</sup> The word “يتوارى” in “استتر وراء حاجب” = “استتر وراء حاجب” i.e. veiled! And veiled= covered with a veil or concealed behind a cover! See الهادي!

<sup>67</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إلحكيم”

<sup>68</sup> See the *Lexicon* attached to this Translation for “bekma”

<sup>69</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when”! See هشام

<sup>70</sup> The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “يؤاخذ” is retributively-punished!

<sup>71</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility!

<sup>72</sup> The word “الأجل” means term-limit, see اللسان!

<sup>73</sup> The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>74</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>75</sup> The word “الحسنَى” has more than one meaning in The Qur’an! So in addition to “Paradise” it means the “excellent result,” the most desired result, as in this *Ayah* and Allah knows best! See التاج!

<sup>76</sup> The word “لا جرم” means inevitable-rightly! See التاج! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly”= inevitably right!

<sup>77</sup> That is their share of torment in The Fire is hastened for them and so they are made among the firsts in Hell!

<sup>78</sup> See footnote 2499 above regarding “ta Allaha’e”

<sup>79</sup> The word “وليهم” in “وليهم” could also mean: a friend!

differed in it<sup>x</sup> and a divine-guidance<sup>x</sup> and a mercy<sup>w</sup> for a believing people.

65. And Allah descended from the sky<sup>w</sup> water<sup>x</sup> so [He] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/-sign/proof) for a listening people.

66. And verily for you<sup>b</sup> in the *an'aame*<sup>w80</sup> (cattle/sheep/-goats/and camels) <sup>w</sup> surely (is) *ebratan*<sup>w</sup> (an instructive-example) <sup>w</sup> *nusqeykum*<sup>81</sup> ([We] avail drink for you<sup>b</sup>) of what (is) in [its<sup>x</sup>] <sup>82</sup> bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.

67. And of the *thamara'te*<sup>w</sup> (trees/plant crops/fruits) <sup>w</sup> (of) the date-palms<sup>w</sup> and grapes<sup>83</sup> *tattakbethona*<sup>84</sup> (you<sup>z</sup> take and make) of it<sup>x</sup> an intoxicant and a *rez'qan*<sup>x</sup> (victuals for sustenance) <sup>x</sup> *hasanan* (ultimate meritorious victual); verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/-sign/proof) for a celebrating people.

68. And [revealed]<sup>85</sup> your<sup>t</sup> Lord to the bees<sup>w</sup> that *ittakbethee*<sup>86</sup> (let-take and make you<sup>y</sup>) of the mountains<sup>x</sup> houses and of the trees<sup>w</sup> and of what they<sup>z</sup> trellis.

69. Afterwards let-eat<sup>y</sup> you<sup>y</sup> of all the *thamara'te*<sup>w</sup> (trees/-plant crops/fruits) <sup>w</sup> then let-trail<sup>y</sup> you<sup>y</sup> your<sup>y</sup> Lord's paths humbly/submissively; issues from its<sup>w</sup> bellies a drink<sup>x</sup> different (are) its<sup>x</sup> [the] hues<sup>x</sup> in it<sup>x</sup> (is) a cure for the mankind; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/-sign/proof) for a people *yatafakkarona* (iteratively cerebrating they<sup>z</sup>).

70. And Allah created you<sup>b</sup>; afterwards *yatawaffa* ([He] fully receives you<sup>b</sup> while dead/dying); and of you<sup>b</sup> who<sup>p</sup> *youraddo* ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing;

هُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى  
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ  
لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ  
مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ  
لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٧﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ  
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي  
مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا  
يَعْرَشُونَ ﴿٦٩﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي  
سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ بُطُونِهَا  
شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ  
لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ  
يَتَفَكَّرُونَ ﴿٧٠﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ  
مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لَكُمْ لَا  
يَعْلَمُ بَعْدَ عِلْمٍ شَيْعًا إِنَّ اللَّهَ عَلِيمٌ

<sup>80</sup> The word “the *an'am*” = “الأنعام” or “*neam*” “تعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف وظلف” = cattle, sheep, goats, and camels!

<sup>81</sup> The word “نُسْقِيكُمْ” rooted in “أسقى” and not “اسقى” And “أسقى” means availed (liquid) for drinking! See الراغب!

<sup>82</sup> The pronoun “هـ” in “بطونه” refers to a masculine, plural, subjective noun! The “milk” comes from the females only! So it comes from “some” of the “أنعام” And the “some” is masculine, plural noun, thus “is<sup>x</sup>!”

<sup>83</sup> Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim! And in another narration: verily only that “الكرم” is the heart of the believer! See انزهة المتقين؛ شرح رياض الصالحين Refer to the attached list of References!

<sup>84</sup> The word “اتخذ” from “إِتخاذ” which is “إِفْتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

<sup>85</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>86</sup> The word “اتخذ” from “إِتخاذ” which is “إِفْتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

verily Allah (is) Omniscient, Omnipotent.

71. And Allah favored some (of) you<sup>b</sup> above some in the provision<sup>x</sup>; so not whom<sup>r</sup> (*had been*) favored they<sup>z</sup>, (*are*) surely *ra'ddey* (*forthwith-returning they<sup>c</sup>*) their provision<sup>x</sup> over (*to*) whom<sup>r</sup> possessed their *ayma'ne* (*right-hands*)<sup>w</sup> (*i.e. their slaves*), so they (*are*) in it<sup>x</sup> coequal; is then by Allah's boon<sup>w87</sup> reject they<sup>z</sup>.

72. And Allah made for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses<sup>w</sup> (*wives*); and [He] made for you<sup>b</sup> of your<sup>n</sup> spouses<sup>w</sup> sons and grandchildren; and [He] provided you<sup>b</sup> of the goodies<sup>w88</sup>; do then by the falsehood<sup>x</sup> they<sup>z</sup> believe; and by Allah's boon<sup>w89</sup> they<sup>z</sup> unbelieve-/deny/reject.

73. And they<sup>z</sup> worship of lesser than/without Allah what not possesses for them a *rez'qan<sup>x</sup>* (*provision*)<sup>x</sup> from the Heavens<sup>w</sup> and the Earth<sup>w</sup> a thing, and they<sup>z</sup> cannot (*i.e. not possible for them to do*).

74. So let-not strike you<sup>z</sup> for Allah the parables/-examples; verily Allah knows and you<sup>f</sup> know not.

75. Struck Allah a parable/example: an *abdan*<sup>90</sup> (*slave*) *mamlukan*<sup>91</sup> (*he who is being-owned*), not [he] strengthens over any-thing; and whom<sup>p</sup> *raz'qna* (*We gave victuals for sustenance to*)<sup>x</sup> him from Us a *rez'qan<sup>x</sup>* (*victuals for sustenance*)<sup>x</sup> *hasanan* (*ultimate meritorious victual*), so he expends from it<sup>x</sup> secretly and overtly; do they<sup>z</sup> level/even; the praise(*is*) for Allah, rather most (*of*) them not know.

76. And struck Allah a parable/example: twain-men, an *ahado*<sup>92</sup> (*lone/any-one*) (*of*) them both (*is*) *abkamo* (*born mute*), not [he] strengthens over any-thing, while he(*is*) a burden on his lord, everywhen [he] directs him not *ya'atee* ([he] produces) by a *khayren* (*goodness/desirable-/worthiness*); is he level/even and who<sup>p</sup> [he] commands by the justice while he(*is*) on *Sseratten* (*road/way*) straight.

77. And for Allah the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> invisible and not The Hour's<sup>w</sup> command<sup>x</sup> except like the sight's glance or it<sup>x</sup> (*is*) nearer; verily Allah over every-thing (*is*) Omnipotent.

قَدِيرٌ

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادَى رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعَمَةٍ أَلَّهِ

تَجْحَدُونَ

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِالنِّعَمَةِ أَلَّهِ هُمْ

يَكْفُرُونَ

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

وَأَنْتُمْ لَا تَعْلَمُونَ

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِي الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

<sup>87</sup> See the *Lexicon* attached to this Translation for “*ne'amal*” (“boon”)!

<sup>88</sup> The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate!

<sup>89</sup> See the *Lexicon* attached to this Translation for “*ne'amal*” (“boon”)!

<sup>90</sup> The word “*abdan*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>91</sup> The word “*mamlukan*” = “مملوكا” is an adjective for a masculine singular! There is no English equivalent for it!

<sup>92</sup> See the *Lexicon* attached to this Translation regarding “احد”!



78. And Allah *akbraja* ([He] *produced/emerged*) you<sup>b</sup> from your<sup>n</sup> mothers' bellies, not knowing you<sup>z</sup> a thing; and [He] made for you<sup>b</sup> the hearing and the sights / insights and the *af'edata* (*keen-preoccupation of the hearts*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> thank they<sup>z</sup>.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

79. Have not they<sup>z</sup> seen to the birds<sup>w</sup>, *musakharaten*<sup>93</sup> (*that are they: driven/subjectable beings*) in the sky's<sup>w</sup> atmosphere; not holds them<sup>w94</sup> except Allah; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (*miracles/-signs/proofs*) for a believing people.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْاءِ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

80. And Allah made for you<sup>b</sup> of your<sup>n</sup> houses a repose / dwelling, and [He] made for you<sup>b</sup> of the *an'ame's*<sup>w</sup> (*cattle/sheep/goats/and camels*)'s<sup>w</sup> hides houses, *tastakheffona*<sup>95</sup> (*affirmably-lighten you<sup>z</sup>*) it<sup>w</sup> (*on*) your<sup>n</sup> travel-day and your<sup>n</sup> encampment-day; and of its<sup>w</sup> wool and its<sup>w</sup> fur and its<sup>w</sup> hair furniture and *mata'an*<sup>96</sup> (*chattel/ things for utility*) to a while.

وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۚ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئْتًا إِلَى حِينٍ ﴿٨٠﴾

81. And Allah made for you<sup>b</sup> of what [He] created shadows; and [He] made for you<sup>b</sup> of the mountains coverts<sup>x</sup>; and [He] made for you<sup>b</sup> *sarabeela* (*raiments/mail*), protecting you<sup>b</sup> from the heat, and *sarabeela* protecting you<sup>b</sup> from your<sup>n</sup> *ba'sa* (*warfare*); like *tha'leka* (*afar-that-it/*)<sup>x</sup> [He] concludes on you<sup>b</sup> His boon,<sup>w97</sup> *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> *toslemoona* (*you<sup>z</sup> submit/ you<sup>z</sup> be Muslims*).

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سُرَابِيلَ تَقِيكُمُ الْحَرَّ وَسُرَابِيلَ تَقِيكُمُ بَأْسَكُمْ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَسْلُمُونَ ﴿٨١﴾

82. So *en(if)* diverted they<sup>z</sup> then verily only on you<sup>g</sup> (*is*) the announcement<sup>x</sup> the manifester.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

83. They<sup>z</sup> know Allah's boon<sup>w98</sup>; afterwards they<sup>z</sup> repudiate<sup>99</sup> it<sup>w</sup>; and most of them (*are*) the unbelievers.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

84. And day resurrect<sup>100</sup> [We] from every *Ummaten*<sup>w</sup> (*people, generation*)<sup>w</sup> *sha'heedan* (*witnesser/testifier*), afterwards not (*to be*) permitted for whom<sup>r</sup> unbelieved they<sup>z</sup> nor

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ

<sup>93</sup> The word “*musakharaten*” is plural, objective noun, meaning *they that are driven, subjectable beings*, for which there is no English equivalent, as almost always for objective nouns!

<sup>94</sup> The expression “[*she-them*]” is to reflect the Arabic “هن” in the word “يُمسكهن” which is in the feminine format, referring to the birds! And the “birds” is a “جمع تكسير” = “broken plural!”

<sup>95</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>96</sup> The word “متاع” = “*mata'an*” has many meanings, among them: *furnishings, chattel, things for utility*! See the *Lexicon* attached to this Translation for more elaboration!

<sup>97</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”)!

<sup>98</sup> Ibid!

<sup>99</sup> That is in the sense of *reject* or *refuse to recognize* it!

<sup>100</sup> The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*

(are)theyyousta'ataba(to be sought to apologize) they <sup>z</sup> .	يُسْتَعْتَبُونَ ﴿٨٥﴾
85. And if saw they <sup>z</sup> who <sup>r</sup> dhalamo <sup>101</sup> (they <sup>z</sup> wronged) the torment then not lightened a'n (off) them and nor they (are) to be reprieved.	وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا تُخَفِّفْ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٦﴾
86. And if saw they <sup>z</sup> who <sup>r</sup> partnered (deities with Allah) they <sup>z</sup> their partners said they <sup>z</sup> : (O), our Lord those, (are) our partners whom <sup>r</sup> we were invoking of lesser than/without You <sup>g</sup> ; so they <sup>z</sup> cast to them [the] say: verily you <sup>b</sup> surely (are) liars.	وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٧﴾
87. And cast they <sup>z</sup> to Allah then-day the salama (submission-/reconciliation/peace) and strayed a'n (off) them what they <sup>z</sup> were yaftarona(they <sup>z</sup> craft a lie for fraudulent end).	وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٨﴾
88. Who <sup>r</sup> unbelieved they <sup>z</sup> and repelled they <sup>z</sup> a'n (off) Allah's path We augmented them a torment above the torment by what they <sup>z</sup> were corrupting.	الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٩﴾
89. And day [We] resurrect <sup>102</sup> in each Ummaten <sup>w</sup> (community-/people) <sup>w</sup> sha'heedan (iterative witnesser/testifier) on them of their selves <sup>w</sup> and We came by you <sup>g</sup> sha'heedan on these; and nazzalna (We repetitively descended) on you <sup>g</sup> The Book, an exposition/elucidation for everything and a divine-guidance <sup>x</sup> and a mercy <sup>w</sup> and a bushra (pleasing-tiding) <sup>103</sup> for the Muslims.	وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَتَرَكْنَا عَلَيْكَ الْكِتَابَ تَبَيِّنًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٩٠﴾
90. Verily Allah commands: by the justice, and the benevolence, and eta'e (giving) the kin's possessors; and forbids [He] a'n (regarding) the profanity <sup>w104</sup> and the munk'a're <sup>105</sup> (rationally objectionable or Sharey'ah prohibited deed/say) and the baghya (envy/selfish: excessiveness/-transgression), [He] exhorts <sup>106</sup> you <sup>b</sup> la'alla (craving currently unavailable deed that/ perhaps)you <sup>b</sup> reminisce you <sup>z</sup> .	* إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾
91. And let fulfill <sup>107</sup> you <sup>z</sup> by Allah's covenant if covenanted you <sup>c</sup> and let-not breach you <sup>z</sup> the ayma'na (oaths) <sup>x</sup> after its <sup>w</sup> ratification and qad (already and affirmatively) made you <sup>c</sup> Allah on you <sup>b</sup> Custodee; verily Allah knows	وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ

<sup>101</sup> See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged”

<sup>102</sup> See the Lexicon attached to this Translation regarding sent!

<sup>103</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/ mubasheran=بَشِّرْ|يُبَشِّرْ|مُبَشِّرٌ

<sup>104</sup> The Arabic word used is “الفحشاء” = the noun of “إفحاشة” See التاج And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>105</sup> See the Lexicon attached to this Translation for this rather important word!

<sup>106</sup> The word “يعظكم” rooted in “وعظ”=“exhorted” or “admonished,” and “موعظة,” could mean: exhortation or admonition!

<sup>107</sup> The word “أوفوا” from “الوفاء,” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

what you<sup>z</sup> do.

92. And let-not be you<sup>z</sup> like who<sup>u</sup> unraveled-she<sup>y</sup> her yarn,<sup>108</sup> from after a strength<sup>w</sup> (like)-filaments<sup>109</sup>; *tattakbethona*<sup>110</sup> (you<sup>z</sup> take and make) your<sup>n</sup> *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you<sup>b</sup>, that an *Ummatan*<sup>w</sup> (party/community)<sup>w</sup> she (is) *arba* (more: numerous/prestigious/wealthier) than *Ummmaten*<sup>w</sup>; verily only Allah essays you<sup>b</sup> by it<sup>x</sup> and to manifests [He] for you<sup>b</sup> The *Qeyamatey's*<sup>w</sup> (Judgment's) Day<sup>x</sup> what you<sup>c</sup> were in it<sup>x</sup> differing.

93. And had willed Allah surely [He] (would have) made you<sup>b</sup> one<sup>w</sup> *Ummatan*<sup>w</sup> (nation/community)<sup>w</sup> [and] but [He/be] misleads whom<sup>p</sup>/who<sup>p</sup> [H/be] wills and [He] divinely-guides whom<sup>p</sup> [H/be] wills; and surely assuredly<sup>111</sup> you<sup>z</sup> (shall be) asked *amma*(regarding) what you<sup>c</sup> were working.

94. And let-not *tattakbeth*<sup>112</sup> (you<sup>z</sup> take and presume) your<sup>n</sup> *ayma'ne*(oaths) a *dakhalan* (stealth-deception) among you<sup>b</sup> then slips a foot<sup>w</sup> after its<sup>w</sup> firming, and you<sup>z</sup> taste the ill by what you<sup>c</sup> repelled *a'n* (off) Allah's path and for you<sup>b</sup> (is) a great torment.

95. And let-not purchase you<sup>z</sup> by Allah's covenant a little/paltry price; verily only Allah has it<sup>x</sup> (is) *kbayron* (superior/northier) for you<sup>b</sup> *en*(if) you<sup>c</sup> were (to) know.

96. What you<sup>b</sup> have depletes; and what Allah has remains; and surely [We] assuredly<sup>113</sup> requite whom<sup>r</sup> *ssabaro* (they had held on patiently) their recompense by *ahsa'ne*<sup>114</sup> (perfecter and beautifuler) of what they<sup>z</sup> were working.

97. Whoever[he] worked righteously of a male or a female, while he (is) a believer, then surely [We] assuredly<sup>115</sup> enliven him a good<sup>w</sup> life<sup>w</sup> and surely [We] assuredly requite them their remuneration by *ahsa'ne*<sup>116</sup> (perfecter and beautifuler) (of) what they<sup>z</sup> were working.

اللَّهُ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّذِي نَفَضَتْ غَزْلَهَا مِنْ  
بَعْدِ قُوَّةٍ أَنْكَبَتْ أَتَخَذُونَ  
أَيْمَنَكُمْ دَخْلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ  
هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ  
بِهِ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٣﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً  
وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي  
مَنْ يَشَاءُ وَلَتَسْأَلُنَّ عَمَّا كُنْتُمْ  
تَعْمَلُونَ ﴿٩٤﴾

وَلَا تَتَّخِذُوا أَيْمَنَكُمْ دَخْلًا بَيْنَكُمْ  
فَتَرُلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ  
بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ  
عَذَابٌ عَظِيمٌ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا  
عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿٩٦﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ  
وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى  
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا  
كَانُوا يَعْمَلُونَ ﴿٩٨﴾

<sup>108</sup> The lofty expression "unraveled her yarn" is an Arabic tongue expression meaning the person who breaks his/her covenant!

<sup>109</sup> The word "أَنْكَبَتْ" is an adverbial construct, but I can not find a suitable way for an adverbial construct except to parenthetically prefix "filament" with *like*, i.e. in a manner of!

<sup>110</sup> The word "أَتَّخَذُوا" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب, therefore, "أَتَّخَذُوا" is always taking and making something of what was taken! Thus, it is not just the mere taking!

<sup>111</sup> The "لَ" in "لَتَسْأَلُنَّ" is a juratory "القسم" "لَ" = "لَ" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>112</sup> The word "أَتَّخَذُوا" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب, therefore, "أَتَّخَذُوا" is always taking and making something of what was taken! Thus, it is not just the mere taking!

<sup>113</sup> See footnote 2851 above only here regarding النجزيَن

<sup>114</sup> There is no English word for أحسن = *absane*! Both words perfecter and beautifuler are in their adjective sense!

<sup>115</sup> Ibid, only here for لنحييَن and لنجزيَن respectively!

<sup>116</sup> There is no English word for أحسن = *absane*! Both words perfecter and beautifuler are in their adjective sense!



98. So if you<sup>s</sup> read (*read is in the past tense*) The Qur'an, then *ista'edh*<sup>117</sup> (*let-[you<sup>s</sup>] affirmably refuge*) by Allah from the Satan, the *rajeeme* (*the ever multitudinously stoned*).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

99. Verily he, not for him (*is*) an authority over whom<sup>r</sup> believed they<sup>z</sup> and on their Lord they<sup>z</sup> trust.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

100. Verily only his authority (*is*) over whom<sup>r</sup> *yataw-llawnabo* (*they<sup>z</sup>: take him for guardian/ally/friend*) and who<sup>r</sup> they by him (*are*) *mushbrekoona* (*be-they who partner deities with Allah, be-polytheists*).

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

101. And if We interchanged an *Aya'tan*<sup>w</sup> (*Qur'anic statement*) (*in*) place (*of another*) *Aya'ten*<sup>w</sup> (= *Aya'tan*) and Allah (*is*) knowinger by what *younaẓẓalo* (*[He] repetitively descends*), said they<sup>z</sup>: verily only you<sup>s</sup> (*are*) a *mufta'ren* (*craftor of lies for fraudulent end*); rather most (*of*) them not know.

وَإِذَا بَدَلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Let-say [*you<sup>s</sup>*]: *naẓẓala* (*repetitively descended*) it<sup>x</sup> *Robo-al-Qudis* (*Arch Angel/Gabriel*) from your<sup>r</sup> Lord by the right<sup>118</sup>, to firm whom<sup>r</sup> believed they<sup>z</sup>; and (*it<sup>x</sup> is*) a divine-guidance and a *bushra*<sup>w</sup> (*pleasing-tiding*)<sup>w119</sup> for the Muslims.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسُ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And *laqad* (*iteratively and affirmatively*) [*We*] know verily they say they<sup>z</sup>: verily only teaches him a human; tongue (*of*) which<sup>x</sup> *yulhedona*<sup>120</sup> (*bias/deviously-incline they<sup>z</sup>*) to him (*is*) an *Aajami* (*Non-Arabic*), while this<sup>x</sup> (*diction of The Qur'an is*) a tongue Arabic manifestor.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

104. Verily who<sup>r</sup> not believe they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (*Qur'anic statements*) Allah divinely-guides not them and for them (*is*) a painful torment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Verily only *yafatarey* (*[he] crafts a lie for fraudulent end*) the untruth who<sup>r</sup> not believe they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (*Qur'anic statements*); and those, they (*are*) the liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

106. Whoever [*he*] unbelieved by Allah from after his belief, except whom<sup>p</sup> [*he*] (*had been*) coerced while his heart (*is*) tranquil by the belief; [and,] but who<sup>p</sup> *sharaba* (*he: opened/pleased/contented*) by the unbelief a chest; then on them (*is*) a wrath from Allah and for them (*is*) a great torment.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

107. *Tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) because verily they *istahabbo*<sup>121</sup> (*they<sup>z</sup>: questingly liked/preferred*) the life<sup>w</sup> (*of*) this world<sup>w</sup> over the Hereafter's<sup>w</sup>; and verily Allah

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي

<sup>117</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>118</sup> The word "right," means Allah's Speech, which is His Wisdom, i.e. real and true aright-guidance to all!

<sup>119</sup> See the *Lexicon* attached to this *Translation* for *bashbara/youbashbaro/mubasheran*= *يُبَشِّرُ/مُبَشِّرٌ*

<sup>120</sup> The word "الحَد" has many meanings, among them: *deviously inclined*, not just inclined!

<sup>121</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

divinely-guides not the people, the unbelievers.

108. Those (are) whom <sup>r</sup> Allah stamped<sup>122</sup> on their hearts, and their hearing, and their sights/insights and those (are) they the neglectors.

الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ

وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

109. La'jaram<sup>123</sup> (inevitably-right), verily they in the Hereafter<sup>w</sup> they (are) the losers.

لَا حَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ

الْخَسِرُونَ ﴿١٠٩﴾

110. Afterwards verily your<sup>t</sup> Lord, for whom<sup>r</sup> emigrated they<sup>z</sup> from after when they<sup>z</sup> (had been) tested, afterwards *jahado*<sup>124</sup> (they<sup>z</sup> exerted their utmost mental/ physical and possessional efforts fighting/striving in Allah's cause) and *ssabaro* (they<sup>z</sup> held on patiently); verily your<sup>t</sup> Lord from after that (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا

مِنْ بَعْدِ مَا فَتَنُوكُمْ ثُمَّ جَاهَدُوا

وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا

لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

111. Day *ta'tee*<sup>w</sup> (haps/comes)<sup>w</sup> each self<sup>w</sup> arguing a'n (regarding) itself<sup>w</sup> and (to be) fulfilled<sup>125</sup> each self<sup>w</sup> what it<sup>w</sup> worked while not they (are) *yodh'lamoona*<sup>126</sup> (to be wronged they<sup>z</sup>).

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ

نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَا عَمِلَتْ

وَهُمْ لَا يَظْلَمُونَ ﴿١١١﴾

112. And struck Allah a parable/example: a village<sup>w</sup> was<sup>w</sup> *aa'menatan* (in a state of secured self-safety), tranquil-she<sup>y</sup> (it<sup>w</sup>); *ya'atee*<sup>x</sup> (appears/ happens)<sup>x</sup> it<sup>w</sup> its<sup>w</sup> *rez'qo*<sup>x</sup> (provision-/ victuals for sustenance)<sup>x</sup> opulently from every place; so it<sup>w</sup> unbelieved by Allah's boons<sup>w127</sup> so Allah (caused it<sup>w</sup> to) taste *lebasa* (general occurrence involving everyone as if intimately wrapping around each) the hunger and the fear<sup>128</sup> for what they<sup>z</sup> were *yassna'ona*<sup>129</sup> (carefully craft they<sup>z</sup>).

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً

مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ

مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا

اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا

كَانُوا يَصْنَعُونَ ﴿١١٢﴾

113. And *laqad* (verily, already and affirmatively) came (to) them a messenger of them then denied him they<sup>z</sup> so took them the torment while they (were) *dha'lemoona*<sup>130</sup> (injustice-doers).

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ

فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114. So let-eat you<sup>z</sup> of what Allah *razāqa* (provided) you<sup>b</sup>

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا

<sup>122</sup> The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

<sup>123</sup> The word "لا جرم" means *inevitable-rightly*! See التاج To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "Not avoidable rightly" = inevitably right!

<sup>124</sup> The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

<sup>125</sup> The word "توفى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole! Thus, "توفى" means had been endeavored and gathered the last part of an obligation and fully fulfilled it!

<sup>126</sup> The word "wrong" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>127</sup> See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

<sup>128</sup> Some Arabic linguists said that: "الخوف" = "القتل" See تاج العروس and اللسان!

<sup>129</sup> The word "يصنعون" is rooted in the verb "صنع" which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

<sup>130</sup> The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

goodly legitimate; and let-thank you<sup>z</sup> (for) Allah's boon<sup>w131</sup> *en(if)* you<sup>c</sup> were *eyyaho*<sup>132</sup> (indeed exclusively Him) worship you<sup>z</sup>.

طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٥﴾

115. Verily only [He] forbad on you<sup>b</sup> the carrion<sup>w</sup> and the blood and swine's flesh and what (*had been*) invoked for other than Allah by it<sup>x</sup>; so whomever [he] (*had been*) coerced neither a *baghen* (*selfish envier/transgressor* [he]) nor an aggressor [he] so surely Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Rabeemon* (*multitudinous mercy Giver*).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَى اللَّهِ غَفُورٌ رَحِيمٌ ﴿١١٦﴾

116. And let-not say you<sup>z</sup> for what describe your<sup>n</sup> tongues the untruth, this (*is*) *halalon* (*sanctioned/legitimate*) and this (*is*) *haramon* (*forbidden/illegitimate*), to *taftarona* (*you<sup>z</sup> craft a lie for fraudulent end*) on Allah the untruth; verily who<sup>r</sup> *yafstarona* (*they<sup>z</sup> craft a lie for fraudulent end*) on Allah the untruth not prosper they<sup>z</sup>.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٧﴾

117. Little *mata'aon*<sup>133</sup> (*resource for a transitory worldly delight*) and for them (*is*) a painful torment.

مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

118. And on whom<sup>r</sup> *hado*<sup>134</sup> (*they adopted the Jewish "law"/ customs/repented*) We forbad what We narrated on you<sup>g</sup> of before; and not We wronged<sup>135</sup> them; [and,] but they<sup>z</sup> were wronging (*to*) their selves<sup>w</sup>.

وَعَلَى الَّذِينَ هَادُوا حَرَّمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٩﴾

119. Afterwards truly your<sup>t</sup> Lord for whom<sup>r</sup> worked they<sup>z</sup> the ill by a *jahalaten*<sup>136</sup> (*acting ignorantly or incorrectly*), afterwards repented they<sup>z</sup> from after *tha'leka* (*afar-that-it/*)<sup>x</sup> and reformed they<sup>z</sup> verily your<sup>t</sup> Lord from after it<sup>w</sup> surely (*is*) *Ghaforon* (*iterative Forgiver*) *Rabeemon* (*multitudinous mercy Giver*).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٢٠﴾

<sup>131</sup> See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

<sup>132</sup> The word "إِيَّاهُ" = "أداة تأكيد و حصر لضمير منصوب" = an article of intensity and exclusivity for an objective pronoun.

<sup>133</sup> The word "مَتَاعٌ" = "mata'aon" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

<sup>134</sup> The word "hada" for the singular and "hado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

<sup>135</sup> See the *Lexicon* attached to this Translation for "ظالم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>136</sup> The word "جهالة" = "jahalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct! So the "jahalaten" is acting ignorantly or incorrectly!



120. Verily *Ebraheema* (*Abraham*) [was] an *Ummatan*<sup>137</sup> (*single believer in a community/possessed various traits found in a community*)<sup>w</sup> *gha'netan* (*he-devotedly-obeyer/submitter-/supplicant*) for Allah *haneefan*<sup>138</sup> (*soundly leaning [he]*) and not[he]was of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ  
حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

121. Thanker(*he*) for His boons<sup>139</sup>; *ejtabaha* ([*He*] *favorably and directly selected*) him and [*He*] divinely-guided him to a *Sseratten* (*specific and a single path*) straight.

شَاكِرًا لِأَنْعَمِهِ أَجْتَبَنَاهُ وَهَدَيْنَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

122. And *aa'taynabo* (*We accorded him*) in the world<sup>w</sup> a *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> and verily he (*is*) in the Hereafter<sup>w</sup> certainly of the *ssa'leheena* (*righteous-people*).

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

123. Afterwards We revealed<sup>140</sup> to you<sup>s</sup> that *ettabe'a* (*let-closely-follow[you<sup>s</sup>]*) *Ebraheema's* (*Abraham's*) *sect*<sup>w</sup> / *faith*<sup>w</sup> *haneefan*<sup>141</sup> (*soundly-inclined[he]*) and not [was] [*he*] of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

124. Verily only (*had been*) made the Sabbath on whom<sup>t</sup> differed they<sup>z</sup> in it<sup>x</sup> and that your<sup>t</sup> Lord surely rules among them The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> in what they<sup>z</sup> were in it<sup>x</sup> differing.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ  
اختلفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ  
يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿١٢٤﴾

125. Let-invite [*you<sup>s</sup>*] to your<sup>t</sup> Lord's path by the *he-ma'te*<sup>w142</sup> (*wisdom*)<sup>w</sup> and the exhortation<sup>w143</sup> [*the*] *hasanatey*<sup>w</sup> (*meritorious-deed*)<sup>w</sup>; and let-argue [*you<sup>s</sup>*] (*with*) them by which<sup>u</sup> it<sup>w</sup> (*is*) *ahsa'no*<sup>144</sup> (*perfecter and beautifuler*); verily your<sup>t</sup> Lord: He (*is*) knowinger by whom<sup>p</sup> [*he*] strayed a'<sup>n</sup> (*off*) His path and He (*is*) knowinger by the *muhtadeena*<sup>145</sup> (*they who found and accepted the divine-guidance*).

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ  
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي  
هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ  
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿١٢٥﴾

126. And *en* (*if*) you<sup>c</sup> retaliated then let-retaliate you<sup>z</sup> by like what you<sup>c</sup> (*had been*) retaliated by it<sup>x</sup>; and *la'en* (*indeed if*) *ssabartom* (*held on patiently you<sup>c</sup>*) surely it<sup>x</sup> (*is*) *khayron* (*choicer/superior/worthier*) for the *ssa'bereena* (*people of patience*).

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا  
عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ  
لِّلصَّابِرِينَ ﴿١٢٦﴾

127. And *issber* (*let-hold on patiently [you<sup>s</sup>]*) and not your<sup>t</sup>

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۖ وَلَا تَحْزَنْ

<sup>137</sup> That means, and Allah knows best, *Ebraheem* (*Abraham*) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people!

<sup>138</sup> The word “حنيفاً” = “ميلاً” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships!

<sup>139</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

<sup>140</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

<sup>141</sup> See footnote 138 above regarding “حنيفاً”!

<sup>142</sup> See the *Lexicon* attached to this Translation for “hekma”!

<sup>143</sup> The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition!

<sup>144</sup> There is no English word for أحسن = *ahsane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

<sup>145</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen”!

patience except by Allah; and let-not sadden [*you<sup>s</sup>*] on them and let-not *tako*<sup>146</sup> (*be [you<sup>s</sup>]*) in constriction of what they<sup>z</sup> machinate.

عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

128. Verily Allah(*is*) with whom<sup>r</sup> *ettaqan* (*they<sup>z</sup> had reverentially guarded not to displease Allah*) and whom<sup>r</sup> (*are*) benefactors.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

<sup>146</sup> *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Subhana</i> <sup>1</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who asra ([He] nocturnally-ambulated/ journeyed) by abdebe <sup>2</sup> (His slave) nightly <sup>3</sup> from The Sacred The Mosque to The Mosque The <i>Aqssa</i> (Uttermost), which <sup>x</sup> We blessed around it <sup>x</sup> to show him [We] of Our <i>Aya'te</i> <sup>w</sup> (miracles); Verily He, He (is) The <i>Sameeo</i> <sup>4</sup> (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The <i>Basseero</i> (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).	سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِن آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾
2. And <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) the book <sup>x</sup> and We made it <sup>x</sup> a divine-guidance for Israel's sons that not <i>tattakbetho</i> <sup>5</sup> (you <sup>z</sup> take and presume) of lesser than/without Me a custodian.	وَأَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً ﴿٢﴾
3. Progeny <sup>w6</sup> of whom <sup>p</sup> We carried with <i>Noohen</i> (Noah); verily he [was] an <i>abdan</i> (submitter/ worshipper-/ slave) <i>shakoran</i> (multitudinous thanker).	ذُرِّيَّةً مِّن حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
4. And We judged/informed <sup>7</sup> to Israel's sons in the book, surely assuredly <sup>8</sup> you <sup>z</sup> (shall) corrupt in the Earth <sup>w</sup> twice; and surely assuredly you <sup>z</sup> (shall) overtop, a big overtopping <sup>9</sup> .	وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾
5. So <i>edha</i> (when/ if) came appointment (of the) first <sup>w</sup> (of) [them both] We (will have) missioned <sup>10</sup> over you <sup>b</sup> <i>ebadan</i> (worshippers/ submitters/ slaves) for Us possessors	فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ

<sup>1</sup> The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>2</sup> The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>3</sup> The word "أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره" means night-journeying! And the additional "nightly" = "ليلًا على التكرير و الظرفية" is adverbial for emphasis and partialness, i.e. part of the night!

<sup>4</sup> See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "السميع"

<sup>5</sup> The word "تتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in *لسان العرب*; therefore, "تتخذ" is always taking and making/ presuming some-thing of what was taken! Thus, it is not just the mere taking!

<sup>6</sup> The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny! See *اللسان*! Clearly in this context progeny is what applies, as the *Ayah* addresses a people and reminding them about this fact! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

<sup>7</sup> The Arabic word "قضى" = judged, has many distinctly different meanings, among them: informed, applicable here!

<sup>8</sup> The "ل" in "لتفسدن/ لتعلن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"

<sup>9</sup> Some say that the "ل" in both "لتفسدن" and "لتعلن" is "لـ قسم مضمرة" = hidden pronoun for oath! See *الطبري*!

<sup>10</sup> The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted!



(of) severe <i>ba'a'sen</i> (warfare) then <i>jaso</i> (ravaged they) midst/through <sup>11</sup> the homes <sup>w12</sup> ; and (such) [was] a promise <i>mufoola</i> <sup>13</sup> (a matter inevitably done/fulfilled).	شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿١١﴾
6. Afterwards ( <i>will have</i> ) <i>radadna</i> <sup>14</sup> (We forthwith-retuned) for you <sup>b</sup> the recurrence <sup>w</sup> on them and We ( <i>will have</i> ) supplied you <sup>b</sup> by possessions and sons and We ( <i>will have</i> ) made you <sup>b</sup> more <i>na'feera</i> <sup>15</sup> (preparedness in numbers and succorers mobilizing).	ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ تَفِيرًا ﴿١٢﴾
7. En ( <i>if</i> ) <i>absantom</i> ([you <sup>c</sup> ] rendered meritorious-deeds/says) <i>absantom</i> for your <sup>n</sup> selves <sup>w</sup> and <i>en</i> offended you <sup>c</sup> so ( <i>is</i> ) then for it <sup>w</sup> ; then <i>edha</i> ( <i>when/if</i> ) comes promise ( <i>of</i> ) the other <sup>w</sup> to displease they <sup>z</sup> your <sup>n</sup> faces <sup>16</sup> and to enter they <sup>z</sup> The Mosque like they <sup>z</sup> entered it <sup>x</sup> first [once <sup>w</sup> ] ( <i>time</i> <sup>w</sup> ); and to <i>youtabbero</i> (they <sup>z</sup> ruin/-damage) what they <sup>z</sup> overtopped <sup>17</sup> (overrode/conquered) <i>tatbera</i> <sup>18</sup> (an utter-bane/ damage).	إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ أَنْفُسَكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ﴿١٣﴾ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿١٤﴾
8. Asa ( <i>craving a deed beyond one's means that/may</i> ) [ <i>it</i> <sup>x</sup> ] your <sup>n</sup> Lord to <i>yarhama</i> (mercy-give) you <sup>b</sup> and <i>en</i> ( <i>if</i> ) reverted you <sup>c</sup> We revert; and We made Hell <sup>w</sup> for the unbelievers a prison/a mat <sup>19</sup> .	عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ﴿١٥﴾ وَإِنْ عُدْتُمْ عُدْنَا ﴿١٦﴾ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿١٧﴾
9. Verily this <sup>x</sup> [The] Qur'an <sup>x</sup> divinely-guides to which <sup>u</sup> it <sup>w</sup> ( <i>is</i> ) upright-straighter and <i>youbashsher</i> ([ <i>it</i> <sup>x</sup> ] tells pleasant tidings) (to) the believers who <sup>r</sup> they <sup>z</sup> work the righteous works <sup>w</sup> that for them ( <i>is</i> ) a big remuneration.	إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٨﴾
10. And verily who <sup>r</sup> they <sup>z</sup> believe not by the Here-after <sup>w</sup> We prepared for them a painful torment.	وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٩﴾
11. And prays/invokes the mankind by the evil his pray/invocation by the <i>khayre</i> (goodness/worthiness-/desirables) and [was] the mankind hasty.	وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿٢٠﴾

<sup>11</sup> The word “خلال” means “among” or “midst,” see اللسان!

<sup>12</sup> That is *your* homes<sup>w</sup>!

<sup>13</sup> The word “*mufoola*” = “مفعولاً” is *singular, masculine objective noun*, meaning: *it inevitably, indeed to be carried out!*

<sup>14</sup> The word “*radadna*” is rooted in “رَدَّ” meaning “*forthwith-retuned*,” based on the *Ayah*: “*And when (had) been greeted you<sup>z</sup> by a greeting<sup>w</sup>, then you<sup>z</sup> greet by better than it<sup>w</sup> or you<sup>z</sup> forthwith-return it<sup>w</sup>.*” (S4: 86). Also one should bear in mind that a “*day*” “by Allah’s rule” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “*and verily a day enda (by Rule of) your<sup>t</sup> Lord (is) like a thousand-year of what you<sup>z</sup> reckon!*” (S22: 47)!

<sup>15</sup> The word “تفيرا” has many meanings, among them, it’s a “مصدر” = *infinitive noun*, perhaps for *intensity*: and “انصاراً” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group!* See التاج! So perhaps, and Allah knows best, the influence of World Zionism since early 20<sup>th</sup> Century to the present (2006) is a good example, as such influence penetrates most “decision-making bodies” throughout the world in support of its *unfair and vile* causes! See إعراب القرآن، لمحمود صافي، and كتب التفسير!

<sup>16</sup> The word “وجود” in “وجوهكم” has many meanings, among them: your chieftains, or your notables or leaders among you! And if that happens to such people in any community then the rest clearly are worsted or bested! See الراغب والهادي!

<sup>17</sup> The word “علوا” means *they overtop* as “علا” means: *overtop, conquered and prevailed upon!* لسان العرب!

<sup>18</sup> The word “تتيرا” is an *infinitive noun*, for *intensity* for being *repetitive and utter!* So, “utter smashing” or *utter damage!*

<sup>19</sup> The word “حصيرا” could also mean a “mat!”

<p>12. And We made the night and the day a twain <i>Aya'ta</i><sup>w</sup> (<i>miracle/sign/proof</i>), then We erased the night's <i>Aya'ta</i><sup>w</sup> and made We the day's <i>Aya'ta</i><sup>w</sup> <i>mubsseratan</i><sup>w</sup> (<i>discernment-enabler</i>)<sup>w</sup> to <i>tabtagho</i><sup>20</sup> (<i>you</i><sup>z</sup> <i>earnestly-quest</i>) munificence from your<sup>n</sup> Lord and to know you<sup>z</sup> the years<sup>w</sup> number and the reckoning; and each thing expounded it<sup>x</sup> We <i>tafsseelan</i><sup>21</sup> (<i>detailed-expounding</i>).</p>	<p>وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ ۚ وَكُلُّ شَيْءٍ أَفْصَلْنَاهُ تَفْصِيلًا ﴿١٢﴾</p>
<p>13. And each mankind We bounded him his omen in his neck<sup>w</sup> and <i>nokhrejo</i> ([We] <i>produce/ emerge</i>) for him The <i>Qeyamatey's</i><sup>w</sup> (<i>Judgment's</i>) Day<sup>x</sup> a book<sup>x</sup> [he] finds it<sup>x</sup> <i>manshoora</i> (<i>that which is spread, i.e. unfolded</i>).</p>	<p>وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ ۚ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾</p>
<p>14. Let-read [you<sup>s</sup>] your<sup>t</sup> book, sufficed by your<sup>t</sup> self<sup>w</sup> today on you<sup>s</sup> <i>Haseeban</i> (<i>Meticulous Reckoner</i>).</p>	<p>أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾</p>
<p>15. Whoever <i>ehtada</i> (<i>he found and accepted the divine-guidance</i>), so verily only <i>yabtadey</i> (<i>he finds and accepts the divine-guidance</i>) for himself<sup>w</sup> and whoever [he] strayed then verily only [he] strays on it<sup>w</sup>; and not <i>ta'zero</i> (<i>ill-burdens/sins/offends</i>) a <i>wa'zeyraton</i> (<i>she-ill-burden-bearer/she-sinner/she-offender</i>) another's <i>wezra</i> (<i>an ill-burden/sin/offense</i>);<sup>22</sup> and were not We tormentors until [We] mission<sup>23</sup> a messenger.</p>	<p>مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾</p>
<p>16. And if We wanted to perish a village<sup>w</sup> We commanded its<sup>w</sup> affluents then <i>fa'saga</i><sup>24</sup> (<i>they</i><sup>z</sup> <i>rebelled vis-à-vis Allah's command</i>) in it<sup>w</sup> so righted on it<sup>w</sup> the say, so We destroyed it<sup>w</sup> <i>tedmeeran</i><sup>25</sup> (<i>utter-destruction</i>).</p>	<p>وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾</p>
<p>17. And how-many<sup>26</sup> We perished of the generations of after <i>Noohen</i> (<i>Noah</i>) and sufficed by your<sup>t</sup> Lord by His <i>eba'de's</i> (<i>worshippers/submitters/slaves</i>)'s offenses Proficient, <i>Basseeran</i> (<i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i>).</p>	<p>وَكَمْ أَهْلَكْنَا مِن الْقُرُونِ مِن بَعْدِ نُوحٍ ۚ وَكَفَىٰ لِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾</p>

<sup>20</sup> The word “ابتغى” = “طلب حثيثاً” meaning: *earnestly quested*!

<sup>21</sup> The word “تفصيلاً” = “إسم مصدر” that is an *unrestricted objective noun* indicating *intensity* or *emphasis* of the *nature of the act of that verb itself*! In this case expressing *intensity* of the “expounding,” hence *detailed* is prefixed to *attain this intensity*!

<sup>22</sup> The word “وزر” = *we'zir* means: *heavy: burden/sin/offense*! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such *qualification really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

<sup>23</sup> See footnote 10 above regarding *ابعث*!

<sup>24</sup> See the *Lexicon* attached to this Translation for the word *faseoonn* = “الفاسقون” for elaboration!

<sup>25</sup> In this case “*utter*” is used to *intensify* destruction!

<sup>26</sup> The word “كم” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*!”

18. Whoever [he] [was] wanting the Hastener <sup>w27</sup> We hastened for him in it <sup>w</sup> what [We] will for whom <sup>p</sup> [We] want; afterwards We made for him Hell <sup>w</sup> <i>yassla</i> <sup>28</sup> ([he] shall be broiled on/by) it <sup>w</sup> <i>mathmooman</i> <sup>29</sup> (he who is despised) <i>madbooran</i> <sup>30</sup> (he who is driven-away from Allah's mercy/ he who is reprobated).	مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْهُورًا ﴿١٨﴾
19. And whoever [he] wanted the Hereafter <sup>w</sup> and [he] endeavored <sup>31</sup> for it <sup>w</sup> its <sup>w</sup> endeavor while he (is) a believer, so those, [was] their endeavor <i>mashkora</i> <sup>32</sup> (it <sup>w</sup> that which is being thanked).	وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾
20. Each [We] supply these and these (are) of your <sup>t</sup> Lord's giving; and not [was] your <sup>t</sup> Lord's giving <i>mahdhoran</i> <sup>33</sup> (that which is restricted).	كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾
21. Let-look[you <sup>s</sup> ] how favored/preferred We some (of) them over some; while surely the Hereafter <sup>w</sup> (is) bigger ranks <sup>w</sup> and bigger <i>tafdbelan</i> (favor/preferment).	أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾
22. And let-not make [you <sup>s</sup> ] with Allah another <i>elahan</i> (a deity) then [you <sup>s</sup> ] sit <i>mathmooman</i> (he who is dispraised) <i>makthola</i> <sup>34</sup> (he who is disappointed).	لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾
23. And judged your <sup>t</sup> Lord that not worship you <sup>z</sup> except <i>eyyabo</i> <sup>35</sup> (indeed exclusively Him) and by both the begetters (parents) <i>ehsan</i> (reverentially and benevolently); either assuredly reaches <i>endaka</i> (with you/ at your custody) the agedness an <i>abado</i> <sup>36</sup> (a lone/ anyone) (of) them both or [them] both, then let-not say [you <sup>s</sup> ] for them both: fie; and let-not [you <sup>s</sup> ] scold them both; and let-say [you <sup>s</sup> ] for them both a say- <i>karee-man</i> (soft/pleasing, bounteous, and ennobling).	وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْتَغَِنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
24. And let-lower [you <sup>s</sup> ] for them both, the wing (of) humility <sup>37</sup> of the mercy <sup>w</sup> and let-say [you <sup>s</sup> ]: my Lord <i>erham</i> (mercy-give) them both like what both reared me (when I was) a little.	وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

<sup>27</sup> That is, this world goes rather *fast* and after all it is *transitory* pomp! In Arabic "world" is a *feminine* gender!

<sup>28</sup> The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>29</sup> The word "mathmooman" = "مذمومًا" is a *masculine, singular, objective noun*, no English equivalent for it!

<sup>30</sup> The word "madbooran" = "مدحورا" is a *masculine, singular, objective noun*, no English equivalent for it!

<sup>31</sup> The word "سعى" has *several* meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم", See "اللسان", and "الصائر"!

<sup>32</sup> The word "مشكورًا" is an *objective noun* for which there is no English equivalent *per se*!

<sup>33</sup> The word "محظورا" is an *objective noun* for which there is no English equivalent *per se*!

<sup>34</sup> The word "مخذولا" is an *objective noun* for which there is no English equivalent *per se*!

<sup>35</sup> The word "إياه" = "أداة توكيد لضمير منصوب" = an article of intensity for an *objective pronoun*!

<sup>36</sup> See the *Lexicon* attached to this Translation regarding "أحد"!

<sup>37</sup> What a *lofty, elegant, and eloquent* expression is: "the wing of humility of the mercy!" It's your side of *ease, leniency, kindness* and *servileness* towards the begetter-parents who had *begotten* and *reared* you!



25. Your <sup>n</sup> Lord ( <i>is</i> ) knowinger by what ( <i>is</i> ) in your <sup>n</sup> selves <sup>w</sup> ; <i>en (if)</i> you <sup>z</sup> be <i>ssa'leheena (righteous-people)</i> , then verily He [was] for the <i>anwabeena (iterative repenter)</i> <i>Ghafooran (iterative Forgiver)</i> .	رَبِّكُمْ أَعْلَمَ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾
26. And <i>eetey (let-accord [you<sup>s</sup>])</i> the kin-possessor his right and ( <i>too</i> ) the poor and son ( <i>of</i> ) the path ( <i>the wayfarer</i> ); and let-not squander [ <i>you<sup>s</sup></i> ] an utter <sup>38</sup> squander.	وَأَتِ ذَا الْقَرْبَىٰ حَقَّهُ ۖ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾
27. Verily the squanderers they <sup>z</sup> were the Satans' brothers and the Satan [was] for his Lord <i>kaforan</i> <sup>39</sup> ( <i>iteratively ingrate/unbeliever</i> ).	إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾
28. And if [ <i>you<sup>s</sup></i> ] assuredly shun <i>a'n (off)</i> them <i>ebegha'a (earnest-quest)</i> a mercy <sup>w40</sup> from your <sup>t</sup> Lord [ <i>you<sup>s</sup></i> ] hope ( <i>for</i> ) it <sup>w</sup> ; then let say [ <i>you<sup>s</sup></i> ] for them say <i>may'soran (facile)</i> .	وَأَمَّا تَعْرِضْنَ عَنْهُمْ ۖ أِبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
29. And let-not make [ <i>you<sup>s</sup></i> ] your <sup>t</sup> hand <sup>w</sup> fettered to your <sup>t</sup> neck <sup>w</sup> and let-not <i>tabsott (swell/ outstretch)</i> it <sup>w</sup> [ <i>you<sup>s</sup></i> ] all the <i>bastte (swelling/ out-stretching)</i> , then [ <i>you<sup>s</sup></i> ] sit <i>maloo-man (he who is dispraised/ despised)</i> <i>mahsooran</i> <sup>41</sup> ( <i>he who is: cringer/ in ardent contrition</i> ).	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾
30. Verily your <sup>t</sup> Lord, <i>yabsotto ([He] swells/ expands)</i> the <i>rez'qa<sup>x</sup> (provision/ victuals for sustenance)</i> <sup>x</sup> for whom <sup>p</sup> [He] wills and [He] constricts; verily He [was] by His <i>eba'de (worshippers/ submitters/ slaves)</i> Proficient Baseeran ( <i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i> ).	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾
31. And let-not you <sup>z</sup> kill your <sup>n</sup> children ( <i>because of</i> ) <i>khashya'te (reverent-fear<sup>w</sup>) (of)</i> impoverishment; We provide them and <i>eyyakum</i> <sup>42</sup> ( <i>indeed including you<sup>b</sup></i> ); verily their killing [was] a big wrongdoing.	وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾
32. And let-not you <sup>z</sup> near the adultery <sup>x</sup> ; verily it <sup>x</sup> [was] a profanity <sup>w43</sup> and fouled a path ( <i>it<sup>w</sup> is</i> ).	وَلَا تَقْرَبُوا الزِّنَىٰ ۚ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾
33. And let-not kill you <sup>z</sup> the self <sup>w</sup> , which <sup>u</sup> Allah hallowed-/forbade, except by the right; and whom <sup>p</sup> [he] ( <i>bad been</i> ) killed unjustly, then <i>qad (already and affirmatively)</i> We made for his guardian an authority <sup>44</sup> , so let-not <i>yus'ref ([he] exceeds/ squander)</i> in the killing; verily he [was] <i>manssoora (he stands succored)</i> .	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِف فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

<sup>38</sup> The word “تَبْذِيرًا” is the *infinitive noun* of “يَبْذِرُ” and so the word “utter” is used to indicate such *intensification*!

<sup>39</sup> The word “كَفُورًا” is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever*!

<sup>40</sup> The word “رَحْمَةً” has *many meanings*, among them *here is: wished for provision*= “إِرْزَاقُ” See الطبري!

<sup>41</sup> The word “حَسْرَةً” is “أشد الندم” see التاج! Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength of contrition*!

<sup>42</sup> The word “إِيَّايَ” = “أداة توكيد لضمير منصوب” is an article of *intensity* for an *objective pronoun*!

<sup>43</sup> The word “فاحشة” = “profanity” means *vulgar or irreverent say or action*, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery or fornication or homosexuality*, as in this context!

<sup>44</sup> The power means an *authority* over the *wronger* to either demand “*qesas*,” that is receiving “*blood money*,” exacting *retribution*, to *slay the wronger*, or *extend forgiveness* to the wronger!

34. And let-not near you <sup>z</sup> the orphan's possession except by which <sup>u</sup> [it <sup>w</sup> ] ( <i>is</i> ) <i>absa'no</i> <sup>45</sup> ( <i>perfecter and beautifuler</i> ) until attains [ <i>be</i> ] his <i>ashud</i> <sup>46</sup> ( <i>prime/full mental and physical strengths</i> ); and you <sup>z</sup> fulfill <sup>47</sup> by the covenant; verily the covenant [ <i>was</i> ] <i>masola</i> <sup>48</sup> ( <i>that which is to be questioned about</i> ).	وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾
35. And let-fulfill <sup>49</sup> you <sup>z</sup> the measure if you <sup>z</sup> measured and let-weigh you <sup>z</sup> by the <i>qesttas</i> ( <i>rendering absolute balance/post removal of injustice</i> ) the straight; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) <i>khayron</i> ( <i>choicer/ superior/ worthier</i> ) and <i>absa'no</i> <sup>50</sup> ( <i>perfecter and beautifuler</i> ) <i>ta'awee'la</i> ( <i>ultimate becoming</i> ).	وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾
36. And let-not <i>ta'gfo</i> <sup>51</sup> ([ <i>you s</i> ] <i>judge by perspicacity and presumption</i> ) what ( <i>is</i> ) not for you <sup>g</sup> by it <sup>x</sup> knowledge; verily the hearing and the sight and the <i>foaa'da</i> ( <i>keen-preoccupation of the heart</i> ), all those, [ <i>be</i> ] [ <i>was</i> ] <i>a'n</i> ( <i>regarding</i> ) it <sup>x</sup> <i>masola</i> <sup>52</sup> ( <i>that which is to be questioned about</i> ).	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾
37. And let-not walk [ <i>you s</i> ] in the land <sup>w</sup> struttingly; verily you <sup>g</sup> never <i>takbrega</i> <sup>53</sup> ( <i>you s perforate/ horizontally cross to its end</i> ) the Earth <sup>w</sup> and never reach [ <i>you s</i> ] the mountains tallness <sup>54</sup> .	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾
38. All <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> [ <i>was</i> ] its <sup>x</sup> ill/misdeed <i>enda</i> ( <i>by Rule of</i> ) your <sup>t</sup> Lord <i>makruhan</i> <sup>55</sup> ( <i>that which is dislikable</i> ).	كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾
39. <i>Tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) of what revealed <sup>56</sup> to you <sup>g</sup> your <sup>t</sup> Lord of the <i>hekma'tey</i> <sup>w57</sup> ( <i>wisdom</i> ) <sup>w</sup> ; and let-not make [ <i>you s</i> ] with Allah another <i>elaban</i> ( <i>a deity</i> ), then [ <i>you s</i> ] ( <i>be</i> ) cast in Hell <sup>w</sup> <i>malooman</i> ( <i>he who is dispraised</i> ) <i>mad'hooran</i> <sup>58</sup> ( <i>he who is banished</i> ).	ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

<sup>45</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>46</sup> The word “*ashudal*” = “أشده” translated as [his “*prime, full strength*”] = *reached the ideal age of physical and mental strengths*!

<sup>47</sup> The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

<sup>48</sup> The covenant is to be questioned in *censure* to its breaker, just like the “*she-neonate*” gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is!

<sup>49</sup> See footnote 46 above regarding *fulfill*!

<sup>50</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>51</sup> The word “تقف” = تحكم بالقيافة و الظن i.e. you judge by *perspicacity* and *presumption*! See الراغب!

<sup>52</sup> That is Allah shall *question* all those *senses* and the *heart* regarding what each did, if it was not supposed to do!

<sup>53</sup> The word “خرق” in “تخرق” has several meanings, among them: *perforated* it by making *deep* and *large* hole in it to the other end, or *cross it all along to its end*! See الهادي والبصائر! I can not find a *suitable* word in English for “خرق” among words such as: *bore*, *perforated*, *pierced*, and all such synonyms!

<sup>54</sup> That is never you reach in height or might of the mountains!

<sup>55</sup> The word “مكروها” is a *singular, masculine, objective noun* = “اسم مفعول” And “مكروها” is *not* an *adjective*, to say “*dislikeable*,” so for such a word there is *no* English equivalent *per se*! See اعراب القرآن، لمحمود صافي

<sup>56</sup> The word “أوحى” denotes at least *six* diverse meanings, all for *communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and “الوحي” is *fire* or *king*! See اللسان!!

<sup>57</sup> See the *Lexicon* attached to this *Translation* for “*hekma*”!

<sup>58</sup> The word “مدحور” is a *singular, masculine, objective noun* for which there is *no* English equivalent *per se*!

40. Has then <i>asṣfa</i> <sup>59</sup> ([He] <i>preferentially appropriated</i> ) you <sup>b</sup> your <sup>n</sup> Lord by the sons and <i>ittakbathā</i> <sup>60</sup> (He <i>took and made</i> ) of the angels females; verily you <sup>z</sup> surely say a great say <sup>61</sup> .	أَفَأَصْفَنكُمْ رَبُّكُمْ بِالْبَيْنِ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾
41. And <i>laqad</i> (verily, already and affirmatively) We variegated in this, The Qur'an <sup>x</sup> to <i>yadhdhakkaru</i> (repetitively-reminisce they <sup>z</sup> ) and not [it <sup>x</sup> ] augments them except an aversion.	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
42. Let-say [you <sup>s</sup> ]: if [was] with Him <i>aa'lehaton</i> <sup>w</sup> (deities), as what they <sup>z</sup> say, then surely (would have) <i>ebtagho</i> <sup>62</sup> (they <sup>z</sup> earnestly-quested) to The <i>Arshe</i> <sup>63</sup> (Throne of Kingship) possessor a path <sup>64</sup> .	قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَآبَتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾
43. <i>Subhana</i> <sup>65</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they <sup>z</sup> say <i>olowan</i> (elevation-/loftiness) <i>Ka'beeran</i> <sup>x</sup> (Big/ Vast).	سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾
44. <i>Tosabbeho</i> <sup>66</sup> (say: "subhana Allah") for Him the Heavens <sup>w</sup> [the] seven and the Earth <sup>w</sup> and who <sup>p</sup> (are) in them <sup>y</sup> and <i>en</i> (not) of a thing except <i>yousabbeho</i> (says: <i>subhan Allah</i> ) [it <sup>x</sup> ] <sup>67</sup> by His praise, [and] but not understand you <sup>z</sup> their <i>tasbeeha</i> (their saying <i>subhana Allah</i> ); verily He [was] Forbearer, <i>Ghafooran</i> (iterative Forgiver).	تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾
45. And if you <sup>s</sup> read ( <i>read is in the past tense</i> ) The Qur'an <sup>x</sup> We made between you <sup>s</sup> and [between] whom <sup>r</sup> ( <i>did</i> ) not believe they <sup>z</sup> by the Hereafter <sup>w</sup> a veil <i>mas-tooran</i> <sup>68</sup> (that which is hidden/invisible).	وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾
46. And We made on their hearts coverts <sup>x</sup> that-not they <sup>z</sup> understand it <sup>x</sup> and in their ears <i>wagran</i> (hearing-heaviness) and if you <sup>s</sup> mentioned your <sup>t</sup> Lord in The Qur'an <sup>x</sup> alone fled/diverged they <sup>z</sup> on their rears aversively.	وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ أَعْلَمَ عَلَىٰ آذَانِهِمْ نُفُورًا ﴿٤٦﴾
47. We (are) knowinger by what <i>yasta'me'ona</i> (they <sup>z</sup> affirmably listen) by [it <sup>x</sup> ], <i>edb</i> (when/since) <i>yasta'me'ona</i>	نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ

<sup>59</sup> The word "أَصْفَى" in "أَصْفَاكُمْ" means: [He] preferentially appropriated, i.e. favorably individualized!

<sup>60</sup> The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>61</sup> That is with respect to sin, i.e. a great sinful say!

<sup>62</sup> The word "اِبْتَغَى" = "طَلَبَ حَثِيثًا" meaning: earnestly quested!

<sup>63</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word!

<sup>64</sup> That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves!

<sup>65</sup> The word "subhanahu" = "سُبْحَانَهُ" has no English equivalent! The word is made up of two parts: "subhana" and the pronoun "hu" = "Him"! Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>66</sup> The word "tosabbeho" means saying "subhana Allah," see footnote 65 above regarding subhana!

<sup>67</sup> The word "thing" in Arabic is a masculine, singular gender! Hence, the pronoun referring to it is a "he-it!"

<sup>68</sup> The word "mastoora" is objective, singular, masculine noun, with no English equivalent, meaning that which is hidden!



(they <sup>z</sup> affirmably listen) to you <sup>g</sup> <i>edh</i> (while) they (are) <i>naḥwa</i> (secretly-counseling each other), <i>edh</i> (say the <i>dha'lemoonah</i> <sup>69</sup> (injustice-doers): <i>en</i> (not) <i>tatta'be'ona</i> (you <sup>z</sup> closely-follow) except a man <i>mas'hooran</i> <sup>70</sup> (one who is bewitched).	يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾
48. Let-look[you <sup>s</sup> ] how struck they <sup>z</sup> for you <sup>g</sup> the parable-/examples so strayed they <sup>z</sup> so they <sup>z</sup> cannot (find) a path.	انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾
49. And said they <sup>z</sup> : are if we were bones and <i>rufatan</i> <sup>71</sup> (decayed corpses/dust/debris) are truly we <i>mub'ao-thoona</i> <sup>72</sup> (ones to be resurrected) a new creation.	وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا آءِنَّا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾
50. Let-say [you <sup>s</sup> ]: let-be you <sup>z</sup> a stone <sup>w</sup> or an iron <sup>x</sup> .	قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾
51. Ora creation of what enlarges in your <sup>n</sup> chests; then they <sup>z</sup> will say: who <sup>a</sup> (shall) restore us; let-say [you <sup>s</sup> ]: Who <i>fattara</i> ([He] innately-perfectly-originated) you <sup>z</sup> first [once <sup>w</sup> ] (time <sup>w</sup> ); then they <sup>z</sup> will nod <sup>73</sup> to you <sup>g</sup> their heads and say they <sup>z</sup> : when (is) it <sup>x</sup> ; let-say [you <sup>s</sup> ]: <i>asa</i> (craving a deed beyond one's means that, may) that [if <sup>x</sup> ] be near.	أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾
52. Day [He] summons you <sup>b</sup> then <i>testajeebona</i> <sup>74</sup> (you <sup>z</sup> compliantly-answer) by His praise and you <sup>z</sup> presume <i>en</i> (not) waited/tarried you <sup>c</sup> except a little (short while).	يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾
53. And let-say [you <sup>s</sup> ] for My <i>eba'de</i> (worshippers/ submitters-/slaves) (to) say they <sup>z</sup> which <sup>u</sup> it <sup>w</sup> (is) <i>ahsa'no</i> <sup>75</sup> (perfecter and beautifuler); verily the Satan incites among them; verily the Satan [was] for the mankind a foe <sup>76</sup> manifester.	وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾
54. Your <sup>n</sup> Lord (is) knowinger by you <sup>b</sup> <i>en</i> (if) [He] wills <i>yarham</i> ([He] mercy-gives) you <sup>b</sup> or <i>en</i> [He] wills torments you <sup>b</sup> [He]; and not We sent you <sup>g</sup> over them a custodian.	رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾
55. And your <sup>t</sup> Lord (is) knowinger by whom <sup>p</sup> (are) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; and <i>laqad</i> (verily, already and affirmatively) favored/preferred We some (of) [the] prophets over some and <i>aa'tayna</i> (We accorded) <i>Dawooda</i> (David) <i>Zabora</i> (Psalms/proverbial wisdoms/no command-rules).	وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾
56. Let-say [you <sup>s</sup> ]: let-invoke you <sup>z</sup> whom <sup>t</sup> you <sup>c</sup> claimed	قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ

<sup>69</sup> The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice!”

<sup>70</sup> The word “مسحور” is an objective noun for which there is no English equivalent *per se*!

<sup>71</sup> There is no English word *per se* to mean “أرفات، أي فتات الميت بعد أن يتفتت ويتلاشى، الفتات” So, the closest one word is “dust!”

<sup>72</sup> The word “مبعوثون” is an objective noun for which there is no English equivalent *per se*!

<sup>73</sup> The word “ينغضون” rooted in “انغض” and not “نغض,” means they nod their heads scoffingly, not just the mere nodding; See الهادي!

<sup>74</sup> The word “تستجيبون” in “استجاب” is answered plus compliance with what was requested, i.e. “compliantly answered!”

<sup>75</sup> There is no English word for أحسن = *absane*! Both words perfecter and beautifuler are in their adjective sense!

<sup>76</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان!

of lesser than/without Him, then not possess they <sup>z</sup> the <i>dhurro's</i> ( <i>persisting-distress's</i> ) doffing a'n ( <i>off</i> ) you <sup>b</sup> and nor a transfer.	دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٦٥﴾
57. Those, who <sup>r</sup> invoke they <sup>z</sup> <i>yabtaghona</i> <sup>77</sup> ( <i>they<sup>z</sup> earnestly-quest</i> ) to their Lord the <i>waseelata</i> <sup>78</sup> ( <i>a unique rank in Paradise/intermediacy/mean of approach</i> ) which ( <i>of</i> ) them nearer and <i>yarjona</i> ( <i>they<sup>z</sup> fear/hope for</i> ) His mercy <sup>w</sup> and they <sup>z</sup> fear/know <sup>79</sup> His torment; verily your <sup>t</sup> Lord's torment [was] <i>mabthoo-ran</i> <sup>80</sup> ( <i>one to be cautious about</i> ).	أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٦٦﴾
58. And <i>en</i> ( <i>not</i> ) of a village <sup>w</sup> except We ( <i>are</i> ) <i>mubleko</i> ( <i>perishing/causers to perish</i> ) it <sup>w</sup> before The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> or tormenting it <sup>w</sup> [We] a severe torment; [was] <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> in the book <i>mustooran</i> <sup>81</sup> ( <i>that which is inscribed</i> ).	وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْفَيْصَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦٧﴾
59. And not prevented Us to send by the <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) except that denied by it <sup>w</sup> the [firsts] ( <i>ancients</i> ); and <i>aa'tayna</i> ( <i>We accorded</i> ) <i>Thamooda</i> the she-camel <i>mubsseratan</i> <sup>w</sup> ( <i>discernment-enabler</i> ) <sup>w</sup> ; so <i>dhalamo</i> <sup>82</sup> ( <i>they<sup>z</sup> wronged</i> ) by it <sup>w</sup> ; and not We send by the <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) except frighteningly.	وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٦٨﴾
60. And <i>edh</i> ( <i>when/since</i> ) We said for you <sup>s</sup> : verily your <sup>t</sup> Lord encompassed by the mankind; and not We made the vision <sup>w</sup> which <sup>u</sup> We visioned you <sup>s</sup> except an essay <sup>w</sup> for the mankind; and the tree <sup>w</sup> [the] <i>mal'ona'ta</i> ( <i>that which<sup>u</sup> is cursed</i> ) in The Qur'an, and [We] frighten them; so not augment them ( <i>that</i> ) except big excessiveness.	وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنَخَوِفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٩﴾
61. And <i>edh</i> ( <i>when/since</i> ) We said for the angels: let-kowtow you <sup>z</sup> for Adam; so they <sup>z</sup> kowtowed except Iblis, [he] said: do [I] kowtow for whom <sup>p</sup> created You <sup>s</sup> muddily/ <i>(of)</i> mud.	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٧٠﴾
62. Said [he]: have seen You <sup>s</sup> this whom <sup>x</sup> , <i>karramata</i> <sup>83</sup> ( <i>You<sup>s</sup> have bestowed on him generosity and nobleness</i> ) over me, <i>la'en</i> ( <i>indeed if</i> ) reprieved me You <sup>s</sup> to The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> verily <i>abta'nekanna</i> <sup>84</sup> ([I] surely assuredly rein/reign) his progeny <sup>w</sup> except a few.	قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أَخَّرْتَنِي إِلَىٰ يَوْمِ الْفَيْصَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٧١﴾

<sup>77</sup> The word “إبتغى”= “طلب حثيثا” meaning: *earnestly quested*!

<sup>78</sup> The “*waseelata*”= “الوسيلة” means any of the *various ways* of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “*waseela*” is a *unique rank of an abode in Paradise*, according to the true Hadeeth, also = *intermediary*!

<sup>79</sup> Linguistically the word “خاف” carries dual meanings: (1) *fear* and (2) *know*! Both meanings could apply!

<sup>80</sup> The word “محذورا” is an *objective noun* for which there is no English equivalent *per se*!

<sup>81</sup> The word “مسطورا” is an *objective noun* for which there is no English equivalent *per se*!

<sup>82</sup> See the *Lexicon* attached to this Translation for “ظالم”= “فَاعِل الظلم”= “injustice-doer” and “ظلم”= “wronged”!

<sup>83</sup> See the *Lexicon* attached to this Translation or footnote 27 to the Introduction for this important word.

<sup>84</sup> The “ل” in “لأحتنكن” is a *juratory* “ل”= “القسم” amounting to= “التأكيد”, i.e. *affirmation*, expressed by “*assuredly*”!

63. Said [He]: let-go [you <sup>s</sup> ]; then whoever [he] followed you <sup>g</sup> of them, then truly Hell <sup>w</sup> (is) your <sup>n</sup> requital, a requital <i>manforan</i> <sup>85</sup> ( <i>amply supplied</i> ).	قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَوْفُورًا ﴿٦٣﴾
64. And <i>istafzeẓ</i> ( <i>let-affirmably provoke [you<sup>s</sup>]</i> ) whom <sup>p</sup> you <sup>g</sup> could of them by your <sup>n</sup> voice; and <i>ajleb</i> <sup>86</sup> ( <i>let-vociferously fetch by/ rally-and-assault [you<sup>f</sup>]</i> ) on them by your <sup>n</sup> horses <sup>w</sup> and <i>ra'jeleka</i> ( <i>rider or foot soldiers</i> ) and let-share them [you <sup>s</sup> ] in the possessions and the children and let-promise them [you <sup>s</sup> ]; and not promises them the Satan except a beguilement.	وَأَسْتَفْزِزْ مَنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾
65. Verily My <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) not for you <sup>g</sup> on them an authority; and sufficed by your <sup>n</sup> Lord Custodian.	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾
66. Your <sup>n</sup> Lord, Who <i>youz'jei</i> ([He] <i>gently-drives</i> ) for you <sup>b</sup> the <i>folka</i> <sup>x</sup> ( <i>ship/ships</i> ) <sup>87</sup> in the sea to <i>tabtagho</i> <sup>88</sup> ( <i>you<sup>z</sup> earnestly-quest</i> ) from His munificence; verily He [was] by you <sup>b</sup> Raheeman ( <i>iteratively mercy Giver</i> ).	رَبُّكُمُ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾
67. And if touched/betided you <sup>b</sup> the <i>dhurro</i> ( <i>persisting distress</i> ) in the sea, strayed whom <sup>p</sup> you <sup>z</sup> invoke except <i>eyyabo</i> <sup>89</sup> ( <i>indeed exclusively Him</i> ); then <i>lamma</i> ( <i>when/whence</i> ) <i>najjakum</i> ( <i>repetitively-delivered you<sup>b</sup> [He]</i> ) to the desert <sup>90</sup> ( <i>land</i> ) shunned you <sup>c</sup> ; and [was] the mankind <i>kafooran</i> <sup>91</sup> ( <i>iteratively ingrate/unbeliever</i> ).	وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾
68. Have then secured you <sup>c</sup> ( <i>your selves</i> ) that [He] implodes by you <sup>b</sup> a side of the desert <sup>92</sup> ( <i>land</i> ) or [He] sends on you <sup>b</sup> <i>ha'sseban</i> ( <i>stone-storm</i> ); afterwards not find you <sup>z</sup> for you <sup>b</sup> a custodian.	أَفَأَمِنْتُمْ أَنْ تَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾
69. Or have you <sup>c</sup> secured to [He] returns you <sup>b</sup> in it <sup>x</sup> <i>taratan</i> <sup>w</sup> ( <i>once/phase/period</i> ) <sup>w</sup> another <sup>w93</sup> then sends [He] on you <sup>b</sup> <i>qassefan</i> ( <i>shatterer</i> ) of the wind <sup>w</sup> then drowns you <sup>b</sup> [He] by what unbelieved you <sup>c</sup> afterwards not find you <sup>z</sup> for you <sup>b</sup> on Us by it <sup>x</sup> a <i>ta'bean</i> <sup>94</sup> ( <i>follower-succorers</i> ).	أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾
70. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>karramna</i> ( <i>We generously and gratuitously bestowed countless boons-</i>	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي

<sup>85</sup> The word “موفورًا” is an *objective noun* for which there is no English equivalent *per se*!

<sup>86</sup> The Arabic word “أجلب” *imparts* the sense of *vociferous fetching by rally and assault*! There is no English equivalent *per se*, hence we *transliterate* and *parenthetically explain*!

<sup>87</sup> The Arabic word “فلك” could mean *ship* or *ships*.

<sup>88</sup> The word “ابتغى” = “طلب حثيثا” meaning: *earnestly quested*.

<sup>89</sup> The word “إياه” = “أداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

<sup>90</sup> The word “البر” = “القفار، أي الخلاء من الأرض” *literally* means “*desert*,” i.e. furthest from any body of water! Also, “البر” *figuratively* speaking could stand for “land!” See اللسان.

<sup>91</sup> The word “كفور” is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever*!

<sup>92</sup> See footnote 87 above regarding *desert*.

<sup>93</sup> The word “تارة” = “المرة و الحين” means “once,” “a time period!”

<sup>94</sup> The word “تبيعا” has many meanings, among them: *follower-succorer*, as in this *Ayah*! See اللسان و الهادي!



/benefits upon and ennobled) Adam's sons, and We carried them in the desert <sup>95</sup> (land) and the sea and <i>razaqna</i> (We provided) them of the goodies <sup>w96</sup> and We favored/preferred them over many of whom <sup>p</sup> We created <i>tafdheelan</i> <sup>97</sup> (absolute favor/preferment).	الْبَرِّ وَالْبَحْرِ وَرَزَقْنَهُمْ مِنْ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٦﴾
71. Day [We] summon each people by their principal; so whomever <i>oteya</i> ([he] had been accorded) his book by his <i>yameene</i> <sup>w</sup> (right-hand) <sup>w</sup> then those they <sup>z</sup> read their book and not <i>yodh'lamoona</i> <sup>98</sup> (to be wronged they <sup>z</sup> ) (by) a <i>fa'tila</i> <sup>99</sup> (the entwined skin slough/thin thread in the slit of a date-stone).	يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَفْرَهُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾
72. And whoever [he] was in this <sup>w100</sup> blind, verily he (would be) in the Hereafter <sup>w</sup> blind and <i>adhallo</i> <sup>101</sup> (more astray) a path.	وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٨﴾
73. And <i>en (albeit) kado</i> (they <sup>z</sup> nighed/verged/almost) surely <i>yaf'tenaka</i> (they <sup>z</sup> engage you <sup>s</sup> in sinful/immoral/unpraised deed/say) a'n (off) what We revealed <sup>102</sup> to you <sup>g</sup> to <i>taftarey</i> ([you <sup>s</sup> ] craft a lie for fraudulent end) on Us other than it <sup>x</sup> and then surely <i>ittakhathoka</i> <sup>103</sup> (they took and made you <sup>s</sup> ) a <i>khaleelan</i> <sup>104</sup> (ultimate faithful friend).	وَأَن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُكَ خَلِيلًا ﴿٧٩﴾
74. And <i>lawla</i> (had it not been for) that We firmed you <sup>g</sup> <i>laqad</i> (verily, already and affirmatively) <i>kedta</i> (you <sup>g</sup> nighed/verged/almost) <i>tarkano</i> <sup>105</sup> (incline/trust and have self-satisfaction) to them a [thing] a little.	وَلَوْلَا أَن تَبْتَئْتَنَا لَقَدْ كِدْتَ تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٨٠﴾
75. So surely We (would have caused) you <sup>g</sup> taste, double (of) the life <sup>w</sup> and double (of) the dying <sup>106</sup> ; afterwards not [you <sup>s</sup> ] find for you <sup>g</sup> on Us a <i>na'sseeran</i> (iterative succorer).	إِذَا لَا أَذُقْنَاكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٨١﴾
76. And <i>en (albeit) kado</i> (they <sup>z</sup> nighed/verged/almost) surely <i>yestafazzonaka</i> (they <sup>z</sup> affirmably provoke you <sup>s</sup> ) from the	وَأَن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا

<sup>95</sup> See footnote 87 above regarding *desert*.

<sup>96</sup> The word “طيبات” = “goodies” = “goodies<sup>w</sup>” = a feminine gender means any thing delectable and legitimate!

<sup>97</sup> The “تفضيلاً” is infinitive noun! So, here the word “absolute” is to intensify “favor!” I believe that the “التفضيل” is by way of “favor” in the sense of “prefer” or preferment.

<sup>98</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>99</sup> The word “fatila” = “فتيلاً” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

<sup>100</sup> The word “دنيا” = “world” is a feminine noun, hence the reference to it as “this<sup>w</sup>!”

<sup>101</sup> The word “أضل” = “adhal” is a superlative adjective for “strayer” for which there is no English equivalent!

<sup>102</sup> See footnote 10 above regarding *reveal*!

<sup>103</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>104</sup> The word “خليل” is “ultimate-faithful-friend,” i.e. friend without any “خلل” = defect! English as well as Arabic-English dictionaries almost all do not have an entry for “خللة”! They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or *friendship without defect*! Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as *useless and invalid* in terms of “خللة” as stated in The Qur'an The Supreme. That is why I chose to express “خللة” as “ultimate-faithful-friendship” and “khaleel” as “ultimate faithful friend!”

<sup>105</sup> The word “تركن” in “تركن” simultaneously imparts many ideas, *inclined*, *trusted*, and *be satisfied towards some one*, and hence relied on such a one!

<sup>106</sup> That is *bad you done that inclining* We would have punished you doubly in this life and the Hereafter! See القرطبي!

land <sup>w</sup> to egress you <sup>g</sup> they <sup>z</sup> from it <sup>w</sup> and thus not wait they <sup>z</sup> after you <sup>g</sup> except a little.	يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾
77. Dispensation <sup>w</sup> (of) whom <sup>p</sup> qad (already and affirmatively) We sent before you <sup>g</sup> of Our messengers, and not find you <sup>g</sup> for Our dispensation <sup>w</sup> a transfer.	سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾
78. A'qem <sup>107</sup> (Let-[you <sup>s</sup> ] uphold/ sustain the prescribed obligations of) the Prayer <sup>w</sup> for <sup>108</sup> / (after) the sun's <sup>w</sup> dolooke <sup>109</sup> (from its meridian's incline) to the night's darkness <sup>110</sup> ; and the fajir's (early dawn) Qur'an, verily fajir's (early dawn) Qur'an [was] mash'hoodan (one that is witnessed).	أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾
79. And of the night then tabajjad (let-up [you <sup>s</sup> ] to pray by the night after some sleep) by it <sup>x</sup> an extra <sup>w</sup> (Prayer) <sup>111</sup> for you <sup>g</sup> asa (craving a deed beyond one's means that/ may) that resurrects <sup>112</sup> you <sup>g</sup> your <sup>n</sup> Lord (in) a status mahmoodan (one which is praised).	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾
80. And let-say [you <sup>s</sup> ]: my Lord, let-admit me [You <sup>s</sup> ] a truth's admittance and let-exit me [You <sup>s</sup> ] a truth's exit and let-make [You <sup>s</sup> ] for me from ladon <sup>113</sup> (directly and possessively from) You <sup>g</sup> an authority, (to be my) na'sseeran (multitudinous-succorer).	وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾
81. And let-say [you <sup>s</sup> ]: came the right <sup>x</sup> and zahaqa (ennuied and vanished) the falsehood <sup>x</sup> verily the falsehood <sup>x</sup> [was] zabooqan (readily ennuied vanisher).	وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾
82. And nonazzeelo ([We] repetitively descend) of The Qur'an what it <sup>x</sup> (is) a cure and a mercy <sup>w</sup> for the believers and not [it <sup>x</sup> ] augments the dha'lemeena <sup>114</sup> (injustice-doers) except a loss.	وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾
83. And if an'amna <sup>115</sup> (We graced bounteously and ennoblingly the most desirable and delighting boons) on the mankind, [he] shunned and [he] withdrew <sup>116</sup> by his	وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَقَا بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ

<sup>107</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary!

<sup>108</sup> The word "after" is used here as one (the 13<sup>th</sup>) of the twenty-two meanings for "إل" See المغني اللبيب

<sup>109</sup> The word "dolooke" translated here as "incline!" However, Qur'an commentators seem to differ as to the exact meaning of the word! Some say: it is from the "ذَوَال" = after the sun inclines from the center of the sky, (that is the zenith crossing the meridian)! Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah! Others say, it is the sunset = "الغروب" Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab! Linguistically I believe the former is more supportable. Hence I chose the "incline of the sun" as stated above! For the various sayings see القرطبي!

<sup>110</sup> This time span includes Dbuhor, Asr, Magbreh, and possibly Isha Prayers!

<sup>111</sup> The word "نافلة" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence!

<sup>112</sup> See footnote 10 above regarding ابعث

<sup>113</sup> The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" so "لَدُنْ" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See اللسان!

<sup>114</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

<sup>115</sup> The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أنعم" So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

<sup>116</sup> The word "نقانا" may mean turned away rather far!

side; and when touched/betided him the evil [be] [[was] <i>ya'osan</i> <sup>117</sup> ( <i>iteratively desperate</i> ).	يُؤْسًا ﴿١١٧﴾
84. Let-say [you <sup>s</sup> ]: each works on his manner <sup>w</sup> so your <sup>n</sup> Lord (is) knower by whom <sup>p</sup> [be] (is) <i>abda</i> ( <i>of better/-more divinely-guided</i> ) a path.	قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿١١٨﴾
85. And they <sup>z</sup> ask you <sup>g</sup> <i>a'n</i> ( <i>regarding</i> ) <i>Ar-Roo'be</i> <sup>w118</sup> ( <i>the soul</i> ) <sup>w</sup> ; let-say [you <sup>s</sup> ]: <i>Ar-Roo'bo</i> <sup>w</sup> (= <i>Ar-Roo'be</i> <sup>w</sup> ) (is) of my Lord's command, and not <i>oteytum</i> ( <i>had been accorded you<sup>e</sup></i> ) of the knowledge except a little.	وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿١١٩﴾
86. And <i>la'en</i> ( <i>indeed if</i> ) [We] wanted surely [We] assuredly <sup>119</sup> go/undo by what We revealed <sup>120</sup> to you <sup>g</sup> afterwards not [you <sup>s</sup> ] find for you <sup>g</sup> by it <sup>x</sup> on Us a custodian.	وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿١٢٠﴾
87. Except a mercy <sup>w</sup> from your <sup>t</sup> Lord; verily His munificence [was] on you <sup>g</sup> big.	إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿١٢١﴾
88. Let-say [you <sup>s</sup> ]: <i>la'en</i> ( <i>indeed if</i> ) gathered the human-kind and the Jinn to <i>ya'ato</i> ( <i>they<sup>z</sup> produce/bring about</i> ) by like this [The] Qur'an <sup>x</sup> , not <i>ya'atona</i> (= <i>ya'ato</i> ) by its <sup>x</sup> like, even ( <i>if</i> ) [was/were] some for some ( <i>openly</i> ) backer/supporter.	قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿١٢٢﴾
89. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We variegated for the mankind in this Qur'an of every example; so <i>aba</i> <sup>121</sup> ( <i>categorically refused</i> ) most ( <i>of</i> ) the mankind except <i>kofooran</i> <sup>122</sup> ( <i>to have unbelief/ingratitude</i> ).	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿١٢٣﴾
90. And said they <sup>z</sup> : never believe [we] for you <sup>g</sup> until [you <sup>s</sup> ] burst for us from the Earth <sup>w</sup> a spring.	وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿١٢٤﴾

<sup>117</sup> The word “desperate” here is used in the *noun* senses, as in *Webster's Dictionary*!

<sup>118</sup> It is stated in “اللسان” for the word “ar-Roo'h” and “ar-Raw'h” two distinct meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, “ar-Roo'h” (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*!

<sup>119</sup> The “ل” in “لنذهب” is a *juratory* - “ل” = “القسم” amounting to = “التأكيد”, i.e. *affirmation*, expressed by “assuredly”

<sup>120</sup> See footnote 2875 above regarding *revealed*!

<sup>121</sup> The word *aba* = “أبى” means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!

<sup>122</sup> The word “كفور” is *masculine noun*, denoting two meanings: (1) *unbelief in religion*; (2) *ingratitude towards Allah's favors*! Thus, this translation: “unbelief/ingratitude!”



91. Or (to) be for you <sup>g</sup> a garden <sup>w</sup> of date-palms <sup>w</sup> and grapes <sup>123</sup> then [you <sup>s</sup> ] burst the rivers through <sup>124</sup> it <sup>w</sup> <i>tafjeeran</i> <sup>125</sup> (intense burst).	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعِنَبٍ فَتَفْجِرُ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾
92. Or [you <sup>s</sup> ] (cause to) fall the sky <sup>w</sup> like you <sup>g</sup> claimed on us fragments or <i>ta'atee</i> <sup>x</sup> ([you <sup>s</sup> ] produce/cause to descend for) <sup>x</sup> us by Allah and the angels <i>qabeelan</i> (overtly/visibly/for our face-to-face viewing).	أَوْ تَسْقِطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بَالِلًا وَالْمَلٰئِكَةُ قَبِيلًا ﴿٩٢﴾
93. Or be for you <sup>g</sup> a house of <i>zukkbrofen</i> (gilded-look) or [you <sup>s</sup> ] raise/ascend in the sky <sup>w</sup> ; and never believe [we] for your <sup>t</sup> raising/ascending until <i>tonazzeela</i> (repetitively descend) [you <sup>s</sup> ] on us a book we read [it <sup>x</sup> ]; let-say [you <sup>s</sup> ]: <i>subhana</i> <sup>126</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) my Lord; am I except a human messenger.	أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تَنزَلَ عَلَيْنَا كِتَابًا نَقْرُوهُ. قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾
94. And what prevented the mankind to believe they <sup>z</sup> <i>edh</i> (when/since) came (to) them the divine-guidance except that said they <sup>z</sup> : had Allah missioned <sup>127</sup> a human a messenger.	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾
95. Let-say [you <sup>s</sup> ]: if [was] in the Earth <sup>w</sup> angels walking tranquilly, surely (would have) <i>nazzealna</i> (We repetitively descended) on them from the Heaven <sup>w</sup> an angel messenger.	قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾
96. Let-say [you <sup>s</sup> ]: sufficed by Allah <i>Sha'beedan</i> (Witnesser-/Testifier) between me and [between] you <sup>b</sup> ; verily He [was] by His <i>eba'de</i> (worshippers/submitters/slaves) Proficient <i>Basseeran</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾
97. And whomever Allah divinely-guides, so he (is) the <i>muhtadey</i> <sup>128</sup> (he who found and accepted the divine-guidance) and whomever [He] misleads so never (shall) [you <sup>s</sup> ] find for them <i>aw'leyaa</i> <sup>129</sup> (guardians-/allies) of lesser than/without Him; and We throng them, The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> on	وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ. وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ

<sup>123</sup> Invariably throughout The Qur'an when the reference is made to the "النخل و الأعاب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!" In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "العنب" as "الكرم," because surely the "الكرم" is the Muslim! And in another narration: verily only that "الكرم" is the heart of the believer! See *نزله المتقين؛ شرح رياض الصالحين*. Refer to the attached list of References.

<sup>124</sup> The word "خلال" could also mean "between" or "among!" See *اللسان*!

<sup>125</sup> Here "intense" is used to intensify "burst off!"

<sup>126</sup> The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>127</sup> The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted!

<sup>128</sup> See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen!"

<sup>129</sup> The word "أولياء" could also mean, among them: protector, friend!

their faces ( <i>prone</i> ) <i>omyon</i> ( <i>blind people</i> ), [and] <i>bokmon</i> ( <i>born dumb-mute people</i> ), and <i>ssommon</i> ( <i>deaf people</i> ) <sup>130</sup> ; their abode-/lodging ( <i>is</i> ) Hell <sup>w</sup> ; every-when <i>khabat</i> ( <i>[it<sup>w</sup>] faded/abated</i> ) We augmented them a <i>Sa'era<sup>w</sup></i> ( <i>intensely kindling Fire</i> ) <sup>w</sup> .	وَجُوهِهِمْ عُمِيًَّا وَيَكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾
98. <i>Tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) their requital; because verily they, unbelieved they <sup>z</sup> by Our <i>Aya'te<sup>w</sup></i> ( <i>signs/proofs</i> ) and said they <sup>z</sup> : are <i>edha</i> ( <i>when/if</i> ) we were bones and <i>rufatan</i> ( <i>decayed corpses/dust/ debris</i> ), are surely we ( <i>are</i> ) <i>maboothoona</i> ( <i>they who are being resurrected</i> ) a new creation.	ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَوَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾
99. Have [and] <sup>131</sup> not they <sup>z</sup> seen that Allah, Who [He] created the Heavens <sup>w</sup> and the Earth <sup>w</sup> ( <i>is</i> ) <i>Qadiron</i> <sup>132</sup> ( <i>He-Who is capable of: giving/ doing/ enforcing/ or influencing</i> ) on ( <i>yet-still</i> ) <sup>133</sup> [He] creating like them and [He] made for them <i>ajalan</i> <sup>x134</sup> ( <i>term-limit</i> ) <sup>x</sup> no suspicion in it <sup>x</sup> ; so <i>aba</i> <sup>135</sup> ( <i>categorically refused</i> ) the <i>dba'lemoona</i> <sup>136</sup> ( <i>injustice-doers</i> ) except <i>kofooran</i> <sup>137</sup> ( <i>ingratitude/ unbelief</i> ).	أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَلَىٰ الظَّالِمُونَ إِلَّا كُفُورًا ﴿١٩﴾
100. Let-say [ <i>you<sup>s</sup></i> ]: if <sup>138</sup> you <sup>f</sup> ( <i>were</i> ) possessing treasures ( <i>of</i> ) my Lord's mercy <sup>w</sup> then surely you <sup>c</sup> ( <i>would have</i> ) with-held ( <i>for</i> ) <i>khashyata</i> ( <i>reverent-fear</i> ) <sup>w</sup> ( <i>of</i> ) the expenditure, and [was] the mankind <i>qatooran</i> ( <i>iteratively stinter</i> ).	قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٢٠﴾
101. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>aa'tayna</i> ( <i>We accorded</i> ) <i>Mosa</i> ( <i>Moses</i> ) nine evident <sup>w</sup> <i>Aya'ten<sup>w</sup></i> ( <i>miracles-/ signs/ proofs</i> ), so let-ask [ <i>you<sup>s</sup></i> ] Israel's sons <i>edh</i> ( <i>when-/ since</i> ) [ <i>he</i> ] came ( <i>to</i> ) them then said for him Pharaoh: verily I presume you <sup>s</sup> O <i>Mosa</i> ( <i>Moses</i> ) <i>mas'hooran</i> ( <i>he who is bewitched</i> ).	وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّ عَلَىٰ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٢١﴾
102. Said [ <i>he</i> ]: <i>laqad</i> ( <i>verily, already and affirmatively</i> ) knew you <sup>s</sup> not descended these except the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Lord, evidences-persuaders <sup>w</sup> and verily I presume you <sup>s</sup> O Pharaoh <i>mathboran</i> ( <i>he who is ravaged</i> ).	قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿٢٢﴾

<sup>130</sup> The words “عمي، يكم، صم” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! Hence, the above transliteration!

<sup>131</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) (لم), “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

<sup>132</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

<sup>133</sup> The prepositional word “على” has nine different meanings, among them “الاستدراك و الإضراب” = “yet-still!” See *المعني اللبيب*!

<sup>134</sup> The word “الأجل” means term-limit, see *اللسان*!

<sup>135</sup> The word *aba*=“أبى” means categorically (*absolutely, without exception*) refused, i.e. *not* just simply refused!

<sup>136</sup> The word “الظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>137</sup> The word “كفور” is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: “ingratitude/unbelief!”

<sup>138</sup> The particle “لو” since it is a future-connected verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See *معني اللبيب، ابن هشام*!

103. Then [he] wanted to <i>yastafezzu</i> <sup>139</sup> (affirmably-provoke) them from the land <sup>w</sup> then We drowned him and whom <sup>p</sup> (were) with him together.	فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾
104. And said We from after him to Israel's sons: let-dwell you <sup>z</sup> the Earth <sup>w</sup> /land <sup>w</sup> ; then <i>edha</i> (when/if) came promise (of) the other <sup>w140</sup> We came (brought) by you <sup>b</sup> <i>lafeefan</i> (compositely together).	وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اأَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾
105. And by the right <sup>x</sup> We descended it <sup>x</sup> and by the right <sup>x</sup> [it <sup>x</sup> ] descended; and not We sent you <sup>g</sup> except a <i>mubashsberan</i> (iterative teller of pleasant tidings) and a <i>natheran</i> (repetitive warner).	وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ﴿١٠٥﴾ وَأَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾
106. And a Qur'an <sup>x</sup> We sundered <sup>141</sup> it <sup>x</sup> ; to read it <sup>x</sup> [you <sup>s</sup> ] on the mankind on <i>mukthen</i> <sup>142</sup> (gently/ deliberately and in staying) and <i>nazzalnabo</i> (We repetitively descended it <sup>x</sup> ) <i>tanzeelan</i> <sup>143</sup> (absolute descending).	وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾
107. Let-say [you <sup>s</sup> ]: let-believe you <sup>z</sup> by it <sup>x</sup> or let-not believe you <sup>z</sup> ; verily who <sup>r</sup> (had been) given they <sup>z</sup> the knowledge of before it <sup>x</sup> if [it <sup>x</sup> ] (is to be) recited on them, they <sup>z</sup> tumble to their chins (i.e. on their faces) <i>sujjadan</i> (they in kowtowing manner).	قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾
108. And say they <sup>z</sup> : <i>subhana</i> <sup>144</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; <i>en</i> (verily) [was] our Lord's promise surely <i>mafoolan</i> <sup>145</sup> (that which is inevitably done/ fulfilled).	وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾
109. And they <sup>z</sup> tumble to their chins <sup>w</sup> (i.e. on their faces) weeping and it <sup>x</sup> augments them a <i>kbosho'an</i> <sup>146</sup> (submission of: body/ sound and sight).	وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾
110. Let-say [you <sup>s</sup> ]: let-invoke you <sup>z</sup> Allah or let-invoke you <sup>z</sup> Ar-Rahman whomever indeed <sup>147</sup> you <sup>z</sup> invoke so for Him (are) the names the <i>busna</i> <sup>w</sup> (most all around beautiful) <sup>w</sup> ; and let-not louden [you <sup>s</sup> ] by your <sup>t</sup> Prayer <sup>w</sup>	قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۚ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ

<sup>139</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>140</sup> Here the word “الآخرة” could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter!

<sup>141</sup> That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination with others*!

<sup>142</sup> The word “مَكْثٌ” = “الرفق و الإناة” that is gently, deliberately and in staying!

<sup>143</sup> The word “تنزيلاً” is the *infinitive noun* of “انزل” When *such a noun* is used it is for strongest *intensification*! Hence, *absolute descending*! Also the word “تنزيل” has *several meanings*, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

<sup>144</sup> The word “subhana”= “سبحان” has *no English equivalent*! Wherever this word, or its grammatical *inflections* (such as “سبحانك” or “سبحانه”) occur all are associated with the *divine uniqueness* of Allah, *doing stupendous work* that Allah and Allah alone can do, thus Allah is *hallowedly and marvelously deemed transcending all defects*, and that *everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

<sup>145</sup> The word “mafoolan”= “مفعولاً” is an *objective, singular masculine noun*, for which there is *no English equivalent*!

<sup>146</sup> The word “خشوعاً” involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوعاً” denotes *submission of sight and sound* as well! See اللسان!

<sup>147</sup> The particle “ما” is for “التأكيد” = *intensification* of the fact that *whatever* they invoke, Ar-Rhaman or Allah!



and let-not *tokha'fit* (*you<sup>s</sup> lower your<sup>t</sup> voice/whisper*) by it <sup>w</sup> and *ebtaghey*<sup>148</sup> (*let-earnestly-quest [you<sup>s</sup>]*) between *tha'leka*(*afar-that-it/*)<sup>x</sup> a path.

بَيْنَ ذَلِكَ سَبِيلًا ﴿١١١﴾

111. And let-say [*you<sup>s</sup>]*: the praise (*is*) for Allah Who neither *ettakbatha*<sup>149</sup> (*He took and made*) a child and nor [was] for Him a partner in the proprietorship; and not[was]forHima *wa'leyen* (*guardian/ally*) out-of humility<sup>150</sup>; and *kabberho*<sup>151</sup> (*let-[you<sup>s</sup>]: magnify Him/glorifying Him*) *takeberan*<sup>152</sup> (*an utmost magnifying-/glorification*).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا  
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ  
يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرَهُ تَكْبِيرًا ﴿١١١﴾

<sup>148</sup> The word “إبتغى” is based on the word “طلب حثيثا”= “إبتغى” meaning: *earnestly quest!*

<sup>149</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is *always taking and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking!*

<sup>150</sup> That is to say Allah has *no protector out of need* to such a protector as such a need is *humility!*

<sup>151</sup> That is to say: “الله أكبر” in absolute obedience and submission to Him!

<sup>152</sup> The word “تكبيرا” is the *infinitive* noun of “كبر”= said “الله أكبر” in the *absolute* sense of obedience, submission and exaltation of Allah!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise ( <i>is</i> ) for Allah, Who [ <i>He</i> ] descended on His <i>abde</i> <sup>1</sup> ( <i>slave/submitter/worshipper</i> ) The Book <sup>x</sup> and not made [ <i>He</i> ] for it <sup>x</sup> a crookedness.	أَلْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝
2. Forthrightly to warn[ <i>He/he/it</i> ] <sup>2</sup> a severe warfare from <i>ladon</i> ( <i>directly/possessively from</i> ) Him;and[ <i>to</i> ] <i>youbashshero</i> <sup>3</sup> ( <i>[He] tells pleasant tidings to</i> ) the believers who <sup>r</sup> they <sup>z</sup> work the righteous-works <sup>w</sup> , verily for them ( <i>is</i> ) remuneration <i>hasanan</i> <sup>4</sup> ( <i>ultimate meritorious deed</i> ).	قِيمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝
3. Ma'ketheena ( <i>stayers/remainers they<sup>z</sup> are</i> ) in it <sup>x</sup> forever.	مُكَتِّبِينَ فِيهِ أَبَدًا ۝
4. And [ <i>to</i> ] warn [ <i>He/he/it</i> ] <sup>x</sup> whom <sup>r</sup> said they <sup>z</sup> : <i>ittakbatha</i> <sup>5</sup> ( <i>took and made</i> ) Allah a child.	وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝
5. Not for them by it <sup>x</sup> of knowledge and not for their fathers' ( <i>either</i> ); enlarged a word egressing from their mouths; <i>en</i> ( <i>not</i> ) say they <sup>z</sup> except a lie.	مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝
6. So <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) you <sup>s</sup> ( <i>are</i> ) <i>ba'khe'on</i> ( <i>fagging/exhausting</i> ) your <sup>t</sup> self <sup>w</sup> over their effects/footsteps <i>en</i> ( <i>if</i> ) not believed they <sup>z</sup> by this the discourse, regretfully.	فَلَعَلَّكَ بَنِيعٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝
7. Verily We made what( <i>is</i> ) on the Earth <sup>w</sup> an adornment <sup>w</sup> for it <sup>w</sup> to [ <i>We</i> ] essay them, which ( <i>of</i> ) them ( <i>is</i> ) <i>absa'no</i> <sup>6</sup> ( <i>perfecter and beautifuler</i> ) work.	إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝
8. And verily We surely ( <i>are</i> ) making what ( <i>is</i> ) on it <sup>w</sup> <i>ssa'edan</i> ( <i>sterile-dust</i> ) <i>jorozan</i> ( <i>barren/lacking vegetation</i> ).	وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝
9. Or reckoned you <sup>h</sup> that the cave's companions and the <i>raqeeme's</i> <sup>7</sup> ( <i>name of: dog/ coded inscription/ place</i> )'s were of Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/ signs/ proofs</i> ) wonderingly.	أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ۝

<sup>1</sup> The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>2</sup> The hidden pronoun in "لِيُنْذِرَ" could refer to Allah, the Messenger (SAWS), or the Book, i.e. The Qur'an! See الدَّرْ المصون، د احمد الحلبي

<sup>3</sup> The word *youbashshara* = "يُبَشِّرُ" has no English equivalent *per say*! So, we resort to transliteration and parenthetical explanation! It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients! As some times "grievous" tidings could be the case! Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them!

<sup>4</sup> *hasana* could mean إحصان = benevolence or حسن = ultimate-beauty-and-adornment-of-deeds/says!

<sup>5</sup> The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتَّخَاذَ", as stated in لسان العرب, therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>6</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

<sup>7</sup> There are so many different ideas by various scholars/learned men regarding the word "الرقيم", see القرطبي!

10. <i>Edb(when/ since)</i> the lads lodged/retreated to the cave then said they <sup>z</sup> : [O,] our Lord let-give us [You <sup>s</sup> ] from <i>ladon</i> (directly and possessively from) You <sup>s</sup> a mercy <sup>w</sup> and let-dispose [You <sup>s</sup> ] for us of our matter a <i>rashada</i> (maturity-discernment that always concatenates strict adherence to what is right).	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾
11. So We struck on their ears in the cave a number (of) years <sup>w</sup> .	فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾
12. Afterwards We aroused <sup>8</sup> them, to know [We] which <sup>x</sup> (of) the two parties (is) <i>ahssa<sup>d</sup></i> (more comprehensively reckoning) for what (length had) waited they <sup>z</sup> an <i>amadan</i> (term-limit end).	ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾
13. We narrate on you <sup>s</sup> their <i>naba'a</i> (piece-of-significant-and-availing-news) by the right; verily they (were) youths (who) they <sup>z</sup> believed by their Lord and We augmented them a divine-guidance.	نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾
14. And We bound on their hearts <sup>10</sup> <i>edh</i> (when/ since) upped <sup>11</sup> they <sup>z</sup> then they <sup>z</sup> said: our Lord, the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Lord never we invoke of lesser than/without Him <i>anelaban</i> (adeity), <i>laqad</i> (verily, already and affirmatively) said we then <i>shattatta</i> (excessiveness).	وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبَّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوهُ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾
15. These, our people <i>ittakhatho</i> <sup>12</sup> (took and made they <sup>z</sup> ) of lesser than/without Him <i>aalebatan</i> (deities); <i>lawla</i> (why have not) they <sup>z</sup> come on them by an authority evident; so who <sup>a</sup> (is) wronger <sup>13</sup> than who <sup>p</sup> <i>iftra</i> ([he] crafted a lie for fraudulent end) on Allah an untruth.	هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءِلَٰهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾
16. And <i>edh</i> (when/ since) secluded you <sup>c</sup> (from) them and what they <sup>z</sup> worship except Allah then let-lodge-/retreat you <sup>z</sup> to the cave; (in it <sup>x</sup> ) spreads for you <sup>b</sup> your <sup>n</sup> Lord of His mercy <sup>w</sup> ; and disposes [He] for you <sup>b</sup> of your <sup>n</sup> matter a facility.	وَإِذْ أَعْرَضْنَاهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدَأُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَاقًا ﴿١٦﴾
17. And [you <sup>s</sup> ] see the sun <sup>w</sup> <i>edha</i> (when/ if) [it <sup>w</sup> ] rose <sup>w</sup> <i>taẓanna-zro</i> ([it <sup>w</sup> ] cants <sup>w</sup> ) a'n (off) their cave <i>thata</i> (that which is) the right and <i>edha</i> set <sup>w</sup> <i>taq'redhobum</i> ([it <sup>w</sup> ] traverses them transitionally) <i>thata</i> the left while they (were) in an orifice <sup>w</sup> of it <sup>x</sup> ; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) of	وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرَضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ

كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م See كلب بلغة الروم= could also mean dog الرقيم

<sup>8</sup> The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and missioned!*

<sup>9</sup> The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration!* See البصائر!

However in here the word “أحصى” could be *intensive verb* “أفعل التفضيل” or it could be “فعل ماض رباي” see الذر المصون، د احمد الحلبي

<sup>10</sup> The expression “We bound on their hearts,” is *figurative Arabic tongue expression* meaning: *gave them patience and strengthened their resolve!*

<sup>11</sup> There is a *distinction* between “قام” = “*upped*” = “*got up or rose*” (in its intransitive sense, and “stood” = “*وقف*”

<sup>12</sup> The word “اتخذ” from “الإتحاد” which is “إفتعال” see footnote 3032 above!

<sup>13</sup> See the *Lexicon* attached to this Translation for “ظالم” = “*ظالم*” = “*injustice-doer*” and “أظلم” = “*wronger*”



Allah's *Aya'te*<sup>w</sup> (miracles/signs/proofs); whomever Allah divinely-guides then surely he (is) the *muhtadey*<sup>14</sup> (he who found and accepted the divine-guidance) and whomever [He] misleads surely never [you<sup>s</sup>] find for him a *wa'layan* (guardian/ally) discerner/guider.

18. And reckon them [you<sup>s</sup>] *ayqadban*<sup>15</sup> (in arousal he-they-/not-sleepers he-they) while they (were) *rogoodon*<sup>16</sup> (short time joyous sleepers he-they/nappers he-they); and We transpose them awhile *thata* (that which is) the right and awhile *thata* the left and their dog (is) *basetton* (stretching/spreading) his forelegs by the *wasseyde*<sup>17</sup> (courtyard/threshold/cave); had cognized<sup>18</sup> you<sup>h</sup> over them surely (would have) fled/diverged you<sup>h</sup> from them fleetly and surely (would have been) filled you<sup>h</sup> of them horror.

19. And like *tha'leka* (afar-that-it/)<sup>x</sup> We aroused<sup>19</sup> them to mutually query they<sup>z</sup> among them; said a sayer of them: how-long<sup>20</sup> waited you<sup>c</sup>; said they<sup>z</sup>: we waited a day or some (of) a day; they<sup>z</sup> said: your<sup>n</sup> Lord (is) knower by what tarried you<sup>c</sup>; so let-mission<sup>21</sup> you<sup>z</sup> an *abada*<sup>22</sup> (lone/any-one of) you<sup>b</sup> by your<sup>n</sup> silver (coin) this<sup>w</sup> to the city<sup>w</sup> then let look [be] which<sup>u</sup> it<sup>w</sup> (is) *azka* (more befitting) a *tta'aaman*<sup>x</sup> (wheat/edible/food-grains)<sup>x</sup> then let come [be] (to) you<sup>b</sup> by a *rez'qen*<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> of it<sup>x</sup> and let *yatallatta*<sup>23</sup> ([be] be: fine/subtle-/gentle) and let not assuredly perceive by you<sup>b</sup> *abadan* (lone/any-one).

20. Verily they *en* (if) transcend/observe they<sup>z</sup> over you<sup>b</sup> (would) stone<sup>24</sup> you<sup>b</sup> they<sup>z</sup> or return you<sup>b</sup> they<sup>z</sup> into their sect<sup>w</sup>/faith<sup>w</sup> and never thrive you<sup>z</sup> then ever.

21. And like *tha'leka* (afar-that-it/)<sup>x</sup> We (caused to) stumble<sup>25</sup> on them to know they<sup>z</sup> that Allah's promise (is) right; and that The Hour<sup>w</sup> (there is) no suspicion in it<sup>w</sup>; *edh*

فِي فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِّنْ ءَايَاتِ اللَّهِ  
مَنْ يَّهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ  
يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٨﴾

وَتَحْسِبُهُمْ أَيَّافًا وَهُمْ رُقُودٌ  
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ  
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ  
اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا  
وَلَمَلَكْتَ مِنْهُمْ رُعْبًا ﴿١٩﴾

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا  
بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ  
قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا  
رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا  
أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى  
الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا  
فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا  
يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٠﴾

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ  
يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا  
إِذَا أُبْدُوا ﴿٢١﴾

وَكَذَٰلِكَ أَعِزَّنَا عَلَيْهِمْ لِيَعْلَمُوا  
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ

<sup>14</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen!”

<sup>15</sup> The word “*أَيَّافًا*” is masculine, plural subjective noun, with no English equivalent, meaning not sleepers!

<sup>16</sup> The word “*rogood*” = “*رُقُودٌ*” is a masculine, plural subjective noun, based on “*رُقِدَ*” which is different than “*نام*” or “*هَجَعَ*,” as “*رُقِدَ*” means: had a short time but joyous sleep! So “*rogood*” = “*رُقُودٌ*” means they different that are short time but joyous sleepers or nappers! Although their “*rest*” or “*napping*” period was over three hundred years, that seemed to them “a day or a part of a day!” So, in terms of time in death that period is not even tiny but nothing! See *الراغب*!

<sup>17</sup> The word “*waseyd*” = “*الوصيد*” bears many meanings, among them: the courtyard, the threshold, or the cave itself!

<sup>18</sup> The word “*اطَّلَعَ*” = “*وقف على الأمر و علمه*,” that is cognized (certain matter), See *الهادي*!

<sup>19</sup> The word “*بعث*” carries several meanings, among them: sent, arouse, resurrected, awakened, and missioned!

<sup>20</sup> The word “*كم*” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>21</sup> See footnote 17 above regarding *ابعث*

<sup>22</sup> See the *Lexicon* attached to this Translation regarding “*أحد*”

<sup>23</sup> The word “*يتلطف*” = “*يترفق*” and in concrete (material) terms means: fine and in abstract terms it could mean subtle or gentle or both! See *البصائر*! I know of no English word which simultaneously denotes: fineness, subtlety, and gentleness! Hence, the only available resort is transliteration and parentetical explanation!

<sup>24</sup> The word “*يرجم*” in “*يرجمونكم*” is the derivative of “*رجم*,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed!

<sup>25</sup> That is We caused others to come upon them by chance! Hence, they came to be known without their demand for that, or without the comers' quest for that! See *البصائر*!

(when/since) they <sup>z</sup> mutually altercate among them their matter then they<sup>z</sup> said: let-build you<sup>z</sup> on them a *bon'yanan*<sup>x</sup> (fixed-and-aggrandized build) <sup>x</sup> their Lord (is) knowinger by them; said they<sup>z</sup> who<sup>r</sup> prevailed on their matter: surely *nattakbethanna*<sup>26</sup> (we assuredly take and make) on them a mosque.

لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿١٨﴾

22. Shall say they<sup>z</sup>: a three, their fourth (is) their dog; and they <sup>z</sup> say: a five, their sixth (is) their dog, conjecturably by the invisible; and they <sup>z</sup> say: a seven and their eighth (is) their dog; let-say [you<sup>s</sup>]: my Lord (is) knowinger by their *edda'te* (small: number/count/total), know them not except a few; so let-not dubitate [you<sup>s</sup>] in them except an apparent dubitation<sup>27</sup> and let-not *tastaftey* (you<sup>h</sup> seek the situationally apt and wise opinion) in them of them an *abadan*<sup>28</sup> (lone/any-one).

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِيَّتُهُمْ كَلْبُهُمْ قُلْ نَبِيُّ أَعْلَمُ بَعْدَهُمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿١٩﴾

23. And let-not say [you<sup>s</sup>] assuredly to a thing: verily I am a doer of *tha'leka* (afar-that-it/) <sup>x</sup> tomorrow.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٠﴾

24. Except if Allah wills; and let-remember [you<sup>s</sup>] your<sup>t</sup> Lord, if disremembered you<sup>h</sup> and let-say [you<sup>s</sup>]: *asa* (craving a deed beyond one's means that/may) (it) be that divinely-guides me my Lord to [I] near of this a *rashadan*<sup>29</sup> (maturity-discernment and always concatenate strict adherence to what is right).

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢١﴾

25. And waited they<sup>z</sup> in their cave three hundred years<sup>w</sup> and *izdado*<sup>30</sup> (they<sup>z</sup> further-augmented) a nine.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٢﴾

26. Let-say [you<sup>s</sup>]: Allah (is) knowinger by what waited they<sup>z</sup>; for Him (is) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> invisible; let-discern [You<sup>s</sup>] by Him and let-sound off<sup>31</sup> [you<sup>s</sup>], not for them of lesser than/without Him of a *wa'leyen* (guardian/ally) and not partners [He] in His Rule an *abadan*<sup>32</sup> (lone/any-one).

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٣﴾

27. And let-recite [you<sup>s</sup>] what (had been) revealed<sup>33</sup> to you<sup>g</sup> of your<sup>t</sup> Lord's Book; not a substituter for His

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ

<sup>26</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in لسان العرب; therefore “إِتَّخَذَ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

<sup>27</sup> The “apparent dubitation” as to say, for example: “but there is no evidence to your contention!”

<sup>28</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”

<sup>29</sup> See the Lexicon attached to this Translation for this important word.

<sup>30</sup> The word “تَزَادَ” implies greater intensity, and اللّٰه says it is “إِبْلَغٌ” So further is prefixed for this purpose!

<sup>31</sup> The words “أَبْصَرَ”=“discern,” i.e. you understand the true character or nature of! And “أَسْمِعْ”=“sound off,” means you express your beliefs vigorously. Both “أَبْصَرَ” and “أَسْمِعْ” came in the past tense construct for wonder in a command form context, in order to say: how much “Hearer” is Allah and how much “discerner” is Allah! Clearly the pronoun refers to Allah, “Him,” although it is possible that the pronoun could refer to The Qur'an too. But in either case it means nothing is more of a bearer or a discernor than Allah at all! Hence, by what is revealed to you, O, Mohammad: “sound off and see through!”

<sup>32</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”

<sup>33</sup> See footnote 147 below regarding reveal!

words and never find [you<sup>s</sup>] of lesser than/without Him *multabadan* (a refuge/haven).

مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

28. And *issbir* (let-hold on patiently [you<sup>s</sup>]) your<sup>t</sup> self<sup>w</sup> with whom<sup>r</sup> invoke they<sup>z</sup> their Lord by the *ghada'tee* (dawn-until-sunrise) and the *asbeyye*<sup>34</sup> (early night or whole night) they<sup>z</sup> want His Face<sup>35</sup>; and let not surpass [you<sup>s</sup>] your<sup>t</sup> [both] eyes<sup>w</sup> a'n (off) them, wanting [you<sup>s</sup>] adornment<sup>w</sup> (of) the life<sup>w</sup> (of) the world<sup>w</sup> and let-not [you<sup>s</sup>] obey whom<sup>r</sup> We (caused to be)-neglectful his heart a'n (regarding) Our *thekre* (Qur'an/message) and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking) and [was] his matter a wanton<sup>36</sup>.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنِ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿٢٨﴾

29. And let-say [you<sup>s</sup>] the right from your<sup>n</sup> Lord; then whoever [he] willed so let believes [he] and whoever [he] willed so let unbelieves [he]; verily We prepared for the *dha'lemeena*<sup>37</sup> (injustice-doers) Fire<sup>w</sup> surrounded by them its<sup>w</sup> *suradeqo*<sup>38</sup> (colossal tent) and *en* (if) *yestagheytho* (they<sup>z</sup> seek: help/reviving-and-delightful-pasture producing rain water)<sup>39</sup> *youghatho* (they<sup>z</sup> would be helped/revived) by water like the *muh'le*<sup>40</sup> (molten metal), [it<sup>s</sup>] roasts the faces; wretched the drink and fouled<sup>w</sup> elbow/arm couch<sup>41</sup>.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

30. Verily who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup>; verily We waste<sup>42</sup> not a remuneration (of) whom<sup>p</sup> *abasana* ([he who] rendered meritorious-deed as) a work.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

31. Those for them *Ad'nen's* (Eden's)<sup>43</sup> Paradise<sup>w</sup>/- Gardens<sup>w</sup>; run<sup>w</sup> from under it<sup>w</sup> the rivers; they<sup>z</sup> (are being) adorned in it<sup>w</sup> of bracelets of gold and they<sup>z</sup> wear green garments of fine silk and brocade; reclining they<sup>z</sup> in it<sup>w</sup> on the couches; *ne'ama* (most

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى

<sup>34</sup> In English there is no exact corresponding words for “غداة” = “ghadatee” meaning (dawn-until-sunrise) and “عشي”، i.e. “asbeyyo” (early night or the whole night)!

<sup>35</sup> The expression: “His Face” is an Arabic tongue expression meaning His Pleasure or His countenance.

<sup>36</sup> The word “فُرطًا” = “wanton” = “unrestrainedly excessive!”

<sup>37</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>38</sup> The word “suradeq” = “سرادقها” has several meanings: (1) colossal tent, (2) colossal walls of colossal thickness, (3) colossal thick smoke, (4) an ocean! Perhaps all apply!

<sup>39</sup> The word “يستغيثوا” could stand for two distinct meanings: (1) they seek help or (2) they seek reviving and delightful-pasture producing rain water! Arabic dictionaries say: “يستغيث” = “يطلب الغوث أو الغيث” = “يصرخ طلباً للعون أو الغيث” = “يطلب طلباً للحاجة” = calls seeking help or a reviving and delightful-pasture producing rain at time of need! And الغيث = المطر اللسان! So this *Ayah* suggests meaning (2)! See الراغب and المنبئ للكلاء و المنعش

<sup>40</sup> The word “muhl” = “المهل” has several meanings: (1) molten metal; (2) turbid black colored oil; (3) pus of the dead body. Clearly, perhaps all apply in this case! See اللسان!

<sup>41</sup> The word “مرتفقا” means: armed-couch, armrest.

<sup>42</sup> The word “نضيع” rooted not in “ضاع” but “أضاع”، and “أضاع”، means: “جعله يذهب عبثاً” = “made it to waste!”

<sup>43</sup> The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr!



excellent)(is) the reward and <i>hasonat</i> (ultimately perfected and beautified-she) <sup>44</sup> elbow couches/armrest <sup>45</sup> .	الْأَرْآيِكُ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٤٤﴾
32. And let-strike [you s] for them a parable/example: twain men We made for an <i>ahade</i> <sup>46</sup> (lone/any-one) (of) them both two gardens <sup>w</sup> of grapes <sup>47</sup> ; and We bounded-/hedged them both by date-palms <sup>w</sup> and We made between them both <i>zar'aa</i> <sup>48</sup> (green standing crop/just before harvesting/the vegetation after sprouting).	وَأَصْرَبْ هُمْ مَثَلًا لِّرَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٤٥﴾
33. Both [the] gardens <sup>w</sup> churned out <sup>w</sup> [its <sup>w</sup> ] <i>okola</i> <sup>x</sup> (fruits/crops/edibles) <sup>x</sup> and not <i>tadh'lem</i> <sup>49</sup> (curtail) of it <sup>x</sup> a thing; and <i>fajjarna</i> (We caused to gush) through <sup>50</sup> them both a river.	كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٤٦﴾
34. And [was] for him a <i>thama'ron</i> <sup>x</sup> (trees/plant-crops/-fruits); <sup>x</sup> so [he] said for his companion while he (was) mutually dialoging him: I am more than you <sup>s</sup> a possession and mightier <i>nafara</i> <sup>51</sup> (clan/tribe).	وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُخَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٤٧﴾
35. And [he] entered his garden <sup>w</sup> while he (is being) <i>dha'lemon</i> <sup>52</sup> (injustice-doer) for himself <sup>w</sup> ; said [he]: not I presume that perishes this <sup>w</sup> ever.	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٤٨﴾
36. And not [I] presume The Hour <sup>w</sup> (is) upping <sup>w</sup> and <i>la'en</i> (indeed if) <i>rudedito</i> (had been forthwith <sup>53</sup> returned me) to my Lord surely assuredly <sup>54</sup> [I] find <i>khayran</i> (choicer/-superior/worthier) than it <sup>w</sup> a place (of) a transpose <sup>55</sup> .	وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٤٩﴾
37. Said for him his companion while he (is being) mutually dialoging him: have you <sup>h</sup> unbelieved by	قَالَ لَهُ صَاحِبُهُ وَهُوَ يُخَاوِرُهُ ﴿٥٠﴾

<sup>44</sup> This suffix -she<sup>y</sup> is ت التانيث = the feminizing article designating word/phrase femininity!

<sup>45</sup> See footnote 40 above regarding *couch*!

<sup>46</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”

<sup>47</sup> Invariably throughout the Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!” In this respect, there is a true *Hadeeth* in *al-Bukhary* and *Muslim*, which directs the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the *heart of the believer*! See *نزهة المتقين*; شرح رياض الصالحين. Refer to the attached list of *References*.

<sup>48</sup> See the *Lexicon* attached to this *Translation*, or better yet Section 32 of the *Introduction* to this work.

<sup>49</sup> The word “تظلم” has many meanings, among them: “تنقص”= “curtail!” See *الراغب*!

<sup>50</sup> The word “خلال” could also mean “between” or “among!” See *اللسان*!

<sup>51</sup> The word “nafara”=“نفرا” means the man's *tribe* or more likely his “*party*” ranging between *three and less than ten*!

<sup>52</sup> The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice!” Also, in this *Ayah*, the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is *singular* or *plural*! So here the “*village*” is *Makkah*, thus, in *honor* for this particular “*village*” the “*wrong*” is *not* associated with it, like in almost all other villages mentioned in The Qur'an, but to its *people*! And here since the “اهلها” could be treated as *plural* or *singular*, the *singular* is used to perhaps indicate that *every* one of them was a *wronger* or the over *whelming majority* of them were so!

<sup>53</sup> The word “رُدِدْتُ” is rooted in “رَد” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*bad*) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86)!

<sup>54</sup> The “ل” in “لأجدن” is a *juratory* “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed by “*assuredly*”!

<sup>55</sup> The word “منقلباً” = “a transpose,” means a place of return!

Whom [He] created you <sup>g</sup> of a <i>tora'ben</i> (crushed sand), afterwards of a sperm-drop <sup>w56</sup> afterwards <i>sanwaka</i> ([He] erected/evened/set you <sup>g</sup> ) a man.	أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٦٧﴾
38. But I <sup>57</sup> , He ( <i>is</i> ) Allah, my Lord and not [I] partner ( <i>deities</i> ) by my Lord an <i>ahadan</i> <sup>58</sup> (lone/any-one).	لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٦٨﴾
39. And <i>lawla</i> ( <i>why have not</i> ), <i>edh</i> ( <i>when/since</i> ) you <sup>h</sup> entered your <sup>t</sup> garden <sup>w</sup> you <sup>h</sup> said: lo/whatever <sup>59</sup> willed Allah, no strength except by Allah; <i>en</i> ( <i>if</i> ) [you <sup>s</sup> ] see me lesser than you <sup>g</sup> ( <i>in</i> ) possession and children.	وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرَن أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٦٩﴾
40. So <i>asa</i> ( <i>craving a deed beyond one's means that/may</i> ) my Lord gives me <i>kbayran</i> ( <i>choicer/superior/worthier</i> ) than your <sup>t</sup> garden <sup>w</sup> and [He] sends over it <sup>w</sup> <i>husbanan</i> <sup>60</sup> ( <i>by way of settling account or retaliating by: thunderbolts/-fragmented stones/scourge</i> ) from the sky <sup>w</sup> so [it <sup>w</sup> ] becomes <i>ssa'edan</i> ( <i>sterile-dust/a waste</i> ) <i>zalaqan</i> ( <i>slippery-land</i> ).	فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتَصْبِيحُ صَعِيدًا زَلَقًا ﴿٧٠﴾
41. Or becomes its <sup>w</sup> water <sup>x</sup> <i>ghanran</i> <sup>61</sup> ( <i>ground-deep-drain</i> ), so never can [you <sup>s</sup> ] seek for it <sup>x</sup> a quest.	أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٧١﴾
42. And ( <i>had been</i> ) beset by his <i>thama're</i> <sup>x</sup> ( <i>trees/plant crops-/fruits</i> ) <sup>x</sup> ; so [he] became <sup>62</sup> iteratively inverting his both ( <i>hands</i> ) <sup>y</sup> palms <sup>63</sup> over what [he] expended in it <sup>w</sup> while it <sup>w</sup> ( <i>was</i> ) <i>khawayaton</i> <sup>w64</sup> ( <i>ruinously-empty and its walls had fallen</i> ) <sup>w</sup> over its <sup>w</sup> trellises; and says [he]: <i>yalayta</i> ( <i>O, for a longing that</i> ) I not partnered ( <i>deities</i> ) by my Lord an <i>ahadan</i> <sup>65</sup> ( <i>lone/any-one</i> ).	وَأُحِيطَ بِشَرِّهِ ۖ فَأَصْبَحَ يَقْلِبُ كَفِّهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٧٢﴾
43. And not was <sup>w</sup> for him a <i>fe'aton</i> <sup>w</sup> ( <i>band/party/group</i> ) <sup>w</sup> succoring him of lesser than/without Allah and not [he] [was] <i>muntasseran</i> <sup>66</sup> ( <i>he who succors and assists himself</i> ).	وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٧٣﴾
44. Far-there <sup>67</sup> , the guardianship <sup>w</sup> ( <i>is</i> ) for Allah, The Right, He ( <i>is</i> ) <i>kbayron</i> ( <i>superior/worthier</i> ) a reward and <i>kbayron aqban</i> ( <i>consequence/effect</i> ).	هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْخَلْقِ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٧٤﴾
45. And let-strike [you <sup>s</sup> ] for them a parable/example ( <i>of</i> ) the life <sup>w</sup> of the world <sup>w</sup> like water We descended it <sup>x</sup> from the sky <sup>w</sup> then mixed by it <sup>x</sup> the Earth's <sup>w</sup> sprouts <sup>w</sup>	وَأَضْرَبْ لَهُمْ مَّثَلًا الْخَيْوةَ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ

<sup>56</sup> The word “نُطْفَةٍ” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen!

Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen!

<sup>57</sup> The word “لَيْكِنَّا” is made of *two* words: “لَيْكِن” and the pronoun “نَا” meaning “but I!”

<sup>58</sup> See the *Lexicon* attached to this Translation regarding “أَحَدًا”

<sup>59</sup> The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُّوَصَّلٌ” = connective noun meaning *that which*! See *المصون*، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي

<sup>60</sup> The word “*husbanan*” = “حُسْبَانًا” means: *by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge*! For other meanings of “حُسْبَانًا” see the *Lexicon* attached to this Translation!

<sup>61</sup> That is it drained deeply into the ground!

<sup>62</sup> The word “أَصْبَحَ” carries the dual meanings of: (1) became or (2) dawned!

<sup>63</sup> The Arabic tongue expression: “turning both palms of his hands” means openly expresses sorrow/regret/grieving!

<sup>64</sup> The word “خَاوِيَةٌ” by definition means *empty and in ruin*! See *اللسان* and *الهادي*!

<sup>65</sup> See the *Lexicon* attached to this Translation regarding “أَحَدًا”

<sup>66</sup> The word “*muntaseran*” is *singular, masculine, subjective noun* meaning: *one that assists and succors himself*!

<sup>67</sup> In Arabic the *demonstrative noun*: “هَنَا” “هَنَّا” and “هَنَّا لَكَ” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest)!” For the “بَعِيدٌ” = “far,” i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

then became *hasbeeman* (dry-broken stubbles), scatter it<sup>x</sup> the winds<sup>w</sup>; and [was] Allah over everything *Mug'tadder* (Overcomeer/Prevailer).

نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ  
الرَّيْسُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
مُقْتَدِرًا ﴿١٨﴾

46. The possession and the sons, (are) an adornment<sup>w</sup> (of) the life<sup>w</sup> of the world<sup>w</sup>; and the *ba'qeyato*<sup>w68</sup> (ever endurers)<sup>w</sup> the righteous-works<sup>w</sup> (are) *khayron* (choicer/-superior/worthier) *enda* (by munificence of/by Rule of) your<sup>t</sup> Lord a reward and a *khayron* a hope.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا  
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ  
رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿١٩﴾

47. And day We (cause) the mountains (to) tread and [you<sup>s</sup>] see the Earth<sup>w</sup> prominent<sup>69</sup>, while [We] thronged them; so not left [We] of them an *abadan*<sup>70</sup> (lone/ any-one).

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ  
بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ  
أَحَدًا ﴿٢٠﴾

48. And (had been) exhibited they<sup>z</sup> [on]<sup>71</sup> your<sup>t</sup> Lord (in) rows; *laqad* (verily, already and affirmatively) you<sup>c</sup> came (to) Us like what We created you<sup>b</sup> first<sup>x</sup> [once<sup>w</sup>] (time<sup>w</sup>); rather you<sup>c</sup> claimed that [We] never make for you<sup>b</sup> an appointment.

وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا  
كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ  
أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٢١﴾

49. And (had been) put-forth the book<sup>x</sup>; so [you<sup>s</sup>] see the criminals (are) *mushfegeena* (be-they who are in disquiet) of what (is) in it<sup>x</sup>; and they<sup>z</sup> say: *ya'waylatana*<sup>72</sup> (O, what a pending disgraceful ruinous plight about to betide us); what (is) for this, the book; neither misses [it<sup>x</sup>] a small<sup>w73</sup> and nor a big<sup>w</sup> except *abssa*<sup>74</sup> ([it<sup>x</sup>] comprehensively reckoned) it<sup>w</sup>; and found they<sup>z</sup> what they<sup>z</sup> worked *hadheran* (present at a predetermined time and place); and not wrongs<sup>75</sup> your<sup>t</sup> Lord *abadan*<sup>76</sup> (lone/ any-one).

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ  
مُسْفِكِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا  
مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ  
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا  
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلُمُ  
رَبُّكَ أَحَدًا ﴿٢٢﴾

<sup>68</sup> The "*baqeyat*" = "الباقيات" = plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.!

<sup>69</sup> The commentators of The Qur'an say that the meaning of "بارزة" = "prominent" means: (1) *without mountains, structures, trees, or shrubs*, or (2) *all those buried inside it are brought out of it!*

<sup>70</sup> See the *Lexicon* attached to this Translation regarding "أحد"

<sup>71</sup> It is important to note here that "على" = "on," is *adverb of time/place, i.e. circumstantial, state or condition!* See *المعني*!

<sup>72</sup> The word "*ya-waylatna*" = "ياويلتنا" is made up of three parts: a) "*ya*" = "يا" is a *vocative article*, indicating the person or thing being addressed. b) "*waylata*" = "ويلتنا" is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) "*na*" = "نا" the *suffix article* for *masculine plural pronoun*, for "us!" So such people who are subject of this "*waylata*" = "ويلتنا" are crying for an *impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it!*

<sup>73</sup> The words "صغيرة" and "كبيرة" translated as "small" and "big" respectively in order to reflect the fact that the *twain* references are *stated in the feminine formats!* Therefore, the *need to reflect the Qur'anic text as is!* Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine construct* is a rank *higher* than a *feminine construct*. Since the reference here is *smallness* of the sin, so *feminizing* its construct surely *slights it even further*, even that of an "*atom's*" worth! (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries! So since "*صغيرة*" has an additional "*هـ*" that means *more meaning* to it. And since we are dealing with *smallness* the "*هـ*" makes it *more picayune and trivial!* The same principles apply to the "*big*" with additional fact of *assonance (homogeneity)* in the construct!

<sup>74</sup> The word "*أحصى*" is *comprehensively reckoned, i.e. accounted for from all aspects*, not the simple *enumeration!* See *البصائر*!

<sup>75</sup> The word "wrongs" has *myriads of meanings*, among them: *curtails or diminishes*, as in this *Ayah!*

<sup>76</sup> See the *Lexicon* attached to this Translation regarding "أحد"



50. And *edh* (*when/since*) said We for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Iblees [was] of the Jinn, so *fasaqa*<sup>77</sup> (*he had rebelled vis-à-vis Allah's command*) a'n (*regarding*) his Lord's command; do then *tattakbetho*<sup>78</sup> (*you<sup>z</sup> take and make*) him and his progenies *aw'leyaa*<sup>79</sup> (*guardians/allies*) of lesser than/without Me; while they (*are*) for you<sup>b</sup> [foe]<sup>80</sup>; wretched (*is*) for the *dha'lemeena*<sup>81</sup> (*injustice-doers*) a alternative.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

51. Not *ash'badtohum* (*I cited them to witness*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> creation; and nor their selves'<sup>w</sup> creation; and not I was *muttakbetha* (*a taker and a maker*) (*of*) the misleaders a support.

۞ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

52. And day [He] says: let-summon/call you<sup>z</sup> My partners (*deities*), whom<sup>r</sup> claimed you<sup>c</sup>; then they<sup>z</sup> summoned/called them; then not *yesta'jebo*<sup>82</sup> (*compliantly-answer they<sup>z</sup>*) for them; and We made between them *manbegan*<sup>83</sup> (*a doom's valley*).

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَوْبِقًا ﴿٥٢﴾

53. And saw the criminals The Fire<sup>w</sup> so they<sup>z</sup> presumed that they (*are*) *muwa'qeeoha* (*they that are its<sup>w</sup> mutual strong affiliates/associates*) and not found they<sup>z</sup> a'n (*off*) it<sup>w</sup> *mass'refan*<sup>84</sup> (*escape-place*).

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عِنَّا مَصْرَفًا ﴿٥٣﴾

54. And *laqad* (*verily, already and affirmatively*) variegated We in this Qur'an for the mankind of every a parable/example; and [was] the mankind more a thing (*engager-in*) contention.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرُ شَيْءٍ جَدَلًا ﴿٥٤﴾

55. And what prevented the mankind to believe they<sup>z</sup> *edh* (*when/since*) came (*to*) them the divine-guidance and *yastaghfero*<sup>85</sup> (*they<sup>z</sup> seek forgiveness*) (*from*) their Lord except that comes (*to*) them dispensation<sup>w</sup> (*of*) the [firsts] or *ya'atee*<sup>x</sup> (*betides/eventuates over*)<sup>x</sup> them the torment *qubolan* (*overtly/visibly*).

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

56. And not [We] send the *mursaleena* (*sent-messengers*) except *mubashshereena*<sup>86</sup> (*iterative tellers of pleasant tiding*) and *munthereena* (*iterative warners*); and dispute they<sup>z</sup>

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۖ وَيُجَادِلُ الَّذِينَ كَفَرُوا

<sup>77</sup> See the *Lexicon* attached to this Translation for the word, *faseqoon* = “الفاسقون” for an elaboration!

<sup>78</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

<sup>79</sup> The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*!

<sup>80</sup> The word “عَدُوٌّ” in *Arabic* is used for: (1) *singular* and (2) *plural* as well, (3) “*multitudinous foe*,” see *اللسان والهادي*!

<sup>81</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>82</sup> The word “يَسْتَجِيبُوا” is rooted in “استجاب,” meaning: *favorably/ compliantly answered, not just answered*! See *الهادي*!

<sup>83</sup> Qur'an commentators have various commentaries regarding this “doom's valley!” Some say it is a valley of *pus and blood in Hell*, some say it is a *separator barrier* between the believer and the unbelievers, some say it is just *ruinous and a fateful doom*! See *القرطبي*!

<sup>84</sup> No escape, as it is surrounding them from all directions!

<sup>85</sup> The word “يَسْتَغْفِرُوا” = “يَطْلُبُوا الْغُفْرَانَ” = “they<sup>z</sup> seek forgiveness!” In English there is *no seemly way* to say: “يَسْتَغْفِرُوا” *per se*! So I settled for saying: “they<sup>z</sup> seek forgiveness!”

<sup>86</sup> The word “mubashshereen” is *masculine, plural, subjective noun*, meaning *teller of pleasant tiding*, with *no English equivalent*!

who<sup>r</sup> unbelieved they<sup>z</sup> by the falsehood<sup>x</sup> to refute they<sup>z</sup> by it<sup>x</sup> the right<sup>x</sup>; and *ittakhatbo*<sup>87</sup> (*they<sup>z</sup> took and made*) My *Aya'te*<sup>w</sup> (*Qur'anic statements*) and what they<sup>z</sup> (*had been*) warned jestingly.

بِالْبَاطِلِ يُدْحِضُوا بِهِ الْحَقَّ  
وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٨٧﴾

57. And who<sup>a</sup> (*is*) wronger<sup>88</sup> than who<sup>p</sup> [*he*] (*had been*) reminded by his Lord's *Aya'te*<sup>w</sup> (*Qur'anic statements*) then [*he*] shunned *a'n* (*off*) it<sup>w</sup> and [*he*] forgot<sup>89</sup> (*ceased paying attention to*) what put-forth<sup>w</sup> his both hands<sup>w</sup>; verily We made over their hearts covert<sup>w</sup> so that not<sup>90</sup> understand it<sup>x</sup> they<sup>z</sup>; and in their ears *wagran* (*hearing-beaviness*); and *en* (*if*) [*you*<sup>s</sup>] invite them to the divine-guidance then never *yahtadoo* (*they<sup>z</sup> find and accept the divine-guidance*) then, ever.

وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ  
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ  
يَدَاهُ ۖ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ  
أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ  
وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ  
يَهْتَدُوا إِذًا أَبَدًا ﴿٨٨﴾

58. And your<sup>t</sup> Lord (*is*) The *Ghafooro* (*iterative Forgiver*) The mercy<sup>w</sup> possessor, had/*if*<sup>91</sup> *you'aakbetbo*<sup>92</sup> ([*He*] *retributively-punishes*) them by what they<sup>z</sup> earned surely hastens [*He*] for them the torment; rather for them (*is*) an appointment, never find they<sup>z</sup> of lesser than/without it<sup>x</sup> *maw'elan* (*protective-refuge*).

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ  
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ  
لَهُمُ الْعَذَابُ ۖ بَلْ لَهُمْ مَوْعِدٌ لَّنْ  
يَجِدُوا مِنْ دُونِهِ مَوْعِدًا ﴿٨٩﴾

59. And *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (*are*) the villages<sup>w</sup> We perished<sup>93</sup> them *lamma* (*when/whence*) *dbalamo*<sup>94</sup> (*they<sup>z</sup> wronged*); and We made for their perishing an appointment.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا  
وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٩٠﴾

60. And *edb* (*when/whence*) said *Mosa* (*Moses*) for his lad<sup>95</sup>: [*I*] cease not (*journeying*) until [*I*] attain/reach the two seas' junction or [*I*] proceed epochally<sup>96</sup>.

وَإِذْ قَالَ مُوسَىٰ لِفَتْنِهِ لَا أُرْبِحُ حَتَّىٰ  
أُبْلَغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ  
حُقُبًا ﴿٩١﴾

61. So when both attained/reached a junction between them both, both forgot fish<sup>x</sup> (*of*) them both; so *ittakhatba*<sup>97</sup> ([*it<sup>x</sup>*] *took and made*) its<sup>x</sup> path in the sea *saraban* (*down-slope-escape*).

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا  
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٩٢﴾

<sup>87</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ,” as stated in لسان العرب; therefore “إِتَّخَذَ” is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

<sup>88</sup> See the *Lexicon* attached to this Translation for “ظالمٌ”= “فَاعِلُ الظَلْمِ”= “injustice-doer” and “أَظْلَمُ”= “wronger!”

<sup>89</sup> The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

<sup>90</sup> The particle “أَنْ” meaning “لَنْلا,” as mentioned by *Qur'an* commentators, such as الطبري, ابن كثير, and الألوسي!

<sup>91</sup> The particle “لَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when!” See هشام! ابن هشام!

<sup>92</sup> The word “يُؤَاخِذُ” in “يُؤَاخِذُ هُمْ” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “أَخَذَ” is *retributively-punished*!

<sup>93</sup> The text of this great *Ayah* says: “أَهْلَكْنَاهُمْ”= “We (*caused to*) perish them,” in reference to the *people* of the villages, and not “أَهْلَكْنَاهَا”= “We (*caused to*) perish it,” so the pronoun would refer to the *villages*! Albeit *at times* the two are *interchangeable*, but here the reference is to the *exact correspondence* to the text!

<sup>94</sup> See the *Lexicon* attached to this Translation for “ظالمٌ”= “فَاعِلُ الظَلْمِ”= “injustice-doer” and “أَظْلَمُ”= “wronged!”

<sup>95</sup> The word “فَتًى” has *three* distinct meanings: (1) *lad/chap/fellow*, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) *man of: manliness, helpfulness, pridefulness*!

<sup>96</sup> See the *Lexicon* attached to this Translation for an elaboration the word “أَحْقَابًا/حُقُبًا”

<sup>97</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ,” as stated in لسان العرب; therefore “إِتَّخَذَ” is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

62. Then <i>lamma</i> ( <i>when/whence</i> ) both passed <sup>98</sup> , [ <i>he</i> ] said to his lad <sup>99</sup> : <i>aa'teyna</i> <sup>x</sup> ( <i>let-[you<sup>s</sup>] bring forward to us</i> ) <sup>x</sup> our lunch, <i>laqad</i> ( <i>verily, already and affirmatively</i> ) we found from our travel this a fatigue.	فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾
63. Said [ <i>he</i> ]: have you <sup>h</sup> seen <i>edh</i> ( <i>when/since</i> ) we lodged-/retreated to the rock <sup>w</sup> then verily I forgot the fish <sup>x</sup> ; and not ( <i>caused</i> ) me ( <i>to</i> ) forget it <sup>x</sup> except the Satan that I remember it <sup>x</sup> ; and <i>ittakbatha</i> <sup>100</sup> ( <i>[it<sup>x</sup>] took and made</i> ) its <sup>x</sup> path into the sea amazingly.	قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾
64. Said [ <i>he</i> ]: <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) what we were <i>nabghey</i> ( <i>earnestly-questing</i> ); so <i>ertadda</i> ( <i>both forthwith-turned</i> ) over their both footprints trace.	قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ﴿٦٤﴾
65. Then both found an <i>abdan</i> <sup>101</sup> ( <i>submitter/worshipper/slave</i> ) of Our <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ), <i>aa'taynabo</i> ( <i>We accorded him</i> ) a mercy <sup>w</sup> from <i>enda</i> ( <i>by munificence of/by Rule of</i> ) Us; and We taught him from <i>ladonna</i> <sup>102</sup> ( <i>directly and possessively from Us</i> ) knowledge.	فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِنَ لَدُنَّا عِلْمًا ﴿٦٥﴾
66. Said for him <i>Mosa</i> ( <i>Moses</i> ): can <i>attabe'o</i> ( <i>[I] closely-follow</i> ) you <sup>s</sup> proviso that teach me [ <i>you<sup>s</sup></i> ] of what ( <i>had been</i> ) taught you <sup>h</sup> a <i>rushda</i> ( <i>maturity-discernment and adherence to what is right</i> ).	قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾
67. Said [ <i>he</i> ]: verily you <sup>s</sup> never can ( <i>have</i> ) with me a ( <i>sufficient</i> ) patience.	قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾
68. And how ( <i>can</i> ) <i>tassbero</i> ( <i>[you<sup>s</sup>] hold on patiently</i> ) on what not [ <i>you<sup>s</sup></i> ] encompassed by it <sup>x</sup> a proficient-knowledge <sup>103</sup> .	وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾
69. Said [ <i>he</i> ]: shall find me [ <i>you<sup>s</sup></i> ], <i>en</i> ( <i>if</i> ) Allah willed, <i>ssa'beran</i> ( <i>holding-on patiently</i> ) and not [ <i>I</i> ] disobey for you <sup>s</sup> a command.	قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾
70. Said [ <i>he</i> ]: so <i>en</i> ( <i>if</i> ) <i>ettaba'ata'ney</i> ( <i>you<sup>h</sup> closely-followed me</i> ), so let-not [ <i>you<sup>s</sup></i> ] ask me <i>a'n</i> ( <i>regarding</i> ) a thing <sup>x</sup> until [ <i>I</i> ] discourse for you <sup>s</sup> of it <sup>x</sup> a mention.	قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾
71. So both launched-off until <i>edha</i> ( <i>when/if</i> ) both embarked [ <i>in</i> ] the ship <sup>w</sup> <i>keharaqa</i> <sup>104</sup> ( <i>he: deeply perforated it/broke a sizable opening in its bottom</i> ) it <sup>w</sup> ; said [ <i>he</i> ]: have you <sup>h</sup> <i>keharaqa</i> it <sup>w</sup> to you <sup>h</sup> drown its <sup>w</sup> folks; <i>laqad</i> ( <i>verily, already and affirmatively</i> ) you <sup>h</sup> came ( <i>committed</i> ) a thing <i>emra</i> ( <i>very great objectionable vice</i> ).	فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

<sup>98</sup> That is passed the sea's junction!

<sup>99</sup> See footnote 92 above regarding *lad*!

<sup>100</sup> The word "الحوت" = "the fish" is a masculine gender in Arabic hence its references must be masculine, it<sup>x</sup>!

<sup>101</sup> The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>102</sup> The word "لدى" is closer than "عند" as you can say: "المال ليس بقبضتك الآن" thus, "عندي مال و" which closer spatially and more specific! So, "directly and possessively from" (Us) seems to indicate such closeness! See اللسان!

<sup>103</sup> The word "خبراً" is "مفعول مطلق" = "absolute object," so the qualifying "proficient" is prefixed! See الراغب!

<sup>104</sup> The word "خرق" in "خرقتها" means deeply perforated it by making deep and large hole in its bottom or broke it to corrupt it or spoil it! See البصائر والهادي! I can not find a suitable word in English for "خرق," among words such as: bore, perforated, pierced, and all such synonyms!



72. Said [he]: have not said [I] verily you <sup>s</sup> never can [you <sup>s</sup> ] (have) with me a (sufficient) patience.	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾
73. Said [he]: let-notto'aakbethney <sup>105</sup> ([you <sup>s</sup> ] retributively-punishes me) by what I forgot, and let-not [you <sup>s</sup> ] over-burden me of my matter <i>osran</i> (difficulty/ hardship).	قَالَ لَا تَأْخُذْنِي بِمَا نَسِيتُ وَلَا تَزِدْفِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾
74. So both launched-off until <i>edha</i> (when/if) both <i>legeya</i> (met) a <i>gholaman</i> <sup>106</sup> (boy) then [he] killed him; said [he]: have you <sup>h</sup> killed a self <sup>w</sup> <i>akeyyatan</i> <sup>w</sup> (pure and suiting-/befitting) <sup>w</sup> by other than a self <sup>w107</sup> ; <i>laqad</i> (verily, already and affirmatively) came (committed) you <sup>h</sup> a thing <i>nukra</i> <sup>108</sup> (an enormous vice).	فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾
75. Said [he]: have not said [I] for you <sup>s</sup> verily you <sup>s</sup> never can (have) with me a (sufficient) patience.	قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾
76. Said [he]: <i>en(if)</i> I asked you <sup>s</sup> a'n (regarding) a thing after it <sup>w</sup> (i.e. this incidence) then let-not [you <sup>s</sup> ] accompany me, <i>qad</i> (already and affirmatively) you <sup>h</sup> attained from <i>ladonney</i> <sup>109</sup> (directly and possessively from me) <i>utbran</i> <sup>110</sup> (firm-excuse).	قَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنَ لَدُنِّي عُذْرًا ﴿٧٦﴾
77. So both launched-off until <i>edha</i> (when/if) both <i>ata</i> (approached) a village's <sup>w</sup> folks; (and) <i>istatt'ama</i> (both sought to be fed from) its <sup>w</sup> folks; then <i>aban</i> <sup>111</sup> (they categorically-refused) to guest them both; then both found in it <sup>w</sup> a wall <sup>x</sup> wanting (about) to break and [he] stood <sup>112</sup> it <sup>x</sup> ; said [he]: had willed you <sup>h</sup> surely <i>ittakhathta</i> <sup>113</sup> (you <sup>h</sup> took and made) over it <sup>x</sup> remuneration.	فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾
78. Said [he]: this (is) a parting between me and [between] you <sup>s</sup> ; [I] shall <i>ona'bbe'o</i> (inform by piece-of-significant-and-availing-news to) you <sup>s</sup> by <i>ta'awee'le</i> (ultimate: construing-/explanation) (of) what you <sup>h</sup> could not (have) on it <sup>x</sup> a (sufficient) patience.	قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾
79. As-to the ship <sup>w</sup> so it <sup>w</sup> was for poor <sup>114</sup> , they <sup>z</sup> work in the sea; so I wanted to defect it <sup>w</sup> ; and [was] beyond <sup>115</sup> them a king, [he] takes every ship <sup>w</sup> forcefully.	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

<sup>105</sup> See footnote 3185 above regarding **اِيؤَاخِذْ**!

<sup>105</sup> The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

<sup>107</sup> That is apparently innocent self for not a self having been killed!

<sup>108</sup> The word "nukra" = "نُكْرًا" means: (1) enormous or extraordinary vice, (2) keenly enormous and beyond imagination!

<sup>109</sup> The word "لَدُنِّي" is closer than "عِنْدِي" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, "لَدُنِّي" which closer spatially and more specific! So, "directly and possessively from" (me) seems to indicate such closeness! See **اللسان**!

<sup>110</sup> The word "عُذْرًا" is the infinitive noun of "عَذَرَ" Thus, to intensify "عُذْرًا" so, "firm" is prefixed!

<sup>111</sup> The word *abo* = "أَبَوْا" means categorically (absolutely, without exception) refused, i.e. not just simply refused!

<sup>112</sup> He "stood" it in the transitive sense, i.e. to set upright, caused to stand!

<sup>113</sup> The word "اِتَّخَذَ" from "اِتَّخَذَ" which is "اِتَّخَذَ" for "اِتَّخَذَ" as stated in **لسان العرب** therefore, "اِتَّخَذَ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

<sup>114</sup> For the words "مَسَاكِين" versus "فُقَرَاء", see the *Lexicon* attached to this Translation for the distinction! Also the word "poor" is a singular as well as plural! See *Merriam-Webster Unabridged Dictionary*!

<sup>115</sup> The word "وَرَاءَهُمْ" in "وَرَاءَهُمْ" means:

(1) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ."

(2) "بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْاَكْمَةِ."

(3) "وَلَدُ الْوَلَدِ". So, here (1) or (2) could apply!

<sup>3209</sup> The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

80. And as-to the *gholamo*<sup>116</sup> (boy), so were his [both fathers]<sup>117</sup> [both] believers; so *khasheyina*<sup>118</sup> (reverently-feared we) that [he] overburdens them both (by) excessiveness and unbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ  
فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا  
وَكُفْرًا ﴿٨٠﴾

81. So We wanted to interchange them both, Lord (of) [them both] *khayran* (choicer/superior/worthier) than him a *zakatan* (purity and waxing) and a nearer a *ruhman* (mercy/kin-mercy or sensing the kindred duty).

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ  
زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾

82. And as-to the wall<sup>x</sup> so (it<sup>x</sup>) [was] for *gholamainey*<sup>119</sup> (two boys) orphans in the city<sup>w</sup>; and [was] under it<sup>x</sup> a treasure for them both; and their both [father]<sup>120</sup> (are) righteous; so your<sup>t</sup> Lord wanted that both reach their both *ashudda*<sup>121</sup> (primes/full mental and physical strengths) and *yastakh'reja* (both affirmably extract/pluck) treasure (of) them both; a mercy<sup>w</sup> from your<sup>t</sup> Lord; and not I did it<sup>x</sup> a'n<sup>122</sup> (vicarious/because of) my command; *tha'leka* (afar-that-it/) <sup>x</sup> (is) the *ta'awee'le* (ultimate: construing/explanation) (of) what couldn't<sup>123</sup> [you<sup>s</sup>] (have) over it<sup>x</sup> a (sufficient) patience.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي  
الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا  
وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ  
يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا  
رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ  
أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ  
عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they<sup>z</sup> ask you<sup>s</sup> a'n (regarding) *Dhe al-Qurnayn* (the twain horns possessor); let-say [you<sup>s</sup>]: [I] shall recite on you<sup>b</sup> of him a *thekran* (an instructive: mention/a reminder).

وَيَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ قُلْ  
سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

84. Verily We empowered<sup>124</sup> for him in the Earth<sup>w</sup> and *aa'tayna* (We accorded) him of everything a cause (means).

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ  
كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

85. So [he] followed a cause (means).

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

<sup>117</sup> The Arabic word “أَبَوَاهُ” or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة,” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

<sup>118</sup> The expression “So we reverentially feared” for “فَخَشِينَا” The word “خشية”=reverential fear! This righteous man knew the ultimate fact of the boy as he would be overburdening to his parent with “excessiveness and unbelief,” due to the “direct knowledge” he possessed as given by Allah (S18:65) above! Thus, he was “reverentially fearing” the ultimate fact regarding the boy! Why “reverentially fearing” the ultimate fact? Because a fact is a fact, which must be respected! But the knowledge of such a fact is due to the “direct knowledge” from Allah! And Allah whenever the action is uniquely-Allah, then He meety uses the magnanimity in its expression, i.e. “we!” In this case, the righteous man, is empowered by the “direct knowledge” from Allah, so this made him to express the “خشية”= “reverential fear” and respect of the ultimate fact in terms of “العظمة”=magnanimity! Hence: فَخَشِينَا!

<sup>119</sup> Singular for *gholamainey*=“gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

<sup>120</sup> See footnote 117 above regarding the word: “أَبَوَاهُ”

<sup>121</sup> The Arabic word “ashudda”=“أَشَدُّ” translated as [both of them] “prime, full strength meaning reached the ideal age of physical and mental strengths!

<sup>122</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”

<sup>123</sup> The word “تَسْطِعُ” is more in literal construct than “تَسْطَعُ,” as “تَسْطَعُ,” lacks a letter (ت)! The general rule is that more literal construct more meaning in the word, and vice versa! The general context indicates that Mosa (Moses) did not have sufficient patience to enable him withstand all what was involved in the great events he witnessed with the righteous man! So, “تَسْطَعُ”= “couldn’t,” seem more fitting for such insufficiency on one hand and on the other the righteous man is meety summarizing to him the events!

<sup>124</sup> The word “مَكَّنَ” in مَكَّنَّا means “found” or “established!” It also means “enabled” or “empowered!” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se!

86. Until <i>edha</i> (when/if) [he] reached the sun's <i>magh'reba</i> <sup>125</sup> ( <i>sun's-set-locus</i> ) <sup>x</sup> [he] found it <sup>w</sup> setting in a well <sup>w</sup> <i>hame'-aten</i> <sup>w</sup> ( <i>dark-odorous-ooze</i> ) <sup>w</sup> ; and [he] found at it <sup>w</sup> a people; We said: O, <i>Dha al-Qurnayn</i> ( <i>the twain horns possessor</i> ) either [you <sup>s</sup> ] torment or that <i>tattak'etha</i> <sup>126</sup> ([you <sup>s</sup> ] <i>take and make</i> ) in them a <i>busnan</i> <sup>127</sup> ( <i>ultimate meritorious deed</i> ).	حَتَّىٰ إِذَا بَلَغَ مَغْرَبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْدَأُ الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾
87. Said [he]: as-to whom <sup>p</sup> [he] wronged <sup>128</sup> then we will torment him afterwards <i>youraddo</i> <sup>129</sup> ( <i>to be forthwith returned</i> [he]) to his Lord then [He] torments him a torment <i>nukra</i> ( <i>enormously keen/beyond imagination</i> ).	قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكِرًا ﴿٨٧﴾
88. And as-to whom <sup>p</sup> [he] believed and [he] worked righteously, then for him ( <i>is</i> ) a requital the <i>busna</i> <sup>130</sup> ( <i>Paradise/excellent consequence/good deeds</i> ) <sup>w</sup> and [We] shall say for him of our command an easiness.	وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾
89. Afterwards [he] followed a cause ( <i>means</i> ).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾
90. Until <i>edha</i> (when/if) [he] reached <i>mat'le'a</i> <sup>131</sup> ( <i>sun's<sup>w</sup> rise-locus</i> ) <sup>x</sup> the sun <sup>w</sup> [he] found it <sup>w</sup> rising on a people not made [We] for them of <i>doney</i> ( <i>below/under</i> ) it <sup>w</sup> a screen.	حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾
91. Like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> and <i>qad</i> ( <i>already and affirmatively</i> ) We encompassed by what <i>laday</i> <sup>132</sup> ( <i>directly and possessively from</i> ) him absolutely proficiency <sup>133</sup> .	كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾
92. Afterwards [he] followed a cause ( <i>means</i> ).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾
93. Until <i>edha</i> (when/if) [he] attained/reached ( <i>a pass</i> ) between the two dams [he] found of before/near them both a people almost not understand they <sup>z</sup> a say.	حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
94. Said they <sup>z</sup> : O, <i>Dha al-Qurnayn</i> ( <i>the twain horns possessor</i> ) verily <i>Yajoohja</i> and <i>Ma'ajooja</i> ( <i>Gog and Magog</i> ) ( <i>are</i> ) corruptors in the Earth <sup>w</sup> ; so can[we] make for you <sup>g</sup> a tribute proviso [you <sup>s</sup> ] make between us and [between] them a dam.	قَالُوا يَبْدَأُ الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ يَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

<sup>125</sup> The word “مغرب” means the *place* (locus) of *sunset*, i.e. not just “sunset” *per se*!

<sup>126</sup> The word “تتخذ” from “إِتْخَاذٌ” which is “إِفْتَعَالٌ” for “الْإِتْخَاذُ,” as stated in *لسان العرب*; therefore, “تتخذ” is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

<sup>127</sup> Some *linguists* suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*! See *الهادي*

<sup>128</sup> See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronger”

<sup>129</sup> The word “يرد” is rooted in “رد” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*bad*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.”<sup>w</sup> (S4: 86)!

<sup>130</sup> The word “the *busna*”=“الحسنى” almost always means *Paradise from Allah*! However, in some cases it means: *good deed, righteous work, excellent result*!

<sup>131</sup> The word “مطلع” means the *place* (locus) of *sunrise*, i.e. not just “sunrise” *per se*!

<sup>132</sup> The word “لن” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لن” which *closer* spatially and more specific! So, “*directly and possessively from*” (Us) seems to indicate such *closeness*! See *اللسان*!

<sup>133</sup> The word “خبراً” is “مفعول مطلق”=“absolute object,” so the qualifying “absolute” is prefixed! See *الراغب*



95. Said [he]: what empowered <sup>134</sup> me in it <sup>x</sup> my Lord ( <i>is</i> ) <i>kbayron</i> (possession/superior/worthier); so let-you <sup>z</sup> assist me by a strength, [I] make between you <sup>b</sup> and [between] them an embankment.	قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾
96. <i>Aa'toney</i> <sup>x</sup> (let-[you <sup>t</sup> ] bring forward to me) <sup>x</sup> the iron <i>zobara</i> (hefty-pieces) until <i>edha</i> (when/whereas) [he] leveled between the two bluffs; said [he]: let-blow you <sup>z</sup> ; until <i>edha</i> [he] made it <sup>x</sup> a fire <sup>w</sup> ; said [he]: let-come (bring to) me you <sup>z</sup> <i>afregb</i> ([I] pour) over it <sup>x</sup> a molten copper.	ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قَطْرًا ﴿٩٦﴾
97. So they <sup>z</sup> couldn't <sup>135</sup> [to] mount it <sup>x</sup> and nor they <sup>z</sup> could for it <sup>x</sup> ( <i>make</i> ) <i>naqaban</i> <sup>136</sup> (absolute defile/gorge).	فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾
98. Said [he]: this ( <i>is</i> ) a mercy <sup>w</sup> from my Lord; so <i>edha</i> (when/whereas) my Lord's promise came, [He] made it <sup>x</sup> <i>dakkan</i> (razed-smooth-even); and [was] my Lord's promise a right.	قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾
99. And We left some ( <i>of</i> ) them then-day surging in some; and ( <i>had been</i> ) blown in the Horn; so We gathered them <i>jam'an</i> <sup>137</sup> (absolute gathering).	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾
100. And We exhibited Hell <sup>w</sup> then-day for the unbelievers, <i>ardhan</i> <sup>138</sup> (absolute exhibiting).	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾
101. Who <sup>r</sup> were <sup>w</sup> their eyes <sup>w</sup> in a cover <i>a'n</i> (regarding) My <i>thekre</i> (Qur'an/remembrance/Hadeeth) and they <sup>z</sup> were: not can they <sup>z</sup> ( <i>have</i> ) any hearing <sup>139</sup> .	الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا ﴿١٠١﴾
102. Have then reckoned they <sup>z</sup> who <sup>r</sup> unbelieved they <sup>z</sup> to <i>yattakhetho</i> <sup>140</sup> (they <sup>z</sup> take and make) My <i>eba'de</i> (worshippers/submitters/slaves) of lesser than/without Me <i>aw'leyaa</i> <sup>141</sup> (guardians/allies); verily We prepared Hell <sup>w</sup> for the unbelievers a <i>nozolan</i> <sup>142</sup> (hospitality-residence).	أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾
103. Let-say [you <sup>s</sup> ]: do/can <i>ona'bbeo</i> ([we] inform by piece-of-significant-and-availing-news) you <sup>b</sup> by the <i>akhsareena</i> (most losers) ( <i>of</i> ) works.	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

<sup>134</sup> The word "مَكَّنَ" in "مَكَّنَا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" *per se*!

<sup>135</sup> The word "استطاعوا" is lesser in literal construct than "استطاعوا" as it lacks a letter (ت)! Also mounting the "dam" requires lesser effort than boring the embankment! Hence, for the "dam" = "استطاعوا" and for embankment = "استطاعوا!"

<sup>136</sup> The word "نقبا" is "مصدر سماعي" = audible intensive noun, hence "absolutely" is prefixed to denote that!

<sup>137</sup> The word "جمعا" is "مطلق" i.e. in the absolute sense, conveying the message and Allah know best, *how amazing* or an absolute gathering, as it is beyond human imagination in its nature!

<sup>138</sup> Ibid, only applying to "عرضا!"

<sup>139</sup> The word "سمعا" is "مفعول مطلق" amounting to intensive noun, to indicate that "any" is prefixed to "hearing" to denote such intensity!

<sup>140</sup> The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming something about f what was taken! Thus, it is not just the mere taking!

<sup>141</sup> The word "اولياء" could also mean, among them: protector, friend!

<sup>142</sup> The word "نزل" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

104. Who<sup>r</sup> swerved<sup>143</sup> they<sup>z</sup> their endeavor in the life<sup>w</sup> (of) the word<sup>w</sup> while they reckon verily they<sup>yuhsenona</sup> (they<sup>z</sup> render: meritorious-deeds / says) *ssun'an*<sup>144</sup> (crafting meritoriously).
105. Those, who<sup>r</sup> unbelieved they<sup>z</sup> by their Lord's *Aya'te*<sup>w</sup> (messages / signs) and His *lega'a* (meeting); so their works<sup>x</sup> miscarried<sup>w</sup>; so not *nogeymo* ([We] uphold) for them The *Qeyamatey's*<sup>w</sup> (Judgment's) Day<sup>x</sup> a weight.
106. *Tha'leka* (afar-that-it/) <sup>x</sup> their requital (is) Hell<sup>w</sup> by what unbelieved they<sup>z</sup> and *ittakbatho*<sup>145</sup> (they<sup>z</sup> took and made) My *Aya'te*<sup>w</sup> (messages / signs / proofs) and messengers a jestingly.
107. Verily who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> for them were the *Ferdow'se*<sup>w146</sup> gardens<sup>w</sup> (as) *nuḡolan* (hospitality residence).
108. Immortals they<sup>z</sup> (are) in it<sup>w</sup> not *yabghona* (earnestly quest they<sup>z</sup>) a'n (regarding) it<sup>w</sup> a transfer.
109. Let-say [you<sup>s</sup>]: had/if the sea were<sup>147</sup> ink for my Lord's words<sup>w</sup> surely (would have) depleted the sea before that my Lord's words<sup>w</sup> deplete<sup>w</sup> and even if We came by its<sup>x</sup> like (for) a supply.
110. Let-say [you<sup>s</sup>]: verily only I am a human like you<sup>b</sup> (being) revealed<sup>148</sup> to me that only: your<sup>n</sup> *elabo* (deity) (is) *Elabo* (Deity) One; so whoever [he] [was] *yarjo* (fearing / hoping for) his Lord's *lega'a* (meeting), so surely let-work a righteous work [he] and let-not [he] partners (deities) by his Lord's worship an *abadan* (a lone / any-one).

الَّذِينَ ضَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُطِطَتْ أَعْمَلُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ﴿١٠٥﴾

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَآخَذُوا آيَاتِي وَرُسُلِي هُزُولًا ﴿١٠٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

<sup>143</sup> The word “ضَلَّ” has several meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined!

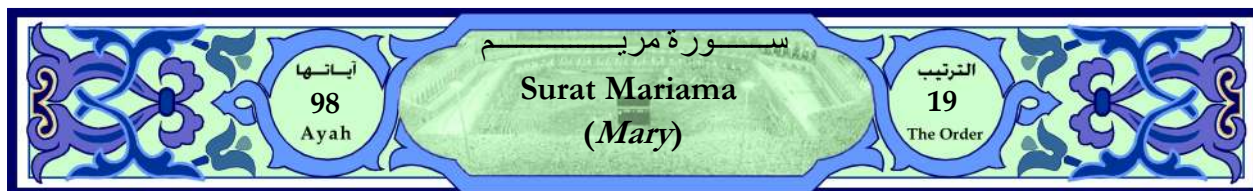
<sup>144</sup> The word “صُنْعًا,” rooted in “صَنَعَ,” which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! But the word “صُنْعًا,” is the *infinitive* noun of the verb “اصْنَعُ.” Thus, it means *assurance* and *certainly* of *crafting meritoriously*!

<sup>145</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” see footnote 137 above

<sup>146</sup> The word “*al-Ferdows*” means: the highest and most excellent abode in Paradise!

<sup>147</sup> Yes, here “were” *not* “was,” as *linguistically*, in the English language, the reference is a *subjunctive presupposition*, hypothetical, not factual! Refer to the Usage Note of “*if*”

<sup>148</sup> The word “وَحْيٍ” in “يُوحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الْوَحْي” is *fire* or *king*! See *اللسان*!”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Kaf. Ha.Ya. Ay'n. Ssadd.<sup>1</sup>

كَهَيَّصَ

2. *Thekro (Qur'an/mention) (this is), your<sup>t</sup> Lord's mercy<sup>w</sup> (about) abdaho<sup>2</sup> (His slave) Zakarriyya (Zachariah).*

ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا

3. *Edh (when/since) [he] called his Lord a kbafeyyan<sup>3</sup> (profoundly-covert) call.*

إِذْ نَادَىٰ رَبَّهُ بِدَاءٍ خَفِيًّا

4. Said [he]: [O], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [I] by invoking You<sup>s</sup> my Lord, a misfortunate.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

5. And verily I, I feared/knew<sup>4</sup> the agnates/heirs<sup>5</sup> of my rear/beyond<sup>6</sup> while was<sup>w</sup> my woman/wife aa'geran (sterile/barren)<sup>w</sup>; so let-grant [You<sup>s</sup>] for me from ladonka<sup>7</sup> (directly and possessively from You<sup>s</sup>) a wa'leyan (guardian-/successor).

وَلَنِي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

6. Inherits me [he] and [he] inherits from Ya'qooba's (Jacob's) aa'ley<sup>8</sup> (family/house/kin); and let-make him [You<sup>s</sup>] my Lord radbeyya<sup>9</sup> (he who is gratified while being gratified to You<sup>s</sup>).

يَرْتُنِي وَيَرِثُ مِنْ آلٍ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا

7. O, Zakariyya (Zachariah): verily<sup>10</sup> We nobashsheroka<sup>11</sup> ([We] tell you<sup>s</sup> pleasant tidings) by a ghola'men<sup>12</sup> (boy), his name (is) Yahya (John); not made [We] for him of before a sa'meyyan (name-compeer/identical name).

يَنزَكِرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

<sup>1</sup> See the *Lexicon* attached to this Translation for commentary!

<sup>2</sup> The word "abdaho" = "His slave," the denotation of the word "slave" is vastly contradictory with respect to Allah vis-à-vis the humans! "Slavery" = ownership of an entity by Allah means that entity is absolutely free from any other ownership by anyone else! See the *Lexicon* attached to this Translation for an elaboration!

<sup>3</sup> The word "خفياً" is more than secretly or privately as it signifies hidden secrecy in the sense of greater concealment. The Qur'an says: "He Knows: the secret and the more hidden" (S 22:7). Thus, profoundly is used here to intensify "covert" to convey the depth of such covertness!

<sup>4</sup> Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>5</sup> The word "الموالي," the "successors" could also mean the immediate inheritors! See اللسان!

<sup>6</sup> The word "وراء" in "ورائي" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." أي بعدي و بعد خلفي

(3) ولد الولد. So, here (2) seems to apply!

<sup>7</sup> The word "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See اللسان!

<sup>8</sup> The word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to ennoble and dignify.

<sup>9</sup> The word "radbeyya" = "رضياً" = noun meaning: he who is gratified while being a gratifier himself to You

<sup>10</sup> The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message! See (S3:39).

<sup>11</sup> See the *Lexicon* attached to this Translation for bashashara/youbashsharo/mubasheran = يبشّر/أبشّر/أبشّر

<sup>12</sup> The word "ghola'men" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.



8. Said [he]: [O], my Lord wherefrom <sup>13</sup> (to) be for me a <i>gholamon</i> (boy), while my woman was <i>aa'geran</i> (sterile/-barren) <sup>w</sup> and <i>qad</i> (already and affirmatively) I attained of the agedness a terminus <sup>14</sup> .	قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتْ أَمْرَاتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتْيًا ﴿٨﴾
9. Said [he] (the angel): like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> said your <sup>t</sup> Lord, he/it <sup>x15</sup> (is) on Me easy while <i>qad</i> (already and affirmatively) I created you <sup>g</sup> of before while not <i>tako</i> <sup>16</sup> ([you <sup>g</sup> ] were) a thing.	قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾
10. Said [he]: [O], my Lord let-make for me an <i>Aya'tan</i> <sup>w</sup> (sign); [He] said <sup>17</sup> : your <sup>t</sup> <i>Aya'ta</i> <sup>w</sup> (= <i>Aya'tan</i> <sup>w</sup> ) (is) that not [you <sup>s</sup> ] talk to the mankind three nights (while [you <sup>s</sup> ] are) soundly <sup>18</sup> (normal).	قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ ءَايَتُكَ أَلَّا تَكَلَّمَ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
11. So [he] exited on his people from the niche and [revealed] <sup>19</sup> [he] to them that: <i>sabbe'ho</i> <sup>20</sup> (let-say [you <sup>z</sup> ]: <i>subhana Allah</i> ) <i>bukratan</i> <sup>21</sup> (at beginning of morning) and <i>asbeyyan</i> <sup>22</sup> (at beginning of night).	فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾
12. O, <i>Yahya</i> (John): let-take [you <sup>s</sup> ] the book by strength <sup>23</sup> ; and We gave him the rule <sup>24</sup> <i>sabeyyan</i> <sup>25</sup> (while being a child).	يُنَجِّحِيْ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾
13. And <i>hananan</i> <sup>26</sup> (mercy/ dignity/ and prestige) from <i>ladon</i> <sup>27</sup> (directly and possessively from) Us, and <i>zakatan</i> <sup>28</sup> (he being blessed and praised by Allah) <sup>w</sup> and [he] [was] <i>tageyya</i> (he being reverential guarder against Allah's displeasure).	وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾

<sup>13</sup> The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>14</sup> The word “عَتَا” in “عَتْيًا” has *five* distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended! In this case, “عَتْيًا” = “عَتَا” = “كُلُّ شَيْءٍ قَدْ انْتَهَى فَقَدْ عَتَا” = “النهائية، وكل شيء قد انتهى فقد عتا”، see *اللسان*! So, “عَتْيًا” is *terminus*, i.e. to say reached *ungovernable state with respect to age*!

<sup>15</sup> The pronoun “هُوَ” could stand for “the matter, the truth,” as *most likely* or it could refer to the “boy!”

<sup>16</sup> *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.

<sup>17</sup> The saying is from Allah, by *inspiration*! See *الطبري*!

<sup>18</sup> That is to say “talk not” while you are rather soundly (perfect), i.e. *adverbial*! See *احمد الحلب*!

<sup>19</sup> The word “أَوْحَى” denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire* or *king*! See *اللسان*!

<sup>20</sup> The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

<sup>21</sup> The word “*bukratan*”= “بُكْرَةً” adjective noun meaning *beginning of the morning*!

<sup>22</sup> The word “*asbeyya*”= “عَشِيًّا” adjective noun meaning *beginning of the night*.

<sup>23</sup> That is in *seriousness*!

<sup>24</sup> That is *possession of sound understanding effecting just judgment all around*!

<sup>25</sup> The word “*sabeyya*”= “صَبِيًّا” has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age! See *اللسان*!

<sup>26</sup> The word “*hananan*”= “حَنَانًا” means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See *اللسان*! Thus, *Yahya* (John) was give by Allah the *Judgment* (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote!

<sup>27</sup> The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “*directly and possessively from*” (Us) seems to indicate such *closeness*! See *اللسان*!

<sup>28</sup> The word “زَكَاةً” here Allah has made him purified and blessed in all aspects. See *القرطبي*!

14. And <i>barran</i> <sup>29</sup> (he who is vastly and constantly dutiful) by his both begetters (parents) and not was [he] a <i>jabbaren</i> (vigorous compeller/ever contumacious stubborn) <i>a'sseyan</i> (iterative disobeyer).	وَبَرًّا بِوَلَدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾
15. And peace on him day[he] (had been) born and day[he] dies and day[he] (is to be) resurrected <sup>30</sup> <i>hayyan</i> (living-/alive).	وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾
16. And let-mention [you s] in The Book: <i>Mariama</i> (Mary) <i>edh</i> (when/since) <i>intabathat</i> (had self secluded-she <sup>y</sup> ) from her family <sup>w</sup> (to) an eastern place.	وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾
17. So <i>ittakbathat</i> <sup>31</sup> (took-she <sup>y</sup> and made) of beside/-before them a veil <sup>32</sup> ; so We sent to her Our <i>Rooha</i> (Arch Angel Gabriel) so [he] resembled for her human <i>saweyyan</i> (confirmed/arrant) <sup>33</sup> .	فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾
18. Said she <sup>y</sup> : verily I refuge by <i>Ar-Rahman</i> from you <sup>g en</sup> (if) you <sup>h</sup> were a <i>ta'qeyya</i> (a reverential guarder against Allah's displeasure).	قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾
19. Said [he]: verily only I am your <sup>y</sup> Lord's messenger to grant [I] for you <sup>y</sup> <i>ghola'man</i> <sup>34</sup> (boy) <i>zakeyan</i> (he who is righteous and strives to purify/ befit/ suits himself and others).	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾
20. Said she <sup>y</sup> : wherefrom <sup>35</sup> (to) be for me <i>agholamon</i> * (boy) while not <i>yamsas</i> (touched/ come-on to/ had sexual relation with) me a human and not <i>ako</i> <sup>36</sup> (was [I]) a harlot.	قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾
21. Said [he]: like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> said your <sup>y</sup> Lord he/it <sup>37</sup> (is) on Me easy, and to [We] make him an <i>Aya'tan</i> <sup>w</sup> (miracle/sign/proof) for the mankind and a mercy <sup>w</sup> from Us, and [was] a matter <i>maqdbeyya</i> <sup>38</sup> (it is a matter: ordained/ inevitably/ fulfilled/ coming to pass).	قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَى هَيْنٍ وَلَنَجْعَلَ لَكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾
22. So conceived-she <sup>y</sup> /bore-she <sup>y</sup> him than <i>intabathat</i> (had self secluded-she <sup>y</sup> ) by him place <i>qasseyyan</i> <sup>39</sup> (far-off place).	فَحَمَلَتْهُ فَاتَّيَبَتَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾
23. Then <i>ajaa'aba</i> <sup>40</sup> (coerced her), the childbirth-pangs, to the date-palm <sup>w</sup> trunk <sup>41</sup> ; said she <sup>y</sup> : <i>yalayta</i> (O, for a	فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا

<sup>29</sup> The word "barran" = "برّا" is masculine subjective noun meaning more than "بار" as "برّا" means vastly and constantly dutiful one!

<sup>30</sup> The word "بعث" in "يُبعث" carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted!

<sup>31</sup> The word "اتخذت" from "الإِتخاذ" which is "اِفْتَعَال" for "الِاتخاذ", as stated in لسان العرب; therefore, "اتخذت" is always taking and presuming something about at was taken! Thus, it is not just the mere taking!

<sup>32</sup> The word "حجاب" = "veil", a means which provides an apparently respectable cover for private activities!

<sup>33</sup> The word "arrantly" for "سويا" is adverbial because it is qualifying an indefinite noun "human" = "إبشرا" Clearly, "confirmed/ arrant" means completely such, all-around perfect, as such a "messenger" is from Allah!

<sup>34</sup> The word "ghola'man"/"ghola'mon" means: (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

<sup>35</sup> The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>36</sup> Tako=ta'kon, shortened for resoluteness and assertiveness.

<sup>37</sup> The pronoun "هو" could stand for "the matter, the truth," as most likely but it could refer to the "boy!"

<sup>38</sup> The word "maqdbeyya" = "مقضيّا" is an objective noun.

<sup>39</sup> The word "قصيا" means a considerably far, or far-off, not just simply far!

<sup>40</sup> The word "أجاءه" means coerced, as "أجاءه الى الامر أي اضطره اليه", that is coerced him to it! See لسان!

<sup>41</sup> Clearly a "date-palm trunk" is a date-palm-tree-trunk without a head or a stump!

longing that) I, died I before this and I was an oblivion <i>manseyya</i> <sup>42</sup> (that which had been forgotten/ used menstrual pad).	وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٤﴾
24. So [he] called her from under her: that [let]-not sadden you <sup>y</sup> <i>qad</i> (already and affirmatively) made your <sup>y</sup> Lord under you <sup>d</sup> <i>sareyan</i> <sup>43</sup> (the chosen/ a rivulet).	فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾
25. And let-shake you <sup>y</sup> to you <sup>d</sup> by the date-palm's <sup>w</sup> trunk [it <sup>w</sup> ] <sup>44</sup> successively-drops <sup>45</sup> on you <sup>d</sup> dates <i>janeyyan</i> (fresh/ tender).	وَهَزَىٰ إِلَيْكِ يَدَ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٦﴾
26. So let-eat you <sup>y</sup> and let-drink you <sup>y</sup> and <i>qurrey</i> <sup>w46</sup> (let-cool your <sup>y</sup> eye to be without tears [you <sup>y</sup> ]) <sup>w</sup> an eye <sup>w</sup> ; then if [you <sup>y</sup> ] assuredly see of the human an <i>ahadan</i> <sup>47</sup> (lone/ any-one) then let-say you <sup>y</sup> : verily I, vowed I for <i>Ar-Rahmaney</i> a fast, sonever [I] speak today (to) a human.	فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٧﴾
27. Then <i>atat</i> <sup>w</sup> (came/ came out) <sup>w</sup> by him (to) her people carrying <sup>w</sup> him; said they <sup>z</sup> : O, Maraimo (Mary) <i>laqad</i> (verily, already and affirmatively) came-you <sup>d</sup> a thing <i>fariyya</i> <sup>48</sup> (a forged and a strange fabrication).	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٨﴾
28. O, Haroona's (Aaron's) sister: neither [was] your <sup>y</sup> father an ill-em'ra'a <sup>49</sup> (mature/ perfect manliness possessor) and nor was your <sup>y</sup> mother a harlot.	يَتَّخَذَ هَرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٩﴾
29. So pointed-she <sup>y</sup> to him; said they <sup>z</sup> : how (can) we talk (to) whom <sup>p</sup> [he] [was] in the cradle, a child.	فَأُشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٠﴾
30. Said [he]: verily I am Allah's <i>abdo</i> <sup>50</sup> (slave); <i>aa'taney</i> ([He] accorded) me the book and [He] made me a prophet.	قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣١﴾
31. And [He] made me <i>mubarakan</i> <sup>51</sup> (one who is blessed) wherever <sup>52</sup> I was; and [He] enjoined me by <sup>53</sup> the Prayer <sup>w</sup> and the <i>Zakatey</i> <sup>w54</sup> (prescribed percentage of personal possessions) <sup>w</sup> while/when ° I bided <i>hayyan</i> <sup>55</sup> (living/ alive).	وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣٢﴾

<sup>42</sup> "Manseyya" = "منسيا" is an objective noun, meaning that which had been forgotten/ used menstrual pad! See اللسان

<sup>43</sup> Said Ibn Abbas may Allah be pleased with both, of him and his father, "سري" is rivulet! But also in Arabic "سري" = "الخيار", i.e. the "chosen," see اللسان!

<sup>44</sup> This is another *Ayah* (marvel, sign, proof) for her to *she* be able to "shake" an apparently "headless and without a stump" date-palm trunk and it churns for her "fresh ripe dates!"

<sup>45</sup> The word "تساقط" means successively dropping, not just simply drops or dropping!

<sup>46</sup> The expression "qurrey an eye" = "قري عينا" is an Arabic tongue expression meaning: cool your eye, have it without tears in comfort and contentment, because it found what it exactly longed for!

<sup>47</sup> See the *Lexicon* attached to this Translation regarding "أحد!"

<sup>48</sup> The word "fariyya" = "فري" means that thing which is forged and strange fabrication!

<sup>49</sup> See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = اللسان, and the person = الشخص, and the mar'o = المرء, being the mature/ perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way!

<sup>50</sup> The word "abdo" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>51</sup> The word "mubarakan" = "مباركا" is an objective masculine noun meaning: he who is blessed!

<sup>52</sup> The particle "ما" is "اسم أو أداة شرط" = conditional noun/particle = wherever! See إعراب القرآن، لمحمود صافي and الدر المصون، لـ أحمد الحلب

<sup>53</sup> That is to adhere to and maintain!

<sup>54</sup> See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications!

<sup>55</sup> That is as long as I continue living!



32. And <i>barran</i> <sup>56</sup> (he who is vastly and constantly being dutiful) by my begetter-mother <sup>57</sup> and not made me [He] <i>jabbaren</i> (vigorous compeller/ever contumacious stubborn) misfortunate.	وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾
33. And the peace ( <i>is</i> ) on me, day I ( <i>had been</i> ) born and day I die and day [I <i>am</i> ] ( <i>to be</i> ) resurrected <sup>58</sup> <i>hayyan</i> (living/alive).	وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
34. <i>Tha'leka</i> (afar-that-it/) <sup>x</sup> ( <i>is</i> ) <i>Esa</i> (Jesus) <i>Mariama's</i> (Mary's) son, The Right's say <sup>x</sup> ( <i>that</i> ) which <sup>x</sup> ( <i>is</i> ) in it <sup>x</sup> they <sup>z</sup> dubitate.	ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾
35. Not [was] for Allah to <i>yattakhetha</i> <sup>59</sup> (takes and makes) [He] of a child; <i>subhana</i> <sup>60</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, <i>edha</i> (when/whereas) judged [He] a matter, then verily only [He] says for it <sup>61</sup> : let-be [you <sup>s</sup> ] so [ <i>it</i> <sup>s</sup> ] is.	مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾
36. And verily Allah ( <i>is</i> ) my Lord and your <sup>n</sup> Lord; so let-worship Him you <sup>z</sup> ; this ( <i>is</i> ) <i>Sseratton</i> (road/way) straight.	وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾
37. So differed the parties from among them; so <i>waylon</i> <sup>62</sup> (lengthy: woe/bane/valley in Hell) for whom <sup>r</sup> unbelieved they <sup>z</sup> of a scene ( <i>of</i> ) a great day.	فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾
38. Letsound-off [you <sup>s</sup> ] by them and let-sight [you <sup>s</sup> ] through <sup>63</sup> day <i>ya'to</i> <sup>x</sup> (they <sup>z</sup> appear before) <sup>x</sup> Us; but the <i>dha'lemonoona</i> (injustice-doers) today ( <i>are</i> ) in a misguidance manifester.	أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُوتُنَا ۚ لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾
39. And let warn them [you <sup>s</sup> ] ( <i>about</i> ) The <i>Hasra'te</i> <sup>w64</sup> (ardent contrition) <sup>w</sup> Day, <i>edh</i> (when/since) the matter ( <i>had been</i> ) judged/finished <sup>65</sup> while they ( <i>are</i> ) in heedlessness <sup>w</sup> while they believe not.	وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
40. Verily We inherit the Earth <sup>w</sup> and whom <sup>a</sup> ( <i>are</i> ) on it <sup>w</sup> ; and to Us ( <i>are to be</i> ) returned they <sup>z</sup> .	إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

<sup>56</sup> See footnote 29 above regarding “إبراً”

<sup>57</sup> The word “والدتي” = my “begetter-mother” whereas “أمي” = my “mother!”

<sup>58</sup> See footnote 30 above regarding “أبعث”

<sup>59</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

<sup>60</sup> The word “subhanahu” = “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “hu” = “Him” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>61</sup> The letter “ل” in “له” is congruent or corresponding to “to” See, مغني اللبيب for the twenty meanings of “ل”

<sup>62</sup> Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

<sup>63</sup> The expressions “sound off” and “sight through” are lofty and elegant Arabic tongue expressions to mean: how rather strong bearers and keen seers the one(s) in reference on the Day of Judgment!

<sup>64</sup> The word “Hasrata” = “حسرة” is “أشد الندم,” see التاج! Thus we qualify the word “contrition” by ardent to indicate such strength of contrition!

<sup>65</sup> That is in the sense of “a done deal”

41. And let-mention [you <sup>s</sup> ] in The Book <i>Ebraheema</i> ( <i>Abraham</i> ); verily he [was] <i>Sseddeyqan</i> <sup>66</sup> ( <i>he who is indeed stedfast affirmer and always practicer of the truth</i> ) a prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَدِيقًا نَبِيًّا ﴿٤١﴾
42. <i>Edh</i> ( <i>when/since</i> ) [he] said for his father: O, my father, wherefore [you <sup>s</sup> ] worship what [he/ <i>it</i> <sup>x</sup> ] hears not and discerns [he/ <i>it</i> <sup>x</sup> ] not and [he/ <i>it</i> <sup>x</sup> ] enriches not a'n ( <i>regarding</i> ) you <sup>s</sup> a thing.	إِذْ قَالَ لِأَبِيهِ يَأْتُبِتْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
43. O, my father: verily I <i>qad</i> ( <i>already and affirmatively</i> ) came ( <i>to</i> ) me of the knowledge what came not ( <i>to</i> ) you <sup>s</sup> ; so <i>ettabe'aney</i> ( <i>let-closely-follow me</i> [you <sup>s</sup> ]), [I] divinely-guide you <sup>s</sup> <i>Sserattan</i> ( <i>road/way</i> ) even.	يَأْتُبِتْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
44. O, my father: let-not worship [you <sup>s</sup> ] the Satan; verily the Satan [was] for <i>Ar-Rahma'ne asseyyan</i> ( <i>ever-disobeyer</i> ).	يَأْتُبِتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾
45. O, my father: verily I fear/know <sup>67</sup> that touches-/betides you <sup>s</sup> a torment from <i>Ar-Rahma'ne</i> , so [you <sup>s</sup> ] be for the Satan a <i>wa'leyan</i> <sup>68</sup> ( <i>guardian/ally</i> ).	يَأْتُبِتْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
46. Said [he]: are a wisher <sup>69</sup> you <sup>s</sup> a'n ( <i>off</i> ) my <i>aaleha'ta</i> ( <i>deities</i> ), O, <i>Ebraheemo</i> ( <i>Abraham</i> ); <i>la'en</i> ( <i>indeed if</i> ) [you <sup>s</sup> ] desisted not <sup>70</sup> , surely <i>arjumo</i> <sup>71</sup> ([I] <i>stone/banish-/curse</i> ) assuredly you <sup>s</sup> ; and let-forsake me [you <sup>s</sup> ] <i>ma'leyyan</i> <sup>72</sup> ( <i>extendedly</i> ).	قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَبْرَاهِيمُ إِن لِّمَن تَتَنَّهُ أَزْجَمًا ﴿٤٦﴾
47. Said [he]: peace ( <i>be</i> ) on you <sup>s</sup> ; shall <i>astaghfero</i> <sup>73</sup> ([I] <i>seek forgiveness</i> ) [for] you <sup>s</sup> ( <i>from</i> ) my Lord; verily He [was] by me <i>hafeyya</i> <sup>74</sup> ( <i>bounteous and hospitable</i> ).	قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾
48. And I ( <i>shall</i> ) seclude ( <i>myself from</i> ) you <sup>b</sup> and what you <sup>z</sup> invoke of lesser than/without Allah and invoke [I] my Lord; <i>asa</i> ( <i>craving a deed beyond one's means/may</i> ) that not [I] be by invoking my Lord a misfortunate.	وَأَعْتَرَكُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَفِيًّا ﴿٤٨﴾
49. So <i>lamma</i> ( <i>when/whence</i> ) [he] secluded ( <i>himself from</i> ) them and what worship they <sup>z</sup> of lesser than/without Allah, We granted for him <i>Is-haqa</i> ( <i>Isaac</i> ) and <i>Ya'agooba</i> ( <i>Jacob</i> ); and each We made a prophet.	فَلَمَّا أَعْتَرَهُمْ مَّا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

<sup>66</sup> See the *Lexicon* to this Translation for this important word!

<sup>67</sup> Linguistically the word “خَفَت” carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

<sup>68</sup> The word “وَلِيًّا” has several meanings, among them: *ally, friend*! See *اللسان*!

<sup>69</sup> The word “wisher”= “رَاقِب” is rooted in the word “رَغِب” However, the word “رَغِب” assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: “رَغِبَ” not prefixed by any article=*wish, like*! However, “رَغِبَ عَنْ”=*wisher off, shunner*, or “رَغِبَ فِي”=*likes*, or “رَغِبَ إِلَى”=*asked and beseeched*, or “رَغِبَ بِ”=*prefers*!

<sup>70</sup> See the *Lexicon* attached to this Translation regarding the effect of the particle “لَمْ” which changes the present tense to a past tense!

<sup>71</sup> The word “رَجِمَ” has several meanings: (1) *stoned*, i.e. struck with a stone, (2) *cursed*, (3) *used abusive language of any kind*, (4) *left (someone) alone*, i.e. left off, (5) *banished*, (6) *surmised*, (7) *killed*!

<sup>72</sup> The word “مَلِيًّا” is an *adverbial construct*, see *إعراب القرآن، لمحمود صافي*, meaning: *a long while*, hence *extendedly*!

<sup>73</sup> The word “استغفر”= “أَطْلَبُ الْغُفْرَانَ”= “[I] seek forgiveness!” In English there is no seemly way to say: “استغفر” *per se*! So I settled for saying: “[I] seek forgiveness!”

<sup>74</sup> The word “حَفِيًّا” has at least three distinct meanings: (1) *he who is very bounteous in hospitality towards another*, (2) *he who inquires deeply to be very profoundly familiar about some one*, and (3) *he who shows his great pleasure and approval towards some one*. See *اللسان*!

50. And We granted for them of Our mercy <sup>w</sup> ; and We made for them a tongue (of) truth, <i>Aleyyan</i> <sup>75</sup> (of high status and credibility).	وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾
51. And let-mention [you <sup>s</sup> ] in The Book <i>Mosa</i> (Moses); verily he [was] <i>mukhlasan</i> <sup>76</sup> (he who was selected and saved) and [was] a messenger-prophet.	وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾
52. And We called him from the <i>Ttoo're</i> (mount) the right/auspicious side <sup>77</sup> ; and We neared him (as) a <i>najjeyyan</i> (secret-conferee).	وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾
53. And We granted for him of Our mercy <sup>w</sup> his brother <i>Haroon</i> (Aaron) a prophet.	وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾
54. And let-mention [you <sup>s</sup> ] in The Book <i>Ismaela</i> (Ishmael); verily he [was] <i>ssadiqa</i> (always-truth-enforcer) the promise; and [was] [he] a messenger-prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾
55. And [he] [was] commanding his family <sup>w</sup> by the Prayer <sup>w</sup> and the <i>Zakatey</i> <sup>w78</sup> (prescribed percentage of personal possessions) <sup>w</sup> ; and [he] [was] <i>enda</i> (by munificence of, by Rule of) his Lord a <i>mardbeyyan</i> <sup>79</sup> (he who is contented because he contented his Lord).	وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾
56. And let-mention [you <sup>s</sup> ] in The Book <i>Idreesa</i> (Idris); verily he [was] <i>sseddeyqan</i> <sup>80</sup> (he who readily believes or he who is indeed steadfast affirmer and ever truth practicer) a prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾
57. And We elevated him a place <i>Aleyyan</i> (high status)	وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾
58. Those, whom <sup>r</sup> <i>an'ama</i> <sup>81</sup> (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them of the prophets of Adam's progeny <sup>w82</sup> and of whom <sup>r</sup> carried We with <i>Noohen</i> (Noah) and of <i>Ebraheema's</i> (Abraham's) progeny <sup>w</sup> and Israel's and of whom <sup>a</sup> We divinely-guided and <i>ejtaba</i> (favorably and directly selected) We; if (being/ to be) recited on them <i>Ar-Rahman's Aya'te</i> <sup>w</sup> (messages) they <sup>z</sup> tumbled <i>sujjadan</i> <sup>83</sup> (kowtowing they) and weepingly.	أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

<sup>75</sup> That is they have an excellent reputé throughout all faiths, speaking ever highly of them!

<sup>76</sup> The word “*mukhlaseen*” is objective, masculine, plural meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

<sup>77</sup> Commentators of The Qur'an have more than a single meaning for the word “*الأيمن*,” and the language supports such multiple meanings! Besides the “*right side*,” of *Mosa* (Moses) there is the “*auspicious side*= the “*blessed side*= the “*good omen side*!” Hence, the above rendition as: “*the right/ auspicious side*!”

<sup>78</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

<sup>79</sup> The word “*mardbeyya*”= “*مرضيا*” is a masculine subjective/objective noun meaning: he who is contented because he made his Lord contented with him as he followed his Lord's prescriptions and proscriptions!

<sup>80</sup> The word “*seddeqan*”= “*صديقا*” is masculine noun meaning: he who readily believes or he who is indeed steadfast affirmers and ever practicer of the truth

<sup>81</sup> See the *Lexicon* attached to this Translation for the word “*أنعم*!”

<sup>82</sup> The word “*ذرية*” linguistically has double meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

<sup>83</sup> The word “*سجدا*”= “*sujjadan*” is an *adverbial construct* and “*بكيا*” is “*عظفا عليه*”= “*copulative, on it*,” hence “*weepingly*!” In other words *showing how they were*? They were: “*سجدا*”= “*sujjadan*” and “*بكيا*”= “*weepingly*!” See *إعراب القرآن، لمحمود صافي*!



59. Then succeeded of after them successors ( <i>who<sup>t</sup> had</i> wasted they <sup>z</sup> the Prayer <sup>w</sup> and <i>ettaba'ao</i> ( <i>closely-followed they<sup>z</sup></i> ) the desires <sup>w</sup> ; so will <i>yalgona</i> ( <i>meet they<sup>z</sup></i> ) a <i>ghayya</i> <sup>84</sup> ( <i>misguidance/straying because of fallacious belief resulting in disappointment</i> )/ <i>Styx</i> ( <i>river in Hell</i> ).	✽ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾
60. Except whom <sup>p</sup> [ <i>he</i> ] repented and [ <i>he</i> ] believed and [ <i>he</i> ] worked righteously, then those they <sup>z</sup> enter the Paradise <sup>w</sup> and not <i>youdhlamona</i> <sup>85</sup> ( <i>to be curtailed they<sup>z</sup></i> ) a thing.	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾
61. <i>Adnen's</i> ( <i>Eden's</i> ) <sup>86</sup> Paradise/Gardens <sup>w</sup> that promised <i>Ar-Rahman</i> His <i>ebada</i> ( <i>worshippers/submitters/slaves</i> ) by the invisible; verily He, His promise [ <i>was</i> ] <i>ma'ateyyan</i> <sup>87</sup> ( <i>it assuredly always comes to pass</i> ).	جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾
62. Not hear they <sup>z</sup> in it <sup>w</sup> a frivolity, except peace; and for them their <i>rez'qo</i> <sup>x</sup> ( <i>provision/victuals for sustenance</i> ) <sup>x</sup> in it <sup>w</sup> <i>bukratan</i> ( <i>at beginning of morning</i> ) and <i>asbeyya</i> ( <i>at beginning of night</i> ).	لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَهُمْ فِيهَا فِي بُكْرَةٍ وَعَشِيًّا ﴿٦٢﴾
63. <i>Telka</i> <sup>w</sup> ( <i>she-that-afar-it<sup>w</sup>/those<sup>w</sup></i> ) ( <i>is</i> ) the Paradise <sup>w</sup> which <sup>u</sup> We bequeath, of Our <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) whom <sup>p</sup> [ <i>was</i> ] <i>taqeyya</i> <sup>88</sup> ( <i>he who is reverential guarder against Allah's displeasure</i> ).	تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾
64. And not <i>natanazzal</i> o ( <i>[we] iteratively descend</i> ) except by your <sup>t</sup> Lord's command; for Him what ( <i>is</i> ) between our hands <sup>w89</sup> and what ( <i>is of</i> ) our behind and what ( <i>is</i> ) between <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ; and not [ <i>was</i> ] your <sup>t</sup> Lord <i>na'seyyan</i> <sup>90</sup> ( <i>having disremembrance-infinitely</i> ).	وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾
65. The Heavens <sup>sw</sup> and the Earth's <sup>w</sup> Lord and what ( <i>are</i> ) between [ <i>them</i> ] both. So let-worship Him [ <i>you s</i> ] and <i>issittabir</i> ( <i>let-acquire</i> <sup>91</sup> [ <i>you s</i> ]) patience for His <i>ebada'te</i> ( <i>worship/servility-to-Him</i> ); do [ <i>you s</i> ] know for Him a <i>sa'meyyan</i> ( <i>name-compeer/ name-identical/ similar</i> ).	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

<sup>84</sup> The word “الغى” = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”، that is the *misguidance/straying because of a fallacious belief resulting in a disappointment!* See اللسان والراغب!

<sup>85</sup> The word “يُظْلَمُونَ” has myriads of meanings, among them: *curtailed* or *diminished*, as in this *Ayah!*

<sup>86</sup> The word “عدن” has unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a *prophet, seddique, or martyr!*

<sup>87</sup> The word “ma'ateyya”= “مأتيا”, *masculine objective noun*, meaning: surely comes to pass!

<sup>88</sup> The word “taqeyya”= “تقيًا” is a masculine noun meaning: he who is *guarder against Allah's displeasure* by adhering to His criteria of prescriptions and proscriptions!

<sup>89</sup> The expression: “between our hands” is an Arabic *tongue* expression meaning *a head of us, or in front of us!*

<sup>90</sup> The word “نسيًا” = “disremembrance infinitely”, as the word “نسيًا” is *masculine infinitive noun* denoting intensity with several meanings, among them: (1) “repetitive forgetter,” (2) the *infinitive noun* of the word *disremember!* Clearly, (1) is *inapplicable!* With respect to (2), in Arabic when the *infinitive nouns* are used they are to *absolutely intensify the action of their respective verbs!* Thus, in this case there is *negation of the infinitive noun* of the verb, i.e. the concept of *disremembrance with-regard to Allah is null and non-existent!* Clearly, in the case of Allah *absolutely not fit for Him to forget, small or big, in any way, form, shape or degree!* Exalted He is far above any forgetting associated to Him in any sense! However, “forget” in the sense *intendedly* not to pay attention that is correct! As Allah's ire some time is expressed by *not* paying attention to whomever He ired against- may Allah preclude us from such a condition.

<sup>91</sup> The word “اصطبر” means *acquirer patience* or he who was being tested for his *patience* or *acquiring* it.

66. And says the mankind: if whenever <sup>92</sup> I died surely will <i>okbrajo</i> ([I] <i>be emerged/produced</i> ) <i>bayyan</i> ( <i>living/alive</i> ).	يَقُولُ الْإِنْسَانُ إِذَا مَا مِتْ لَسَوْفَ أُخْرِجُ حَيًّا ﴿٦٦﴾
67. Does not remember the mankind ( <i>that</i> ) surely We created him of before, while not was [ <i>be</i> ] a thing.	وَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿٦٧﴾
68. So by your <sup>t</sup> Lord: verily [We] assuredly <sup>93</sup> throng them and the Satans; afterwards surely <i>nahdhoranna</i> ( <i>We assuredly predeterminedly vis-à-vis time and place present</i> ) them around Hell <sup>w</sup> kneelingly.	فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾
69. Afterwards surely assuredly <sup>94</sup> [We] wrest of each sect <sup>w</sup> /faction <sup>w95</sup> which ( <i>is of</i> ) them harder on <i>Ar-Rahma'ne</i> a recalcitrance.	ثُمَّ لَنَنْزَعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدَّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾
70. Afterwards assuredly <sup>96</sup> We ( <i>are</i> ) knowinger by whom <sup>t</sup> they ( <i>are</i> ) worthier by it <sup>w</sup> <i>sselleyya</i> <sup>97</sup> ( <i>broiling/ burning</i> ).	ثُمَّ لَنُنْخِثَنَّ أَغْلَمَ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلِيًّا ﴿٧٠﴾
71. And <i>en</i> ( <i>not</i> ) of you <sup>b</sup> except <i>wa'redo</i> ( <i>incomer/ arriver to</i> ) it <sup>w98</sup> ; ( <i>that</i> ) [was] on your <sup>t</sup> Lord an imperativeness <i>maqdhe-yya</i> <sup>99</sup> ( <i>it is a matter: ordained/inevitably fulfilled-/ coming to pass</i> ).	وَأَن مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾
72. Afterwards <i>nonajje</i> ([We] <i>iteratively deliver</i> ) whom <sup>t</sup> <i>ettaqan</i> ( <i>they<sup>r</sup> reverentially guarded not to displease Allah</i> ) and [We] let the <i>dha'lemeena</i> <sup>100</sup> ( <i>injustice-doers</i> ) in it <sup>w</sup> ( <i>set</i> ) kneelingly.	ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾
73. And if ( <i>to be/being</i> ) recited on them Our evident <sup>w</sup> <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) said who <sup>t</sup> unbelieved they <sup>z</sup> for whom <sup>t</sup> believed they <sup>z</sup> : which ( <i>of</i> ) the twain parties <i>khayron</i> ( <i>choicer/ superior/ worthier</i> ) a residence and <i>ahsa'no</i> <sup>101</sup> ( <i>perfecter and beautifuler</i> ) a club-fellowship <sup>102</sup> .	وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾
74. And how-many <sup>103</sup> We perished before them of a generation, they ( <i>were</i> ) <i>ahsa'no</i> <sup>104</sup> ( <i>perfecter and beautifuler</i> ) a furnishings and a <i>re'ayaan</i> ( <i>beautiful appearance</i> ).	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أُنْثَىٰ وَرَعِيًّا ﴿٧٤﴾
75. Let-say [ <i>you s</i> ]: whoever [ <i>be</i> ] [ <i>was</i> ] in the misguidance-she <sup>y</sup> then let extend to him <i>Ar-Rahma'no</i> an extension, until <i>edha</i> ( <i>when/whereas</i> ) saw they <sup>z</sup> what they <sup>z</sup> ( <i>were being</i> ) promised: either the torment <sup>x</sup> or The Hour <sup>w</sup> ; then they <sup>z</sup> shall know who <sup>p</sup> he ( <i>is in</i> ) an eviler place and a weaker soldiers.	قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

<sup>92</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle = whenever!

<sup>93</sup> The “ل” in “لنحشرون” and “لنحضرن” are juratory-“ل” = “القسم” amounting to= “التأكيد” i.e. affirmation, expressed here by “assuredly”.

<sup>94</sup> Ibid, only for “لننزعن”

<sup>95</sup> The word “شيعه” = “sect/faction” in the sense of a party whose members *mutual follow and succor each other*!

<sup>96</sup> See footnote 93 above, only here for “لننخن”!

<sup>97</sup> The word “صليا” transliterated “sselleyya” here for lack of a properly corresponding word in English, means *broil / burn*, as if the entire body is *immersed* in the intensely heated Fire!

<sup>98</sup> That is to the Hellfire! Note “comer” to it does not necessarily mean *entering* into it, like he who comes to water well!

<sup>99</sup> The word “maqdheyya” = “مقضيًا” is an objective noun.

<sup>100</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

<sup>101</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

<sup>102</sup> The word “النّادي أو المُنْتَدَى” means the club or the fellow in societal club = “النّادي أو المُنْتَدَى”

<sup>103</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>104</sup> See footnote 101 above regarding أحسن!

76. And augments Allah whom <sup>r</sup> <i>ibtadam</i> (they <sup>r</sup> found and accepted the divine-guidance), a divine-guidance and the <i>ba'qeya'te<sup>w</sup></i> (everendurers) <sup>w105</sup> the righteous <sup>w</sup> (are) <i>kbayron</i> (choicer/ superior/ worthier) <i>enda</i> (by munificence of/ by Rule of) your <sup>t</sup> Lord a reward and <i>kbayron maraddan</i> (forthwith-return).	وَزَيْدُ اللَّهِ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مُرَدًّا ﴿٧٦﴾
77. Have then seen you <sup>h</sup> whom <sup>a</sup> [be] unbelieved by Our <i>Aya'te<sup>w</sup></i> (Qur'anic statements), and said [be]: surely (shall be) assuredly <sup>106</sup> given [I] a possession and children.	أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا ﴿٧٧﴾
78. Has [be] overviewed the invisible or <i>ittakbatha</i> <sup>107</sup> ([be] took and made) <i>enda</i> (by munificence of/ by Rule of) <i>Ar-Rahma'ne</i> a covenant.	أَطْلَعَ الْغَيْبِ أَمْ آتَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾
79. Not-at-all <sup>108</sup> ; [We] shall write what [be] says and [We] extend for him of the torment an extension.	كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾
80. And [We] inherit him what <sup>109</sup> says [be], and <i>ya'atee<sup>x</sup></i> ([be] obediently comes) <sup>x</sup> (to) us individually (i.e. singly).	وَنَرْتَهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾
81. And <i>ittakbatha</i> <sup>110</sup> (they <sup>z</sup> took and made) of lesser than/without Allah <i>aalehatan</i> (deities) to be for them a prestige.	وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾
82. Not at all <sup>111</sup> ; shall unbelieve <sup>112</sup> they <sup>z</sup> by their <i>ebada'te</i> (worship/ servility-to-Him) and (shall) be they <sup>z</sup> on them opponents <sup>113</sup> .	كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾
83. Have not seen [you <sup>s</sup> ] (that) surely We sent the Satans over the unbelievers (to) incite them <i>azzan</i> <sup>114</sup> (intense incitement).	أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُؤْذِنُهُمْ أَزًّا ﴿٨٣﴾
84. So let-not hasten [you <sup>s</sup> ] on them; verily only [We] enumerate for them <i>addan</i> <sup>115</sup> (sure enumeration).	لَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
85. Day [We] throng the <i>muttaqeena</i> (the reverential guarders against Allah's displeasure) to <i>Ar-Rahma'ne</i> (in) a delegation <sup>116</sup> .	يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾
86. And [We] drive the criminals to Hell <sup>w</sup> (as) <i>werdan</i> <sup>117</sup> (flocked-incomers/ arrivers).	وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

<sup>105</sup> See the Lexicon attached to this Translation for these two important words! The "*baqeyat*" = "البقيات" = plural feminine subjective noun, those that are ever endurers-ever-good she-ones, such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.

<sup>106</sup> The "ل" in "الأتين" is a juratory-"ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>107</sup> The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in لسان العرب, therefore, "اتخذ" is always taking and making/ presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>108</sup> The word "كلا" is an article of negation particularized for deterrence and prevention!

<sup>109</sup> And what he says is that he has possession and children! Eventually his possession and children will revert to Allah, and he, himself will come lonely to Allah! Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah! Both meanings could be valid!

<sup>110</sup> See footnote 107 above regarding "اتخذ"!

<sup>111</sup> See footnote 108 above regarding "كلا"!

<sup>112</sup> That is they shall deny!

<sup>113</sup> The word "ضدا" is a plural in the form of a singular, according to: إعراب القرآن, تصنيف محمود صافي

<sup>114</sup> The word "ازا" is in the infinitive noun meaning intensiveness of the noun!

<sup>115</sup> The word enumeration = "عدا" is an infinitive noun, meaning intensified! Hence, sure here is to modify "enumeration" in order to intensify it, i.e. their days are numbered!

<sup>116</sup> In "delegation" by way of demonstrating hospitality to them!

<sup>117</sup> The word "وردا" is an infinitive noun, meaning intensified! Hence, surely is to intensify "وردا" and "flocked-arrivers" to signify its nature! This is especially to contrast it with the concept of "delegation" for showing hospitality in the *Ayah* above it!



87. Not possess they <sup>z</sup> the intercession <sup>w</sup> except whom <sup>p</sup> <i>ittakhatha</i> ([he] took and made) <i>enda</i> (by munificence of/by Rule of) <i>Ar-Rahma'ne</i> a covenant.	لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾
88. And said they <sup>z</sup> : <i>ittakhatha</i> <sup>118</sup> (took and made) <i>Ar-Rahma'no</i> a child.	وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾
89. <i>Laqad</i> (verily, already and affirmatively) came you <sup>c</sup> a thing <sup>x</sup> <i>edda</i> <sup>119</sup> (blasphemous vice beyond bounds).	لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾
90. Almost the Heavens <sup>w</sup> fissure <sup>y120</sup> from it <sup>x</sup> and the Earth <sup>w</sup> cleaves/halves, and the mountains tumble <i>baddan</i> <sup>121</sup> (in a noisy ruin).	تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَشَقُّ الْأَرْضُ وَتُخَرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾
91. That claimed they <sup>z</sup> for <i>Ar-Rahma'ne</i> a child.	أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾
92. And ( <i>it<sup>x</sup> is</i> ) not befitting/meet for <i>Ar-Rahma'ne</i> to <i>yattakbe-tha</i> <sup>122</sup> ([He] takes and makes) a child.	وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾
93. <i>En(not)</i> all who <sup>a</sup> (are) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> except <i>aa'tee<sup>x</sup></i> ([he] obediently coming to) <sup>x</sup> <i>Ar-Rahma'ne</i> (as) an <i>abdan</i> <sup>123</sup> (submitter/slave).	إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا ﴿٩٣﴾
94. <i>Laqad</i> (verily, already and affirmatively) <i>abssa</i> <sup>124</sup> (comprehensively reckoned) them [He] and [He] counted them <i>addan</i> <sup>125</sup> (absolute-count).	لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾
95. And each(of) them, ( <i>is</i> ) <i>aa'tee</i> ([he] obediently coming to) <sup>x</sup> Him, The <i>Oeyamatey's<sup>w</sup></i> (Judgment's) Day <sup>x</sup> singly.	وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾
96. Verily who <sup>r</sup> believed they <sup>z</sup> and worked the righteous-works <sup>w</sup> shall make <i>Ar-Rahma'no</i> for them <i>woddan</i> <sup>126</sup> (sure fondness).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾
97. So verily only We eased it <sup>x</sup> by your <sup>t</sup> tongue <sup>127</sup> to <i>tobashshara</i> <sup>128</sup> ([you s] tell pleasant tidings) by it <sup>x</sup> the <i>muttaqeena</i> (reverential guarders against Allah's displeasure) and warn [you <sup>s</sup> ] by it <sup>x</sup> a people <i>luddan</i> (most-contentious vis-à-vis the right).	فَإِنَّمَا يَسِّرْنَاهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾
98. And how-many <sup>129</sup> We perished before them of a generation; do [you <sup>s</sup> ] sense of them of an <i>ahaden</i> (a lone/any-one) or hear[you <sup>s</sup> ] for them a <i>rekeza</i> (underground faint sound).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ﴿٩٨﴾

<sup>118</sup> The word “أَخَذَ” from “الِإِتْخَاذُ” which is “إِفْتِعَالُ” for “الِإِتْخَاذُ,” as stated in لسان العرب; therefore, “أَخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

<sup>119</sup> The word “edda”= “إِدَا” means that which is excessively blasphemous and atrocious vice that it is beyond bounds!

<sup>120</sup> The word “Heavens” is a feminine gender in Arabic, so “يَتَفَطَّرْنَ” = “fissure” feminizing the verb!

<sup>121</sup> The word “هَدًّا” means to suddenly fall in noisy ruin!

<sup>122</sup> See footnote 118 regarding “أَخَذَ”!

<sup>123</sup> The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>124</sup> The word “أَحْصَى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

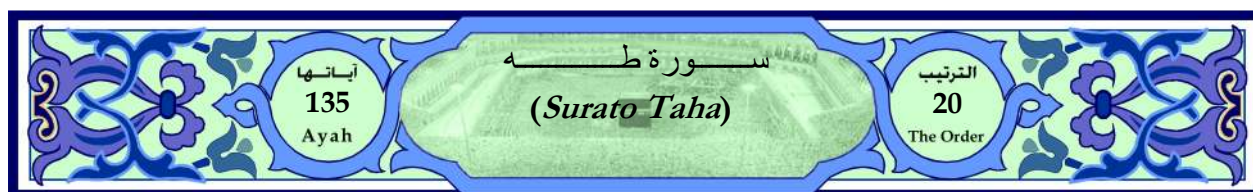
<sup>125</sup> The word “عَدًّا” is an infinitive noun, meaning intensified! So, absolute here is to modify “count” in order to intensify it!

<sup>126</sup> The word “وَدًّا” is an infinitive noun, meaning intensified! Hence, sure here is to modify “fondness” in order to intensify it, but especially that it is directly from Ar-Rahman, so it is definitely so!

<sup>127</sup> This addressing the Prophet (SAWS), who is purely Arab! See the Lexicon attached to this Translation for the meaning and implications of this concept of “your tongue,” or more explicitly as in (S46:12)!

<sup>128</sup> See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron= يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ!

<sup>129</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Ttaha</i> <sup>1</sup> .	طه
2. Not We descended on you <sup>s</sup> The Qur'an <sup>x</sup> to [you <sup>s</sup> ] (have) misfortune <sup>2</sup> .	مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ
3. Except a reminder <sup>w3</sup> for whomever <i>yakhsba</i> ([he] reverentially-fears).	إِلَّا تَذَكُّرَةً لِّمَن يَخْشَىٰ
4. A descending <sup>4</sup> from Who <sup>p</sup> [He] created the Earth <sup>w</sup> and the Heavens <sup>w</sup> the highs.	تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ
5. <i>Ar-Rahma'no</i> on The <i>Arshe</i> <sup>5</sup> (Throne of Kingship) <i>istawa</i> <sup>6</sup> ([He] set Himself).	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ
6. For Him what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> and what (are) between [them] both and what (are) under the <i>thara</i> <sup>7</sup> (moistened-soil).	لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ
7. And <i>en</i> (if) [you <sup>s</sup> ] louden by the say then verily He knows the secret and <i>akhfa</i> <sup>8</sup> (more hidden).	وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ
8. Allah, no an <i>elaha</i> (a deity) except Him; for Him (are) the names the <i>husna</i> <sup>w</sup> (ultimate-around-most-beautiful) <sup>w</sup> .	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
9. And has <i>ataka</i> (happed to you <sup>8</sup> ) <i>Mosa's</i> (Moses') discourse.	وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ
10. <i>Edh</i> (when/ since) [he] saw a fire <sup>w</sup> ; then said [he] to his family <sup>w</sup> : <i>emkotho</i> (let-you <sup>z</sup> stay/tarry); verily I sensed-/perceived a fire <sup>w</sup> ; <i>la'allā</i> (craving currently unavailable deed that/ perhaps) <i>aa'tee</i> ([I] bring to) you <sup>b</sup> of it <sup>w</sup> by a brand or [I] find on the fire <sup>w</sup> a divine-guidance <sup>x</sup> .	إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي ءَانَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى
11. Then <i>lamma</i> (when/ whence) <i>ataba</i> ([he] came to it <sup>w</sup> ) [he] (had been) called: O, <i>Mosa</i> (Moses).	فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَىٰ

<sup>1</sup> See the *Lexicon* attached to this Translation for commentary.

<sup>2</sup> Here again, in English there is no way to directly say “تَشْقَى” per se, as there is no verb for misfortune or its synonyms or words that carry its meaning! So we resort to indirect ways to convey the idea, hence: “receive misfortune” which is a noun prefixed by a verb rendering the action of this noun!

<sup>3</sup> The word “التذكُّرَة” means that which reminds or by which one is reminded! See البصائر! And the word “التذكُّرَة” = reminder is a feminine gender, hence “w” is superscripted to it!

<sup>4</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>5</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>6</sup> The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “bon” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “bon” of His action!

<sup>7</sup> The word “الثرى” is moistened soil! Hence, it is “الثرى” and not “التراب”=sand and dust!

<sup>8</sup> In English I know of no superlatives for “bide” per se! So we transliterate and parenthetically explain!

2. Verily I, I am your <sup>t</sup> Lord; so <i>ekbla'a</i> <sup>9</sup> ( <i>easily-take off</i> ) your <sup>t</sup> shoes; verily you <sup>s</sup> ( <i>are</i> ) by the valley the holy <i>Ttowa</i> <sup>10</sup> .	إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿٢﴾
13. And I chose you <sup>s</sup> ; so <i>ista'me'a</i> ( <i>affirmably listen [you<sup>s</sup>]</i> ) for what ( <i>is being</i> ) revealed <sup>11</sup> .	وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿٣﴾
14. Verily I, I am Allah; no an <i>elaha</i> ( <i>a deity</i> ) except Me; so let worship Me [ <i>you<sup>s</sup>]</i> ; and <i>a'qem</i> <sup>12</sup> ( <i>let-[you<sup>s</sup>] uphold/-sustain the prescribed obligations of</i> ) the Prayer <sup>w</sup> for My <i>thekre</i> ( <i>remembrance</i> ).	إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٤﴾
15. Verily The Hour <sup>w</sup> ( <i>is</i> ) <i>aa'teeyaton</i> ( <i>approaching</i> ) <sup>w13</sup> ; <i>akado</i> ( <i>[I] almost/nearly</i> ) manifest/conceal <sup>14</sup> it <sup>w</sup> to be requited every a self <sup>w</sup> by what [ <i>it<sup>w</sup></i> ] endeavors <sup>15</sup> ( <i>for</i> ).	إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿٥﴾
16. So let not assuredly repel you <sup>s</sup> <i>a'n</i> ( <i>off</i> ) it <sup>w</sup> who <sup>p</sup> [ <i>he</i> ] believes not by it <sup>w</sup> ; and <i>ettaba'a</i> ( <i>[he] closely-followed</i> ) his <i>hawa</i> ( <i>tendentious liking</i> ), then die-out <sup>16</sup> [ <i>you<sup>s</sup></i> ].	فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿٦﴾
17. And what ( <i>is</i> ) <i>telka</i> <sup>w</sup> ( <i>she-that-afar-it/ it<sup>w</sup>/ that</i> ) <sup>w</sup> by your <sup>t</sup> <i>yameene</i> ( <i>right-hand</i> ), O, <i>Mosa</i> ( <i>Moses</i> ).	وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿٧﴾
18. Said [ <i>he</i> ]: she is my staff <sup>w</sup> ; [ <i>I</i> ] lean on it <sup>w</sup> ; and <i>aboshsho</i> <sup>17</sup> ( <i>I pull tree branches/ so leaves fall</i> ) by it <sup>w</sup> over my sheep; and for me in [ <i>it<sup>w</sup></i> ] other motives.	قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْبُشْ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿٨﴾
19. Said [ <i>He</i> ]: throw it <sup>w</sup> O, <i>Mosa</i> ( <i>Moses</i> ).	قَالَ أَلْقَهَا يَمُوسَىٰ ﴿٩﴾
20. So [ <i>he</i> ] threw it <sup>w</sup> ; then <i>edha</i> ( <i>suddenly/ whereas</i> ) [ <i>she</i> ] ( <i>is</i> ): a snake <i>tas'aa</i> <sup>18</sup> ( <i>energetically running</i> ) <sup>w</sup> .	فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿١٠﴾
21. Said [ <i>He</i> ]: let-take it <sup>w</sup> [ <i>you<sup>s</sup></i> ] and let-not fear [ <i>you<sup>s</sup>]</i> ; [ <i>We</i> ] shall return it <sup>w</sup> to its <sup>w</sup> <i>serata</i> ( <i>state<sup>w</sup></i> ) the former <sup>w</sup> .	قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿١١﴾
22. And let-draw [ <i>you<sup>s</sup>]</i> your <sup>t</sup> hand <sup>w</sup> to your <sup>t</sup> wing <sup>19</sup> ( <i>armpit/ upper arm/ side</i> ) [ <i>it<sup>w</sup></i> ] egresses white of other than an ill, <i>Aya'tan</i> <sup>w</sup> ( <i>miracle/ sign</i> ) <sup>w</sup> another <sup>w</sup> .	وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿١٢﴾
23. To [ <i>We</i> ] show you <sup>s</sup> of Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/ signs/ proofs</i> ) the <i>kubra</i> <sup>20</sup> ( <i>she-biggest</i> ).	لِيُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿١٣﴾

<sup>9</sup> The word “خلع” in “إخلع” = “نزع” however “نزع” means took-off *quickly* while “خلع” means took off *easily*, in other words: *take your time* and “*easily take-off* your shoes!” See الهادي!

<sup>10</sup> That is “*Towa*” is the name of the holy valley.

<sup>11</sup> The word “أوحى” in “يوحى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire* or *king*! See اللسان!

<sup>12</sup> That is you<sup>s</sup> must uphold/sustain/maintain all the prescribe obligations of the Prayer!

<sup>13</sup> In Arabic “Hour” is a *singular feminine*, thus the pronoun referring to it is “ة,” so, *it's superscripted by<sup>w</sup>!*”

<sup>14</sup> The word “أخفى” in “أخفيها” carries *paradoxical* meanings: manifest or conceal! See التفاسير and الهادي

<sup>15</sup> The word “سعى” has *several* meanings, *depending on the context*: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “الى” and when it is in the sense of “work” then it is made transitive by “الام” See اللسان, and الصائر!

<sup>16</sup> The word “تردى” means *to die out*, cease living completely!

<sup>17</sup> The word “أهش” has *several* meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep! See التاج!

<sup>18</sup> See footnote 15 above regarding اسعى!

<sup>19</sup> The word “جناح” = “wing” has *several* meanings (*armpit, upper arm, side*) *any one or all* could be applicable!

<sup>20</sup> The word “الكبرى” is the *feminine* of “الأكبر” = “the biggest,” See الهادي!



24. Let-go [you <sup>s</sup> ] to Pharaoh; verily he tyrannized.	أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾
25. Said [he]: my Lord, <i>esbrah</i> <sup>21</sup> (let-[You <sup>s</sup> ]: delightedly open) for me my [chest].	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾
26. And let facilitate [You <sup>s</sup> ] my matter.	وَسِّرْ لِي أَمْرِي ﴿٢٦﴾
27. And let-untie [You <sup>s</sup> ] a tie of my tongue.	وَأَحْلِلْ عُقْدَةً مِن لِّسَانِي ﴿٢٧﴾
28. (So that) they <sup>z</sup> understand my say.	يَفْقَهُوا قَوْلِي ﴿٢٨﴾
29. And let-make [You <sup>s</sup> ] for me a minister of my folk <sup>w</sup> .	وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
30. Haroona (Aaron) my brother.	هَارُونَ أَخِي ﴿٣٠﴾
31. Let-harden <sup>22</sup> [You <sup>s</sup> ] by him my stamina.	أَشْدِّدْ بِي أَعْزَىٰ ﴿٣١﴾
32. And let-partner <sup>23</sup> him [You <sup>s</sup> ] in my matter.	وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾
33. So-that <i>nosabbeho</i> <sup>24</sup> ([we] say: <i>subhana Allah</i> ) (to) You <sup>g</sup> multitudinously.	كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
34. And [we] remember You <sup>g</sup> multitudinously.	وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
35. Verily You <sup>g</sup> , You <sup>g</sup> were, by us <i>Basseeran</i> ( <i>keen: Seer/-comprehensive Knower of the facts and their ultimate consequences</i> ).	إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [He]: <i>qad</i> (already and affirmatively) <i>oteyta</i> (had been accorded/ given you <sup>g</sup> ) your <sup>t</sup> quest, O, Mosa (Moses).	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٦﴾
37. And <i>laqad</i> (verily, already and affirmatively) surely <i>manana</i> <sup>25</sup> ( <i>We hadgracedOurboon</i> <sup>w</sup> ) on you <sup>g</sup> [once <sup>w</sup> another <sup>w</sup> ] <sup>26</sup> .	وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾
38. <i>Edb</i> (when/since) We [revealed] <sup>27</sup> to your <sup>t</sup> mother what ( <i>could be</i> ) revealed/revealable <sup>28</sup> .	إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾
39. That let-throw him [you <sup>r</sup> ] in the Ark then let-throw [him] <sup>29</sup> [you <sup>y</sup> ] in the <i>yamme</i> (deep and extended body of salty or sweet water); then let-throw [him] the <i>yammo</i> (=yamme) by the bank, (there) takes [him] a foe <sup>30</sup> for Me, and a foe for him; and I cast on you <sup>g</sup> a fondness <sup>w</sup> from Me; and to <i>tossna'a</i> <sup>31</sup> ([you <sup>s</sup> ] be masterly/ proficiently and perfectly reared up) on My Eye <sup>32</sup> .	أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَآقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۖ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

<sup>21</sup> The expression “إنشرح صدره” is an Arabic *tongue* expression meaning his chest became: delightedly opened! So, in this great *Ayah*, the expression “رب اشرح لي صدري” translated as “my Lord: let [You<sup>s</sup>] delightedly open my chest,” and Allah knows best, may Allah make me contented!

<sup>22</sup> The word “أشدد” is “فعل أمر فاعله أنت” i.e. a command verb and its subjective noun is “You!” See إعراب القرآن لـ محمود صافي

<sup>23</sup> Ibid, only regarding “أشدد”

<sup>24</sup> The phrase “*subhana Allah*,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

<sup>25</sup> The word “من” in “يمن” means “إنعمة ينعمها” That a “boon He graces it!”

<sup>26</sup> The word “مرة” translated as “she-once,” because “مرة” is a feminine noun, and since “another” is an adjective qualifying “مرة” therefore it must likewise be feminized too! So, we have “she-once she-another!”

<sup>27</sup> See footnote 11 above regarding revealed!

<sup>28</sup> Ibid!

<sup>29</sup> The pronoun “هـ” in this “فأقذفيه” could refer to the Moses or to the ark, as the ark, in Arabic, is a masculine gender in the singular! Hence [him] in the translation as above!

<sup>30</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان

<sup>31</sup> The word “تصنع” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal!

<sup>32</sup> Note here that addressing Moses (*peace be on him*) Allah says: “On My eye!” While addressing Mohammad (SAWS) in *Surat at-Toor*, Allah says: “So, verily you<sup>g</sup> (are) by Our eyes!” (52: 48). What a great honor for our Prophet Mohammad (SAWS)!

40. Edb ( <i>when/while</i> ) your <sup>t</sup> sister walks then says [ <i>she</i> ]: shall [ <i>I</i> ] lead you <sup>b</sup> on ( <i>to</i> ) whom <sup>a</sup> [ <i>he</i> ] sponsors <sup>33</sup> him; then We returned you <sup>g</sup> to your <sup>t</sup> mother, so-that here eye <sup>w</sup> <i>taqarra</i> <sup>w34</sup> ( <i>cools</i> ) <sup>w</sup> and not saddens [ <i>she</i> ]; and you <sup>g</sup> killed a self <sup>w</sup> then <i>najjaynaka</i> ( <i>repetitively delivered you<sup>g</sup> We</i> ) from the afflicter and We essayed you <sup>g</sup> <i>fotonan</i> ( <i>absolute-essay</i> ); then waited you <sup>h</sup> years <sup>w</sup> in <i>Madyan</i> 's folks <sup>w</sup> ; afterwards you <sup>h</sup> came on a fate <sup>35</sup> O, <i>Mosa</i> ( <i>Moses</i> ).	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكُتِلَتْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَىٰ ﴿٤٠﴾
41. And <i>Isttana'ato</i> <sup>36</sup> ( <i>I chose and especially-perfectly reformed</i> ) you <sup>g</sup> for Myself.	وَأَصْطَنَعْنَاكَ لِنَفْسِي ﴿٤١﴾
42. Let-go [ <i>you<sup>s</sup></i> ], you <sup>s</sup> and your <sup>t</sup> brother by My <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) and let-not <i>ta'neya</i> <sup>37</sup> ( <i>you both wither/attenuate/abate</i> ) in My <i>thekre</i> ( <i>remembrance</i> ).	أَذْهَبَ أَنتَ وَأَخُوكَ بِمَا يَنْتِي وَلَا تَنْتِيَا فِي ذِكْرِي ﴿٤٢﴾
43. Let-go you both to Pharaoh, verily he tyrannized.	أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾
44. Then let-say you-both for him a soft say; <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) him reminisces or <i>yakhsha</i> ( <i>[he] reverentially-fears</i> ).	فَقُولَا لَهُ قَوْلًا لَّيْنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾
45. Said both: O, our Lord, verily we fear that [ <i>he</i> ] rails <sup>38</sup> on us or that [ <i>he</i> ] tyrannizes.	قَالَا رَبَّنَا إِنَّا نَخَافُ أَن يُفْرِطَ عَلَيْنَا أَوْ أَن يَطْغَىٰ ﴿٤٥﴾
46. Said [ <i>He</i> ]: let-not fear you both; verily I am with you both, hearing [ <i>I</i> ] and seeing [ <i>I</i> ].	قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَذِّنُ ﴿٤٦﴾
47. So <i>eeteya</i> ( <i>let-approach you both to</i> ) him, then let-say you both: verily we ( <i>are</i> ) your <sup>t</sup> Lord's both-messengers; so let-send [ <i>you<sup>s</sup></i> ] with us Israel's sons and let-not torment them [ <i>you<sup>s</sup></i> ]; <i>qad</i> ( <i>already and affirmatively</i> ) we came ( <i>to</i> ) you <sup>g</sup> by an <i>Aya'ten</i> <sup>w</sup> ( <i>miracle/sign/proof</i> ) from your <sup>t</sup> Lord; and peace ( <i>is</i> ) on whom <sup>p</sup> <i>ettaba'a</i> ( <i>[he] closely-followed</i> ) the divine-guidance <sup>x</sup> .	فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيْنَا مَنِ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾
48. Verily we <i>qad</i> ( <i>already and affirmatively</i> ) ( <i>had been</i> ) revealed <sup>39</sup> to us that the torment ( <i>is</i> ) on whom <sup>p</sup> [ <i>he</i> ] denied and [ <i>he</i> ] diverted.	إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾
49. Said [ <i>he</i> ]: then who <sup>a</sup> ( <i>is</i> ) Lord ( <i>of</i> ) you both, O, <i>Mosa</i> ( <i>Moses</i> ).	قَالَ فَمَن رَّبُّكُمَا يَمْوَسَىٰ ﴿٤٩﴾
50. Said [ <i>he</i> ]: our Lord ( <i>is</i> ) Who [ <i>He</i> ] gave every-thing <sup>x</sup> its <sup>x</sup> creation afterwards [ <i>He</i> ] divinely-guided.	قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

<sup>33</sup> The word “يَكْفُلُهُ” means to *sponsor*: for his *rearing and taking full responsibility for all his needs*!

<sup>34</sup> The word: “*qarra*”=“*قَرَّ*”= *cooled*! And the “*cooling of the eye*” means: the eye's tears have “*cooled*,” and *ceased to flow* and *became quiet and still*, rejoicing for what it saw! In other word: became happy!

<sup>35</sup> The word “*qadaren*”=“*قَدَر*” has *several* meanings: (1) a *status of a decreed task upon you*; (2) that which is *appointed* by Allah; (3) *exalting the Lord*; (4) as *possessing a marked capability to do a task*!

<sup>36</sup> The word “*isttana'atooka*”=“*اصْطَنَعْنَاكَ*” means I *especially chose you and reformed you for a particular purpose*!

<sup>37</sup> The word “*تنيا*” rooted in “*ونى*”= *literally* means: *weakened/distant*! But, Ibn Abbas (ترجمان القرآن) “explainer of The Qur'an” said: “*تنيا*”= “*both weaken*!” And Qatadah, another Companion, said: “*تنيا*”= “*both abate*!”

<sup>38</sup> That is in the intransitive sense of *excessively expressing objections or criticisms in bitter, harsh, or abusive language*!

<sup>39</sup> See footnote 11 above regarding *revealed*!

51. Said [he]: then what ( <i>about</i> ) state ( <i>of</i> ) the generations <sup>40</sup> , the firsts <sup>w</sup> .	قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾
52. Said [he]: its <sup>w</sup> knowledge has ( <i>it</i> ) my Lord, in a book, neither my Lord strays nor forgets [He].	قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾
53. Who [He] made for you <sup>b</sup> the Earth <sup>w</sup> <i>mahdan</i> <sup>41</sup> ( <i>bed-/cradle/fixed-expanse</i> ); and threaded [He] for you <sup>b</sup> in it <sup>w</sup> paths and [He] descended from the sky <sup>w</sup> water <sup>x</sup> then <i>akbraja</i> ( <i>emerged/produced</i> ) We by it <sup>x</sup> <i>az'wajan</i> <sup>42</sup> ( <i>pairs/similars</i> ) of sprouts <i>sha'ttan</i> ( <i>variant</i> ).	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٣﴾
54. Let-eat you <sup>z</sup> and let-pasture you <sup>z</sup> your <sup>n</sup> <i>an'aama</i> ( <i>cattle/camels/sheep and goats</i> ); verily in <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> surely ( <i>are</i> ) <i>Aya'ten</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) for the <i>nuha</i> <sup>43</sup> ( <i>inhibitive-intellects</i> ) possessors.	كُلُوا وَارْزَعُوا أَنْعَمَكُمْ إِنِّي فِي ذَلِكَ لَا بَيِّنَاتٍ إِلَّا وَلِيَّ النَّهْيِ ﴿٥٤﴾
55. From it <sup>w</sup> We created you <sup>b</sup> and in it <sup>w</sup> [We] return you <sup>b</sup> and from it <sup>w</sup> <i>nokbrejo</i> ([We] <i>produce/merge</i> ) you <sup>b</sup> a <i>taratan</i> <sup>w</sup> ( <i>once/phase/period</i> ) <sup>w</sup> another <sup>w</sup> .	مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾
56. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We showed him Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) all ( <i>of</i> ) it <sup>w</sup> ; then [he] denied and <i>aba</i> <sup>44</sup> ([he] <i>categorically refused</i> ).	وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَلَبَسَ ﴿٥٦﴾
57. Said [he]: have come you <sup>h</sup> ( <i>to</i> ) us to exit us [ <i>you</i> <sup>s</sup> ] from our land <sup>w</sup> with your <sup>t</sup> magic, O, <i>Mosa</i> ( <i>Moses</i> ).	قَالَ أَجِئْتُنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَىٰ ﴿٥٧﴾
58. So <i>la</i> ( <i>surely</i> ) <i>na'ateyann</i> <sup>45</sup> ( <i>assuredly [we] come to</i> ) you <sup>g</sup> by a magic like it <sup>x</sup> ; so let-make [ <i>you</i> <sup>s</sup> ] between us and [between] you <sup>g</sup> an appointment, neither unfulfill it <sup>x</sup> we nor you <sup>s</sup> <i>sowa</i> <sup>46</sup> ( <i>even/mutually agreed to</i> ) place.	فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾
59. Said [he]: your <sup>n</sup> appointment ( <i>is</i> ) day ( <i>of</i> ) the adornment <sup>w</sup> ; and that ( <i>to be</i> ) thronged the mankind <i>dhoba</i> ( <i>midmorning</i> ).	قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ تُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾
60. Then averted Pharaoh; then [he] gathered his cabal <sup>47</sup> afterwards <i>ata</i> ([he] <i>came in readiness</i> ).	فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾
61. Said for them <i>Mosa</i> ( <i>Moses</i> ): <i>waylakum</i> <sup>48</sup> ( <i>ruin to you</i> <sup>f</sup> / <i>for you</i> <sup>f</sup> <i>valley in the Hell</i> ); let-not <i>taftaro</i> ( <i>you<sup>z</sup> craftily fabricate a lie for fraudulent end</i> ) on Allah a lie then [He] exfoliates you <sup>b</sup>	قَالَ لَهُمُ مُوسَىٰ وَإِلَّكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ

<sup>40</sup> The word “قرون” = “generations” is a “broken plural,” so its *qualifier* is to be *feminized*! Hence: first<sup>w</sup>!

<sup>41</sup> The word “مهدي” lends itself to *three distinct meanings*, and *any or all* could be *applicable*!

<sup>42</sup> The word “زوج” in “زوجين” *strictly and linguistically* speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could *also* mean: (2) *similars*, i.e. the *look-likes*!, (3) *bues*! See اللسان!

<sup>43</sup> The human “intellect” has *many names* in Arabic, depending on what needs to be communicated in terms of its *various functions*, among them is the “*inhibitor* or the *inhibiting*, or the *inhibitive intellect*,” i.e. that which *inhibits* a person from doing the wrong things, under “normal” circumstances!

<sup>44</sup> The word *aba*=“أبى” means *categorically* (*absolutely, without exception*) *refused*, i.e. *not* just simply *refused*!

<sup>45</sup> The “ل” in “لنأتينك” is *juratory*= “ال القسم” and *also* for *intensification*. So “assuredly” is used!

<sup>46</sup> The expression: “even-place,” say The Qur’an commentators, means a *level middle ground known to all* between you and us, i.e. *as visible to all from all sides* and *not* giving or implying any advantage to either side!

<sup>47</sup> Quran commentators say very large groups of magicians and their supporters with various schemes!

<sup>48</sup> The word “waylonlakum” is an Arabic word that has *three distinct meanings*: (1) *for you long lasting torture*; (2) *you belong to a valley in the Hell Fire with intense heat*; (3) *to you ruin*!



by a torment; and <i>qad</i> (already and affirmatively) disappointed[he] whoever [he] forged.	حَابٍ مِّنْ أَفْتَرَىٰ ﴿٦١﴾
62. Then mutually altercationd they <sup>z</sup> their matter among them and concealed they <sup>z</sup> the <i>najwa</i> <sup>49</sup> (secret-counsel).	فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾
63. Said they <sup>z</sup> : <i>en</i> <sup>50</sup> (not) [this-both] surely/except (are) twain magicians, both want to [both-exit] you <sup>b</sup> from your <sup>n</sup> land <sup>w</sup> by their twain magic and both go (away) by your <sup>n</sup> way, the exemplary/ideal (way).	قَالُوا إِنَّ هَٰذَانِ لَسَٰجِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّىٰ ﴿٦٣﴾
64. So let-gather you <sup>z</sup> your <sup>n</sup> cabal/scheme afterwards <i>eeto</i> (let-come you <sup>z</sup> ) <i>saffan</i> <sup>51</sup> (in serried rows); and <i>qad</i> (already and affirmatively) prospered today who <sup>p</sup> <i>ista'ala</i> <sup>52</sup> ([he] affirmably-overtopped, i.e. prevailed).	فَاجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا ۖ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿٦٤﴾
65. Said they <sup>z</sup> : O, <i>Mosa</i> (Moses), either [you <sup>s</sup> ] cast or that we be first of who <sup>p</sup> [he] casts.	قَالُوا يَمْوَسِيٰٓءُ ۖ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾
66. Said [he]: rather let-cast you <sup>z</sup> ; then <i>edha</i> (suddenly-/whereas) their ropes and their canes (were being) envisioned to him from their magic that it <sup>w</sup> (i.e. ropes and canes) <i>tas'aa</i> (skitter/running).	قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾
67. So <i>anjasa</i> ([he] anxiously-perceived) in himself <sup>w</sup> <i>akebeyfatan</i> <sup>53</sup> (a circumstantial state-of-fear) <i>Mosa</i> (Moses).	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٧﴾
68. Said We: let-not fear [you <sup>s</sup> ]; verily you <sup>g</sup> , you <sup>s</sup> (are) the uppermost.	فَلَنَالَا خِيفَةً لَّكَ أَنْتَ الْآخِلَىٰ ﴿٦٨﴾
69. And let-throw [you <sup>s</sup> ] what ( <i>is</i> ) in your <sup>t</sup> <i>yameeney</i> (right-hand) [ <i>it</i> <sup>w</sup> ] gulps what <i>ssana'ao</i> <sup>54</sup> (carefully-crafted they <sup>z</sup> ); verily only what <i>ssana'ao</i> ( <i>is</i> ) a magician's cabal; and prospers not the magician whence [he] came.	وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدٌ سَجَرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾
70. Then (had been) thrown the magicians <i>sujjaddan</i> <sup>55</sup> (in a kowtowing manner), they <sup>z</sup> said: we believed by <i>Haroon</i> 's ( <i>Aaron</i> 's) and <i>Mosa</i> 's ( <i>Moses</i> 's) Lord.	فَأَلْقَى السَّحَرَةُ سُجَّدًا ۖ قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾
71. Said [he]: you <sup>c</sup> believed for him before that [I] proclaim [for] you <sup>b</sup> ; verily he, surely ( <i>is</i> ) your <sup>n</sup> chief, who <sup>a</sup> taught you <sup>b</sup> the magic; so [I] surely assuredly <sup>56</sup> cut-off your <sup>n</sup> hands <sup>w</sup> and your <sup>n</sup> feet of <i>kehelafen</i> <sup>57</sup>	قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ ﴿٧١﴾

<sup>49</sup> The word “نجوى” has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion, (3) private soliloquy!

<sup>50</sup> According to مغني اللبيب this “إن” is “نافية” and the “ل” in “لساحران” is for “إلا”= “but” See اللامام ابن هشام Thus, “إن هذان لساحران” means: not this twain but twain magicians!

<sup>51</sup> The word “saffa”=“صفا” is an infinitive noun, hence that means come in rows!

<sup>52</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>53</sup> The word “kebeyfat”= “خيفة” is a noun etymologically it is “خوفة” as if it is a once! Hence, it is a circumstantial “state-of-fear” for a given situation! See تاج العروس. So, this *Ayah* provides strong support for “خيفة” as stated! That is because Moses’ *kebeyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

<sup>54</sup> The word “صنعوا” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! In this case, they carefully crafted their magic!

<sup>55</sup> The word “سجداً”= “sujjaddan” is an adverbial construct, see إعراب القرآن، لمحمود صافي, but since there is no English equivalent for such a construct I chose to say: “in a kowtowing manner” to express such a construct!

<sup>56</sup> The “ل” in “لأقطعن” and “لأصلبن” and “لنطمئن” all are juratory “ل”= “القسم” amounting to= “التأكيد” i.e. affirmation, expressed in all cases by “assuredly”!

<sup>57</sup> From “opposite sides” for example: the right hand and the left foot or the left hand and the right foot!

(*opposite-sides*) and surely assuredly [I] crucify you<sup>b</sup> in the date-palm<sup>w</sup> trunks and surely assuredly know you<sup>z</sup> which of us (*is*) harder a torment and *abqa*<sup>58</sup> (*more: abiding/lasting*).

فَلَا قَطْعَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ  
وَلَا صَلْبَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ  
أَيْنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٦٦﴾

72. Said they<sup>z</sup>: never [*we*] prefer<sup>59</sup> you<sup>s</sup> (*over ourselves*) on what came (*to*) us of the evidences<sup>w</sup> and Who *fattarana* ([*He*] *innately-perfectly-originated us*); so let-judge [*you*<sup>s</sup>] what you<sup>s</sup> (*are*) judging; verily only judge[*you*<sup>s</sup>] this<sup>w60</sup> the life<sup>w</sup> of this world<sup>w</sup>.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنْ  
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ  
قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٦٧﴾

73. Verily we believed in our Lord, to forgive [*He*] for us our errors and what you<sup>h</sup> coerced us on it<sup>x</sup> of the magic<sup>x</sup>; and Allah (*is*) *kbayron* (*choicer/superior/worthier*) and *abqa*<sup>61</sup> (*more abiding* [*He*]).

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَاتِنَا وَمَا  
أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ  
وَأَبْقَى ﴿٦٨﴾

74. Verily it<sup>x</sup> whoever *ya'atee* ([*he*] *appears before*) his Lord (*as*) a criminal then surely for him (*is*) Hell<sup>w</sup> neither [*he*] dies in it<sup>w</sup> nor [*he*] lives (*in it*<sup>w</sup>).

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ  
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٦٩﴾

75. And whoever *ya'atee* ([*he*] *appears before*) Him (*as*) a believer *qad* (*already and affirmatively*) worked [*he*] the righteous-works<sup>w</sup> then those for them (*are*) the ranks<sup>w</sup> the highs<sup>w</sup>.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ  
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٠﴾

76. *Adnen's* (*Eden's*)<sup>62</sup> *Paradises*<sup>w</sup>/*Gardens*<sup>w</sup> run from under it<sup>w</sup> the rivers; immortals they<sup>z</sup> (*are*) in it<sup>w</sup>; and *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) a requital (*for*) whom<sup>p</sup> *taza-keka*<sup>63</sup> ([*he*] *iteratively purified/exculpated and befitted/suited himself* / *he paid his Zakah*).

جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧١﴾

77. And *laqad* (*verily, already and affirmatively*) We revealed<sup>64</sup> to *Mosa* (*Moses*) that *as're* (*let-[you*<sup>s</sup>] *nocturnally-ambulate/travel*) by My *eba'de* (*worshippers/submitters-/slaves*); then let-strike[*you*<sup>s</sup>] forthem in the sea a dry path; let-not fear [*you*<sup>s</sup>] an overtaking and let-not *takhsba* ([*you*<sup>s</sup>] *reverently-fear*).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ  
بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ  
يَبْسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٢﴾

78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (*sea*) what overlaid them.

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ  
الْعَمِّ مَا غَشِيَهُمْ ﴿٧٣﴾

79. And misled Pharaoh his people and not [*he*] divinely-guided.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٤﴾

80. O, Israel's sons *qad* (*already and affirmatively*) We delivered you<sup>b</sup> from your<sup>n</sup> enemy and We appointed you<sup>b</sup> the right side (*of*) the *Ttoo're* (*Mount*) and *naẓẓala*

يَبْنِي إِسْرَءِيلَ قَدْ أَفْجَيْنَاكُمْ مِنْ  
عَدُوِّكُمْ وَوَعَدْنَكُمْ جَانِبَ الطُّورِ

<sup>58</sup> The word “أَبْقَى” is a *superlative adjective* meaning: *more abiding!* It has no English equivalent *per se!*

<sup>59</sup> The word “نُؤْثِرَكَ” rooted in “أَثَرَ” especially “أَثَرَ عَلَى” which means one giving preference to someone else *over own-self!* There is no such word in English! So, the *closest approximation* is to *prefer!*

<sup>60</sup> The demonstrative pronoun “this” in its *present context* refers to the “life!” And “life” in Arabic is a *feminine!* That is why it is stated as “this<sup>w</sup>!”

<sup>61</sup> See footnote 58 above regarding “أَبْقَى”!

<sup>62</sup> The word “عَدْن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عَدْن” is center of Paradise! According to Abdullah Ibn Omar, “عَدْن” is a palace in Paradise enters it but a *prophet, sseddique, or martyr!*

<sup>63</sup> The word “تَزَكَّى” carries *two* meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the meaning stated above, in this *Ayah*, i.e. “[*he*] *had exculpated, befitted/suited himself!*” See *التفسير واللسان*!

<sup>64</sup> See footnote 11 above regarding *revealed!*

(iteratively descended) We on you<sup>b</sup> the Manna (sweet- dew which hardens like honey) and the quail.

الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى

﴿٨٠﴾

81. Let-eat you<sup>a</sup> of goodies<sup>w65</sup> (of) what *razaqn* (We provided you<sup>b</sup>) and let-not *tattghon* (you<sup>c</sup> consume it excessively/deprive others' needy of it) in it<sup>x</sup> then (would) *ya'hella*<sup>66</sup> (legitimate-/betide) over you<sup>b</sup> My wrath; and whoever *yabello* (legitimates-/betides) over him My wrath then *qad* (already and affirmatively) *hawa*<sup>67</sup> ([he] nose-dove).

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

﴿٨١﴾

82. And verily I am surely *Ghaffaron* (Ever/Stout Forgiver) for whom<sup>p</sup> [he] repented and [he] believed and [he] worked righteously; afterwards *ibtada* (he found and accepted the divine-guidance).

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

﴿٨٢﴾

83. And what hastened you<sup>s</sup> *a'n* (off) your<sup>t</sup> people, O, *Mosa* (Moses).

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ

﴿٨٣﴾

84. Said [he]: they (are) these on my foot track; and I hastened to You<sup>s</sup> my Lord (so) to [You<sup>s</sup>] delight.

قَالَ هُمْ أُولَآءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

﴿٨٤﴾

85. Said [He]: so verily We *qad* (already and affirmatively) We essayed your<sup>t</sup> people from after you<sup>s</sup> and misled them the *Sa'meri*.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

﴿٨٥﴾

86. So returned *Mosa* (Moses) to his people angrily sorrowfully; said [he]: O my people has not your<sup>n</sup> Lord promised you<sup>b</sup> a promise *hasanan* (meritorious-deed); has then become long on you<sup>b</sup> the covenant; or wanted you<sup>c</sup> to *ya'hella*<sup>68</sup> (legitimate/betide) on you<sup>b</sup> a wrath from your<sup>n</sup> Lord; so you<sup>c</sup> unfulfilled my appointment.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَبْقَومُ الْآنَ بَعْدَكُمْ رَبُّكُمْ وَعَدَا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي

﴿٨٦﴾

87. Said they<sup>z</sup>: not unfulfilled we your<sup>t</sup> appointment by our own<sup>69</sup>; but we (had been) laden *anẓaran*<sup>70</sup> (ill-burdens/sins/offenses) of the people's adornment<sup>w</sup>; then we threw it<sup>w</sup>; so like *tha'leka* (afar-that-it/) <sup>x</sup> threw the *Sa'meri*.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمِلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

﴿٨٧﴾

88. So *akbraja* ([he] produced) for them a calf<sup>x</sup> *jasadan*<sup>71</sup> (tinged-physique) for it<sup>x</sup> a moo; then they<sup>z</sup> said: this (is)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهُ مُوسَىٰ

<sup>65</sup> The word “طَيِّبَات” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate!

<sup>66</sup> The word “يَحِلَّ” carries double meanings: legitimate, betide! Both could apply, hence: legitimate/betide!

<sup>67</sup> Here: “هَوَىٰ” = “nose-dove” meaning into the abyss of Hell, as the Hell is known as “الهاوية”

<sup>68</sup> See footnote 3364 above regarding legitimate/betide!

<sup>69</sup> The word “مَلِكٌ، بَفَتْحَةٍ أَوْ كَسْرَةٍ عَلَى الْمِيمِ وَ سكون عَلَى الْاِم” is that which is owned, here they are saying they did what they did not on their own will! As if they were saying it was beyond their control as they did not own to do what should have been done!

<sup>70</sup> The word *anẓar* plural of “وَزَرَ” = *we'zr*, which means: heavy: burden/sin/offense! Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for the “وَزِير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify “burden/sin/offense” by the word “ill” as such qualification, really and truly best approximate the seriousness of such a burden in reference! See اللسان!

<sup>71</sup> The word “جَسَدًا” = a tinged-physique versus “body” be it tinged (colored) or not! See الراغب!



your <sup>n</sup> <i>elabo</i> (deity) and of <i>Mosa's</i> (Moses') <i>elabo</i> (deity), then [he] forgot <sup>72</sup> (had ceased paying attention to).	فَنَسِيَ ﴿٨٨﴾
89. Do then not see they <sup>z</sup> that not [i <sup>z</sup> ] returns to them a say and nor [i <sup>z</sup> ] possesses for them harm nor a benefit.	أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾
90. And <i>laqad</i> (verily, already and affirmatively) said for them <i>Haroono</i> (Aaron) of before: O, my people, verily only (had been) essayed you <sup>c</sup> by it <sup>x</sup> ; and truly your <sup>n</sup> Lord ( <i>is</i> ) <i>Ar-Rahman</i> ; so <i>ettabe'oney</i> (let-you <sup>z</sup> closely-follow me) and let-you <sup>z</sup> obey my command.	وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقُومُوا إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ ﴿٩٠﴾
91. Said they <sup>z</sup> : never cease [we] on it <sup>x</sup> anchorites until returns to us <i>Mosa</i> (Moses).	قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَنكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾
92. Said [he]: O, <i>Haroono</i> (Aaron), what prevented <sup>73</sup> you <sup>g</sup> <i>edh</i> (when/while) you <sup>h</sup> saw them strayed they <sup>z</sup> .	قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾
93. Do not <i>tatta'be'aney</i> ([you <sup>s</sup> ] closely-follow me); have then you <sup>h</sup> disobeyed my command.	أَلَا تَتَّبِعِبِ أَفَعَصَيْتَ أَمْرِيَ ﴿٩٣﴾
94. Said [he]: O, son of [my] mother; let-not take [you <sup>s</sup> ] by my beard [and] nor by my head; verily I <i>khasbeyto</i> (reverentially-feared I) that [you <sup>s</sup> ] say: disunited you <sup>h</sup> among Israel's sons, and not awaited/observed [you <sup>s</sup> ] my say.	قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾
95. Said [he]: so what ( <i>is</i> ) your <sup>t</sup> <i>kebat'bo</i> (serious matter), O <i>Sa'meri</i> .	قَالَ فَمَا خَطْبُكَ يَنْسَمِرِي ﴿٩٥﴾
96. Said [he]: I sighted by what not sighted they <sup>z</sup> by it <sup>x</sup> ; so I grabbed a handful <sup>w</sup> from the messenger's track then I <i>nabatha</i> (slightingly-forsook) it <sup>w</sup> ; and like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> lured-she <sup>y</sup> for me myself <sup>w</sup> .	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾
97. Said [he]: so let-go [you <sup>s</sup> ]; so verily for you <sup>g</sup> in the life <sup>w</sup> to say [you <sup>s</sup> ]: no <i>mesas</i> <sup>74</sup> (you <sup>s</sup> touch me not and I touch you <sup>f</sup> not); and verily for you <sup>g</sup> ( <i>is</i> ) an appointment never (to) unfulfilled it <sup>x</sup> [you <sup>s</sup> ]; and let-look [you <sup>s</sup> ] at your <sup>t</sup> <i>elab'e</i> <sup>x</sup> (deity) <sup>x</sup> which <sup>x</sup> you <sup>h</sup> remained on it <sup>x</sup> ( <i>as</i> ) anchorite; assuredly <sup>75</sup> [we] grind <sup>76</sup> it <sup>x</sup> ; afterwards we assuredly	قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ، وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي

<sup>72</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See اللسان!

<sup>73</sup> That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

<sup>74</sup> The expression “لا مساس” means: touch me not and simultaneously I touch you not!

<sup>75</sup> The “ل” in “لنحرقنه” and “لننسفنه” are *juratory*-“ل” = “القسم” amounting to= “التأكيد”, i.e. *affirmation*, expressed in both cases by “assuredly”!

<sup>76</sup> The word “حرق” linguistically has *two distinct* meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush, pulverize* or *reduce in size* that metal! Thus, meaning (1) with respect to this great *Ayah* does *not* seem to be *applicable* as it would leave the *Sa'meri's* “*elab*” intact except *purified* from other debris, which is definitely *not* what *Mosa* (Moses) intends by way of *punishing* the *Sa'meri*!

dissipate it <sup>x</sup> in the <i>yamme</i> (deep and extended body of salty or sweet water), <i>nasfan</i> <sup>77</sup> (what dissipation).	أَلَيْمَ نَسْفًا ٧٧
98. Verily only your <sup>n</sup> <i>elabo</i> (deity) (is) Allah, Who (there is) not an <i>elaba</i> (a deity) except Him; expanded <sup>78</sup> [He], my Lord everything omnisciently.	إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ٧٨
99. As <i>tha'leka</i> (afar-that-it/) <sup>x</sup> [We] narrate on you <sup>g</sup> of the <i>anba'e</i> <sup>79</sup> (significant-and-availing-news) (of) what <i>qad</i> (already and affirmatively) antedated; and <i>qad</i> (already and affirmatively) <i>aa'tayna</i> (We gave) you <sup>g</sup> from <i>ladon</i> <sup>80</sup> (directly and possessively from) Us <i>thekra</i> (Our'an/ repute/ Hadeeth-messages).	كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ٧٩
100. Whoever [he] shunned <i>a'n</i> (off) it <sup>x</sup> then verily [he] bears, The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> , a <i>wezra</i> <sup>81</sup> (an ill-burden/ sin/ offense) <sup>x</sup> .	مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ٨٠
101. Immortals they <sup>z</sup> (are) in it <sup>x</sup> ; and fouled for them The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day <sup>x</sup> a burden.	خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ٨١
102. Day (to be) blown in the horn and [We] throng the criminals that Day blue-(eyed) <sup>82</sup> .	يَوْمَ يُنفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ٨٢
103. <i>Yatakhataatoo</i> (mutually lower they <sup>z</sup> their voices/ whisper) among them: <i>en</i> <sup>83</sup> (not) waited you <sup>c</sup> except ten.	يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ٨٣
104. We (are) knowinger by what they <sup>z</sup> say; <i>edb</i> (when/ while) says their most-ideal way <i>en</i> (not) waited you <sup>c</sup> except a day.	نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ٨٤
105. And ask you <sup>g</sup> they <sup>z</sup> <i>a'n</i> (regarding) the mountains; so let-say [you <sup>s</sup> ]: dissipates it <sup>w</sup> my Lord <i>nasfan</i> <sup>84</sup> (arrant-dissipation).	وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ٨٥
106. So <i>yatharo</i> ([He] leaves/ lets) it <sup>w85</sup> <i>qa'an</i> (plainly-/ flatly), <i>ssafssafan</i> (levelly/ evenly).	فَيَذَرُهَا قَاعًا صَفْصَفًا ٨٦
107. Not see [you <sup>s</sup> ] in it <sup>w</sup> a crookedness nor a ruggedness.	لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ٨٧
108. Then-day <i>yatta'be'ona</i> (closely-follow they <sup>z</sup> ) the summoner, no crookedness for him; and <i>keba'sha'at</i> <sup>86</sup> (submittingly-quieted) the voices for <i>Ar-Rahma'ne</i> ; so not hear [you <sup>s</sup> ] except a whisper.	يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ٨٨

<sup>77</sup> The word “نَسْفًا” is the *infinitive noun* of the verb! That means *intensifying* the verb's action *infinitely*! Hence the use of the *interjectional* “what” in the parenthesis to indicate such *infiniteness*!

<sup>78</sup> The word “وَسِعَ” = “Expanded” means *is already broadened* to contain/include/comprehend!

<sup>79</sup> See the *Lexicon* attached to this Translation for “*naba'a*!”

<sup>80</sup> The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِضَتِكَ الْآنَ” thus, “لَدُنْ” which *closer spatially* and *more specific*! So, “*directly and possessively from*” (Us) seems to indicate such *closeness*! See *اللسان*!

<sup>81</sup> See footnote 70 above regarding *ill-cumber*= “وِزْرًا”

<sup>82</sup> The Arabs consider “blue-eyes” as a *bad omen*! Or because when *so thirsty* their eyes turn blue!

<sup>83</sup> That is they say to each other: you lived in the world *but only ten*, i.e. *slighting* their stay in the world!!

<sup>84</sup> The word “نَسْفًا” is the *infinitive noun* of “نَسَفَ” indicating *intensity*! Hence, “arrant” is prefixed!

<sup>85</sup> The word “it” is used in reference for, according to *Merriam Webster Dictionary*, “a group or classification of individuals or things!” In this case the *mountains*! But it could also *apply* to the *Earth*!

<sup>86</sup> The word “خَشَعَ” involves “خُشُوعٌ” more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “خُشُوعٌ” denotes *submission* or *subsiding* of *sight* and *sound* as well! See *اللسان*! So “خَشَعَتِ الْأَصْوَاتُ” seems to mean that *all the voices had subsided in quietness*! Hence, *submittingly* *quieted*!

109. Then-day benefits not the intercession <sup>w</sup> except whom <sup>p</sup> permitted for him <i>Ar-Rahma'no</i> (= <i>Ar-Rahman</i> ) and [ <i>He</i> ] delighted for him a say.	يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾
110. Knows [ <i>He</i> ] what ( <i>is</i> ) between their hands <sup>w87</sup> and what ( <i>is</i> ) behind them; and not they <sup>z</sup> encompass by Him knowledge.	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾
111. And <i>ana'te</i> ( <i>distressed/humbled</i> ) the faces ( <i>entities</i> ) for The <i>Hayye</i> ( <i>Living/Alive</i> ) The <i>Qayyom</i> <sup>88</sup> ( <i>The Ever-Sustainer</i> ); and <i>qad</i> ( <i>already and affirmatively</i> ) disappointed whoever [ <i>he</i> ] bore an injustice.	وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾
112. And whoever [ <i>he</i> ] works of the righteous-works <sup>w</sup> while he ( <i>is</i> ) a believer, then neither fears [ <i>he</i> ] an injustice and nor a diminution ( <i>of his dues</i> ).	وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾
113. And like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> We descended it <sup>x</sup> Qur'an <sup>x89</sup> Arabic; and We variegated in it <sup>x</sup> of the menace, <i>la'allā</i> ( <i>craving currently unavailable deed that/-perhaps</i> ) they <i>yattaqoona</i> ( <i>they <sup>z</sup> reverentially guard not to displease Allah</i> ) or [ <i>it</i> <sup>x</sup> ] discourses for them <i>thekra</i> ( <i>repute/Hadeeth-messages/exhortation</i> ).	وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾
114. <i>Sota'aala</i> ([ <i>He</i> ]ever elevated) Allah, The King The Right; and let-nothasten[ <i>you</i> <sup>s</sup> ]by The Qur'an from before that ( <i>to be</i> )judged/finished <sup>90</sup> to you <sup>s</sup> its <sup>x</sup> revelation <sup>91</sup> ; and let-say[ <i>you</i> <sup>s</sup> ]:my Lord [ <i>le</i> ] augment me knowledge.	فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾
115. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We covenanted to Adam from before; then [ <i>he</i> ] forgot <sup>92</sup> ; and [ <i>We</i> ] found not for him a resolve <sup>93</sup> .	وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ يَجِدْ لَهُ عِزًّا ﴿١١٥﴾
116. And <i>edh</i> ( <i>when/since</i> ) We said for the angels: let-kowtow you <sup>z</sup> for Adam; so they <sup>z</sup> kowtowed except <i>Eblisa aba</i> <sup>94</sup> ([ <i>he</i> ] categorically refused).	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾
117. So We said: O, Adam; verily this ( <i>is</i> ) a foe <sup>95</sup> for you <sup>g</sup> and for your <sup>t</sup> spouse; so let not assuredly exits [ <i>he</i> ] you both from the Paradise <sup>w</sup> then ( <i>both have</i> ) misfortune <sup>96</sup> .	فَقُلْنَا يَتَّخِذُ مِنْ هَذَا عَدُوًّا لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾
118. Verily for you <sup>g</sup> in it <sup>w</sup> that neither starve [ <i>you</i> <sup>s</sup> ] nor denude/unclothe [ <i>you</i> <sup>s</sup> ].	إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

<sup>87</sup> The statement; “between their hands” means before or in front of them!

<sup>88</sup> The word “الْقَيُّوم” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most beautiful attributive names*!

<sup>89</sup> That is: all its words are *Arabic*! So, the word’s *pronunciation, spelling*, and most importantly *meaning* all are *Arabic*! This shall be *complemented* by *Arabic tongue expression*, (S 46:12)!

<sup>90</sup> That is until the *entire specific* revelation is brought to the required *end*!

<sup>91</sup> See footnote 11 above regarding *revealed*!

<sup>92</sup> The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He *chooses to cease paying attention to something*! See *اللسان*!

<sup>93</sup> That is to resist temptation!

<sup>94</sup> The word *aba*=“أَبَى” means *categorically (absolutely, without exception) refused*, i.e. *not* just simply refused!

<sup>95</sup> See footnote 30 above regarding *foe*!

<sup>96</sup> See *Ayah 2*, at the beginning of this *Surah*!



119. And verily you <sup>g</sup> neither thirst in it <sup>w</sup> nor <i>tadh'ba</i> ([ <i>you<sup>s</sup></i> ] <i>suffer sun heat</i> ).	وَأَنْكَ لَا تَطْمَؤُا فِيهَا وَلَا تَصْحَى ﴿١١٩﴾
120. Then whispered to him the Satan, said [ <i>he</i> ]: O, Adam shall I lead you <sup>g</sup> over the immortality tree <sup>w</sup> and a proprietorship not decays [ <i>it<sup>s</sup></i> ].	فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذُكَ هَلْ أَذْكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى ﴿١٢٠﴾
121. So both ate from it <sup>w</sup> ; then appeared for them both their [both] <i>saw'ato</i> ( <i>private parts</i> ) and both took-on both covering over them both from the Paradise's <sup>w</sup> leaves; and disobeyed Adam his Lord, so <i>ghawa</i> <sup>97</sup> [ <i>he</i> ]: <i>indulgently strayed and consequently was disappointed</i> ).	فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَ تَهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾
122. Afterwards <i>ejtabaho</i> ( <i>favorably and directly selected him</i> ) his Lord then [ <i>He</i> ] relented on him and divinely-guided [ <i>He</i> ].	ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾
123. Said [ <i>He</i> ]: <i>ebbetta</i> ( <i>let-you both: emigrate/immigrate-/dwell/dwell-base</i> ) from it <sup>w</sup> together; some ( <i>of</i> ) you <sup>b</sup> for some foe <sup>98</sup> ; then either/whenever <sup>99</sup> assuredly comes ( <i>to</i> ) you <sup>b</sup> from Me a divine-guidance, so whoever <i>etta'ba'a</i> [ <i>he</i> ] <i>closely-followed</i> ) My divine-guidance so neither strays [ <i>he</i> ] nor [ <i>he</i> ] ( <i>receives</i> ) misfortune <sup>100</sup> .	قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَلِمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾
124. And whoever [ <i>he</i> ] shunned <i>a'n</i> ( <i>off</i> ) My <i>thekre</i> ( <i>Qur'an/Allah's message</i> ), then verily for him ( <i>is</i> ) a straitened living-she <sup>y</sup> ; and [ <i>We</i> ] throng him The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> blind.	وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾
125. Said [ <i>he</i> ]: O, my Lord why thronged me You <sup>n</sup> blind while <i>qad</i> ( <i>already and affirmatively</i> ) I was <i>basseeran</i> ( <i>keen: seer/overall evaluator of the facts and their possible consequences</i> ).	قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾
126. Said [ <i>He</i> ]: like <i>tha'leka</i> ( <i>he-that-afar-it/thai</i> ) came <sup>w</sup> ( <i>to</i> ) you <sup>g</sup> Our <i>Aya'te</i> <sup>w</sup> ( <i>messages/signs</i> ) then forgot <sup>101</sup> ( <i>ceased paying attention to</i> ) it <sup>w</sup> you <sup>h</sup> and like <i>tha'leka</i> today ( <i>are to be</i> ) forgotten <sup>102</sup> ( <i>not paid attention to [you<sup>s</sup>]</i> ).	قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسى ﴿١٢٦﴾
127. And like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> [ <i>We</i> ] requite whom <sup>p</sup> [ <i>he</i> ] squandered and not believed [ <i>he</i> ] by his Lord's <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ); and surely the Here-after's <sup>w</sup> torment ( <i>is</i> ) harder and <i>abqa</i> <sup>103</sup> ( <i>more abiding</i> ).	وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾
128. Has then not divinely-guided for them how many <sup>104</sup> We perished before them of the generations, they <sup>z</sup> walk in their dwellings; verily in	أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ

<sup>97</sup> The word “غوى” = “إنهمك في الضلال و خاب”، see اللسان! So *he indulgently strayed and consequently was disappointed!*

<sup>98</sup> See footnote 30 above regarding *foel*!

<sup>99</sup> This “ما” in “فَلَمَّا” is “الخيارية أو الزمنية” the “optional or durational” “إما” Not an “extra” “ما” as some say! I believe there is *not* any extra in the Qur'an!

<sup>100</sup> See *Ayah* 2, at the beginning of this *Surah*!

<sup>101</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See اللسان!

<sup>102</sup> Ibid, regarding *forgot*!

<sup>103</sup> See footnote 58 above regarding “أبقى”

<sup>104</sup> The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long”

*tha'leka (afar-that-it/)* <sup>x</sup> surely (are) *Aya'te<sup>w</sup>* (signs) for possessors (of) the *nuba*<sup>105</sup> (inhibitive-intellects).

129. And *lawla* (had it not been for) a preceded<sup>w</sup> word<sup>w</sup> from your<sup>t</sup> Lord, surely [was] an imperative and *ajalon* (term-limit) *musamma*<sup>106</sup> (that which is designated and/ or named).

130. So *issber* (let-hold on patiently [you<sup>s</sup>]) over what they<sup>z</sup> say; and *sabbeh*<sup>107</sup> (let-say [you<sup>s</sup>]: *subhana Allah*) by your<sup>t</sup> Lord's praise before rise <sup>x</sup> (of) the sun and before its<sup>w</sup> setting; and of the night's segments then *sabbeh*<sup>108</sup> and day's ends, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>g</sup> delight [you<sup>s</sup>].

131. And let-not assuredly extend [you<sup>s</sup>] your both eyes<sup>w</sup> to what *matta'na* (We let relish the temporary worldly delights) by it<sup>x</sup> *azwajan*<sup>109</sup> (kinds) of them, the life's<sup>w</sup> flower<sup>w110</sup> (of) the world<sup>w</sup> to essay them in it<sup>x</sup>; and your<sup>t</sup> Lord's *rez'qo<sup>x</sup>* (provision/ victual for sustenance) <sup>x</sup> (is) *kehayron* (choicer-/ superior/ worthier) and *abqa*<sup>111</sup> (is more abiding [it<sup>x</sup>]).

132. And let-command [you<sup>s</sup>] your<sup>t</sup> family<sup>w</sup> by the Prayer<sup>w</sup> and *isstta'ber*<sup>112</sup> (let-acquire-patience [you<sup>s</sup>]) on it<sup>w</sup>; not ask you<sup>g</sup> [We] a *rez'qan<sup>x</sup>* (provision/ victuals for sustenance) <sup>x</sup>; *Nar'zogo* ([We] give victuals for sustenance to) you<sup>g</sup> and the *aa'gebato* (consequence) <sup>w</sup> (is) for the *taqwa*<sup>113</sup> (reverential guarding against Allah's displeasure).

133. And said they<sup>z</sup>: *lawla* (why does not) *ya'atee<sup>x</sup>* ([he] produces/ comes about to) <sup>x</sup> us by an *Aya'tan<sup>w</sup>* (miracle) from his Lord; has [and]<sup>114</sup> not *ta'atee<sup>w</sup>* (come/ shown to) <sup>w</sup> them evidence<sup>w</sup> (of) what (is) in the writs<sup>115</sup> the firsts<sup>w</sup>.

134. And had (that) surely We perished them by a torment from before him<sup>116</sup> surely (would have) said they<sup>z</sup>: our Lord *lawla* (why have not) [You<sup>s</sup>] sent (to) us a messenger, so that *natta'be'a* ([we] closely-follow) Your<sup>t</sup> *Aya'te<sup>w</sup>* (messages/ signs/ proofs) from before that [we] (self) humiliate or [we] (self) disgrace.

لَا يَأْتِي لَأَوَّلِي النَّهْيِ

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا  
وَأَجَلَ مُسَمًّى

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا  
وَمِنْ عَآئِنَايَ الْيَلِّ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ  
لَعَلَّكَ تَرْضَىٰ

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ  
أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ  
فِيهِ ۖ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا  
تَسْأَلُكَ رِزْقًا ۖ خٰنُ نَرْزُقُكَ وَالْعِيقَابُ  
لِلتَّقَوٰى

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۖ أَوَلَمْ  
تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأَوَّلٰى

وَلَوْ أَنَا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ  
لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا  
فَتَنَّبَهُ ءَايَتِكَ مِن قَبْلِ أَن نَّبْدُلَ وَنُخْزِي

<sup>105</sup> The human "intellect" has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the "inhibitor or the inhibiting, or the inhibitive intellect," i.e. that which inhibits a person from doing the wrong things, under "normal" circumstances!

<sup>106</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/ or named!

<sup>107</sup> The phrase "subhana Allah," means: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah!

<sup>108</sup> The word *sabbeh* means: (let-say [you<sup>s</sup>]: Subhana Allah, see footnote 3321 above regarding subhana Allah!

<sup>109</sup> See footnote 42 above regarding "زوج"

<sup>110</sup> The "flower of the life of the world" means the splendor of enjoyment in the life of the world!

<sup>111</sup> See footnote 58 above regarding "أبقى!"

<sup>112</sup> The word "اصطبر" means acquirer patience or he who was being tested for his patience or acquiring it!

<sup>113</sup> The word "taqwa" = "تقوى" means: (1) adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure. And (2) it is guarding and protecting against Allah's displeasure or any undesirable outcome.

<sup>114</sup> The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (ل), (م) "أولم," meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (أ) = (and) component is (أ) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the Lexicon attached to this Translation for more elaboration!

<sup>115</sup> The word "صُفْح" = "writs," is a "broken plural," so its qualifier is to be feminized! Hence: [she-firsts]!

<sup>116</sup> That is the messenger to them!

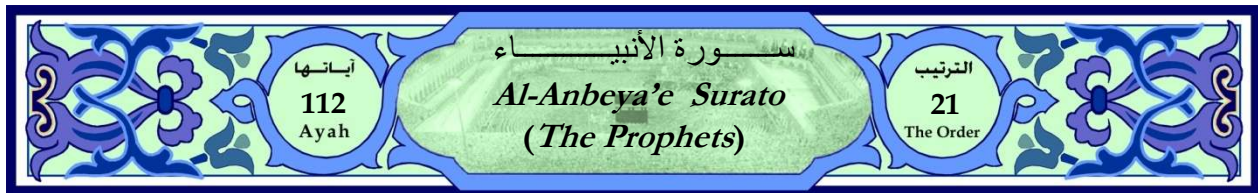
135. Let-say [*you*<sup>s</sup>]: each (*is*) *mutarabbesson*<sup>117</sup> (*he that awaits*); so let-await you<sup>z</sup> then you<sup>z</sup> shall know who<sup>p</sup> (*are*) companions (*of*) the even/just the *Sseratte* (*road/way*), and who<sup>p</sup> *ibtada* (*he found and accepted the divine-guidance*).

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبُّوا فَسَتَعْلَمُونَ  
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنْ  
أَهْتَدَى



<sup>117</sup> The word “تَرَبِّصُ” means to *remain awaiting for further development* (good or bad) to happen to another! See الهادي





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Eqtaraba<sup>1</sup> (festinately-approached) for the mankind their accountability while they (are) in heedlessness<sup>w</sup> shunners.</i>	أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
2. Not <i>ya'atee<sup>x</sup> (descends/comes to)<sup>x</sup> them of a Thekren (Qur'an/ message) from their Lord mubdathen<sup>2</sup> (that which is made anew by revelation), except ista'ma'ao<sup>3</sup> (they<sup>z</sup> affirmably heard) it<sup>x</sup> while they play.</i>	مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾
3. <i>Toyers<sup>w</sup> (are) their hearts and they<sup>z</sup> concealed the najwa<sup>x</sup> (secret-counsel)<sup>w</sup>; who<sup>r</sup> dhalamo<sup>4</sup> (they<sup>z</sup> wronged); is this except a human like you<sup>b</sup>; do then ta'ato (you<sup>z</sup> bring forth/ about) the magic while you<sup>f</sup> discern<sup>5</sup> you<sup>z</sup>.</i>	لَا هِيَ قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا أَهْلَ هَذَا الْبَشَرِ مِثْلَكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾
4. Said [he]: my Lord knows the say in the Heaven <sup>w</sup> and the Earth <sup>w</sup> ; and He (is) The Sameed <sup>6</sup> (The Acute-Hearer/The Enabler of hearing/The favorable Answerer to prayer), The Omniscient.	قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾
5. Rather said they <sup>z</sup> : <i>adhghatho (medley) dreams, rather iftrabo ([he] crafted it<sup>x</sup> as a lie for fraudulent end); rather he (is) a poet; so let ya'atee (produce/ bring about [he]) (to) us by an Aya'ten<sup>w</sup> (miracle/ sign/ proof) like what (had been) sent the [firsts] (ancients).</i>	بَلْ قَالُوا أَضْغَتْ أَحْلَمَ بَلْ أَفْتَرْتَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾
6. Not believed before them of a village <sup>w</sup> We perished it <sup>w</sup> ; do then they believe.	مَا ءَامَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
7. And not We sent before you <sup>g</sup> except men; [We] reveal <sup>7</sup> to them, so let-ask you <sup>z</sup> the Thekre (The Qur'an/The Book) folk <sup>wen</sup> (if) you <sup>c</sup> were not knowing you <sup>z</sup> .	وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾
8. And not We made them a <i>jasadan<sup>x8</sup> (tinged-physique), not eat they<sup>z</sup> the tta'aama<sup>x</sup> (wheat/ edible/ food-grains)<sup>x</sup> and not they<sup>z</sup> were immortals.</i>	وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾
9. Afterwards <i>ssadaqnabom (We always-enforced-the-truth to/ for them) (regarding) the promise; so We delivered them and whom<sup>r</sup> [We] will; and We perished the exceders.</i>	ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

<sup>1</sup> The word "اقترب" is more particular than "قرب" as "اقترب" = "المبالغة في القرب", i.e. indicative of a superlative of the approach! See التاج! So for such a superlative of the approach/ nighing! So, "festinately" is used to qualify the approach in order to intensify it!

<sup>2</sup> The word "mubdathen" is singular, masculine, objective noun, meaning: that which is caused to be new by revelation!

<sup>3</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>4</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>5</sup> The word "تبصرون" comes from "البصيرة", as it means "reasoning" that is magic and not "البصر" per se!

<sup>6</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع!"

<sup>7</sup> The word "نوحى" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And, "الوحي" is fire or king! See اللسان!

<sup>8</sup> The word "جسدًا" = a tinged-physique versus "body" be it tinged (colored) or not! See الراغب!

10. <i>Laqad</i> (verily, already and affirmatively) We descended to you <sup>b</sup> a Book <sup>x</sup> in it <sup>x</sup> (is) your <sup>n</sup> <i>thekro</i> (appellation, repute); do then not you <sup>z</sup> cerebrate.	لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾
11. And how-many <sup>9</sup> <i>qassamna</i> (We suppressed/squelched) of a village <sup>w10</sup> (that) was-she <sup>y</sup> <i>dha'lematon</i> <sup>w11</sup> (injustice-doer-she <sup>y</sup> ); and We established after it <sup>w</sup> other people.	وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾
12. Then <i>lamma</i> (when/whence) they <sup>z</sup> sensed Our <i>ba'asa</i> <sup>x</sup> (intense torment/Might) <i>edha</i> (suddenly/whereas) they from her/it <sup>w</sup> 12 they <sup>z</sup> run.	فَلَمَّا أَحْسَسُوا بِأَسَاسِنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾
13. Let-not run you <sup>z</sup> ; and let-return you <sup>z</sup> to what you <sup>c</sup> (had been) luxuriated in it <sup>x</sup> ; and your <sup>n</sup> dwellings, <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> (be) questioned you <sup>z</sup> .	لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَتَنَلَّوْنَ ﴿١٣﴾
14. Said they <sup>z</sup> : O, <i>waylana</i> <sup>13</sup> (for us: woe/ruin/long lasting torture); verily We were <i>dha'lemeena</i> <sup>14</sup> (injustice-doers).	قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾
15. So ceased <sup>w</sup> not <i>telka</i> <sup>w</sup> (she-that-afar-it <sup>w</sup> /that <sup>w</sup> /it <sup>w</sup> ) (is) their invocation <sup>w</sup> until We made them a harvest <i>kha'medeena</i> (stills/quiets).	فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾
16. And not We created the Heaven <sup>w</sup> and the Earth <sup>w</sup> and what (are) between them both playfully.	وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لْعِبِينَ ﴿١٦﴾
17. Had We wanted to <i>nattakbetha</i> <sup>15</sup> ([We] take and make) an amusement <sup>x</sup> surely <i>ittakhatna</i> <sup>16</sup> (We took and made) it <sup>x</sup> from <i>ladon</i> <sup>17</sup> (directly and possessively from) Us, <i>en</i> (if/not) We were doers.	لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَآ تَتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِلِينَ ﴿١٧﴾
18. Rather We cast by the right <sup>x18</sup> on the falsehood <sup>x</sup> then <i>yadmagbo</i> <sup>19</sup> (brain-smites) it <sup>x</sup> ; then <i>edha</i> (suddenly/whereas) it <sup>x</sup> (is) <i>za'hegon</i> (ennuied vanisher); and for you <sup>b</sup> (is) the <i>waylon</i> <sup>20</sup> (lengthy: woe/bane/valley in Hell) [of]/for what you <sup>z</sup> describe.	بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

<sup>9</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>10</sup> Clearly it is the inhabitants of the village who were/had been injustice-doers!

<sup>11</sup> The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice!”

<sup>12</sup> The pronoun “her/it<sup>w</sup>” refers to the village<sup>w</sup>, a feminine gender in Arabic; the village<sup>w</sup> which is mentioned in the immediately preceding *Ayah*! They were fleeing from the village once they sensed the intense torment!

<sup>13</sup> *Waylon* is an Arabic word that has three distinct meanings: (1) long lasting torture; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

<sup>14</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>15</sup> The word “تَتَّخِذُ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “تَتَّخِذُ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>16</sup> Ibid!

<sup>17</sup> The word “لَدُنْ” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See *اللسان*!

<sup>18</sup> Qur'an's commentators say that “الحق” = “right,” here means The Qur'an and the “الباطل” = “falsehood” means the Satan or whatever it represents!

<sup>19</sup> The word “يدمغه” in “يدمغه” means struck it so strongly reaching its “دماغ” = “brain!” Thus, this great *Ayah* expresses one of the most elegant figurative speeches! It represents the untruth with a “brain” to scheme its artifices and wiles and the truth as smiting its “brain,” rendering it a “vanisher,” i.e. passing it out of existence!

<sup>20</sup> *Waylon* is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

19. And for Him whatever (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and whoever (are) *endabo* (by Him/ at His presence) neither *yestakberoon*<sup>21</sup> (they<sup>z</sup> affirm their prideful haughtiness) a'n (regarding) His *eba'da'te* (worship/ -servility-to-Him) and nor *yestab'seroona*<sup>22</sup> (they<sup>z</sup> show fatigue/ exhaustion).

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا

يَسْتَحْسِرُونَ ﴿١٩﴾

20. *Yousabbebona*<sup>23</sup> (he-they say: *subhana Allah*) the night and the day, not flag<sup>24</sup> they<sup>z</sup>.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

21. Or *ittakhatho*<sup>25</sup> (they<sup>z</sup> took and made) *aalehatan* (deities) from the Earth<sup>w</sup> they resurrect.

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾

22. If [was] in them both *aalehaton*<sup>w</sup> (deities)<sup>w</sup> except Allah, surely (would have) both corrupted<sup>w</sup>; so *Subhana*<sup>26</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, The *Arshe's*<sup>27</sup> (Throne of Kingship)'s Lord *amma* (regarding) what they<sup>z</sup> describe.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

23. Not (to be) questioned [He] *amma* (regarding) what [He] does while they (are to be) questioned.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

24. Or *ittakhatho*<sup>28</sup> (they took and made) of lesser than-/without Him *aalehatan* (deities); let-say [you<sup>s</sup>]: *hato* (clamorously expressing let-bring) your<sup>n</sup> proof; this (is) *thekro* (Qur'an/ mention) of whom<sup>p</sup> (are) with me and *thekro* of whom<sup>p</sup> (were) before me; rather most (of) them know not the right, so they (are) shunners.

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

25. And not We sent, of before you<sup>s</sup> of a messenger except (that) [We] reveal<sup>29</sup> to him, verily it<sup>x</sup> [no] an *elaha* (a deity) except Me; so let-worship you<sup>z</sup> [Me]<sup>30</sup>.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

﴿٢٥﴾

<sup>21</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>22</sup> The expression: “لا يستحسرون” means they *uncover no* weariness/boredom or regret for their worship! As the word “حسر” means *uncover*, or ended because of fatigue/weariness or regret! See التاج!

<sup>23</sup> The word “yousabbebona”= he-they say: “subhana Allah,” that is: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah!*

<sup>24</sup> The word “flag” means *decline in vigor!*

<sup>25</sup> See footnote 15 above regarding “اتخذ”!

<sup>26</sup> The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness!* So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

<sup>27</sup> So “العرش” in the Arabic language means: *المُضْطَجِعُ أو السرير الذي يجلس عليه*! Thus, “العرش” is “إسريير الملك”! See In *Ayah 23 of an-Namik*: “...and for her a great *Arsb*!” (S 27; 23), clearly means the “*Arsb*” is the “*Throne of Power and Dominion!*” And according to الحديث المتفق عليه = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsb*! So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning!” See إشرح العقيدة الطحاوية! See the attached list of References!

<sup>28</sup> See footnote 15 above اتخذ!

<sup>29</sup> See footnote 7 above regarding reveal!

<sup>30</sup> The letter “ن” in “فاعبدون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “فاعبدون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي



26. And they<sup>z</sup> said: *ittakbatha*<sup>31</sup> (took and made) Ar-Rahman a child; *subhana*<sup>32</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather *ebadon* (worshippers/ submitters/ slaves) *mukramoon*<sup>33</sup> (they who are hospitality accorded and honored).

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٣١﴾

27. Not they<sup>z</sup> precede Him by the say; and they by His command they<sup>z</sup> work.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٣٢﴾

28. Knows [He] what (*is*) between their hands<sup>34</sup> and what (*is*) behind them; and not they<sup>z</sup> intercede except for whom <sup>p</sup>[He] pleased; and they from His *khashya'te* (reverent-fear)<sup>w</sup> (*are*) *mushfegoona* (they who are in disquiet).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٣٣﴾

29. And whoever says [*he*] of them: verily I am *elabon* (a deity) of lesser than/without Him, then *tha'leka* (afar-that-it/) <sup>x</sup> [We] requite him Hell<sup>w</sup>; like *tha'leka* [We] requite the *dha'lemeena* (injustice-doers).

۞ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٣٤﴾

30. Have [and]<sup>35</sup> not seen they<sup>z</sup> who<sup>r</sup> unbelieved they<sup>z</sup> that the Heavens<sup>w</sup> and the Earth<sup>w</sup> both were *rat'qan* (meld/ blend) and *fataqa* (rended/ cleaved) them both We; and We made of the water everything *hayyen* (living/ alive); do then not they<sup>z</sup> believe.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنْ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا يُؤْمِنُونَ ﴿٣٥﴾

31. And We made in the Earth<sup>w</sup> anchors<sup>36</sup> (*catches/ fasteners/ stabilizers*); so that not [it<sup>w</sup>] wobbles by them; and We made in it<sup>w</sup> *fejajan*<sup>37</sup> (*spacious-valleys*) paths, *la'allā* (*craving currently unavailable deed that, perhaps*) they *yabtadoona* (*they ~ find and accept the divine-guidance*).

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣٦﴾

32. And We made the Heaven<sup>w</sup> a ceiling *mahfoodhan*<sup>38</sup> (*that which is kept-up*)<sup>39</sup>; and they (*are*) *a'n* (*regarding*) its <sup>w</sup> *Aya'te*<sup>w</sup> (*signs/ proofs*) (*are*) shunners.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٧﴾

33. And He Who created the night<sup>x</sup> and the day<sup>x</sup> and

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ

<sup>31</sup> See footnote 15 above regarding “اتَّخَذَ”

<sup>32</sup> The word “*subhanabo*”= “سُبْحَانَهُ” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him!” Wherever the word “*subhana*,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*”= “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him)

<sup>33</sup> English does not have a word for “*karram*” and its derivative “*mukramoon*!” See *Lexicon* attached to this Translation!

<sup>34</sup> The phrase: “*between their hands*” this is Arabic *tongue* expression, meaning: ahead of them, or before!

<sup>35</sup> The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أَ), (وَلَمْ), (لَمْ) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (وَلَمْ) = (and) component is (وَلَمْ) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

<sup>36</sup> That is the mountains!

<sup>37</sup> The word “فِجَاجَ” (also “فِجَاجَ” with *dhamma* or *kasrah* on the “فَ”) means *wide open valleys*, i.e. not “passes,” as “passes” suggest *narrow gaps between mountains*, according to the dictionary definition!

<sup>38</sup> The word “*mahfoodhan*” is an objective, masculine noun, meaning *that one which is preserved*!

<sup>39</sup> The word “مَحْفُوظًا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

[the] sun<sup>w</sup> and the moon<sup>x</sup> each (*is*) in an orbit, they<sup>z</sup> swim.

34. And not We made for a human of before you<sup>g</sup> the immortality; do then *en(if)* you<sup>h</sup> died then they (*are*) the immortals.

35. Every a self<sup>w</sup> (*is*) a taster<sup>w40</sup> (*of*) the death; and [We] essay you<sup>b</sup> by the evil and the *kbayr'e*<sup>41</sup> (*desirable/worthiness/goodness/possession/rain*) an essay<sup>w</sup>; and to Us you<sup>z</sup> (*are to be*) returned.

36. And if saw you<sup>g</sup> who<sup>r</sup> unbelieved they<sup>z</sup> *en (not) yattakbetho*<sup>42</sup> (*they take and make*) you<sup>g</sup> except jestingly, (*saying they*): is this who<sup>x</sup> *yadhkoro*<sup>43</sup> (*[he] slanderously mentions*) your<sup>n</sup> *aaleha* (*deities*) while they by *thekre* (*mention of*) *Ar-Rahma'ne* they (*are*) unbelievers.

37. (*Had been*) created the mankind of a haste; [I] shall show you<sup>b</sup> My *Aya'te*<sup>w</sup> (*signs/proofs*) so let-not *tasta'ajelona*<sup>44</sup> (*affirmably-hasten you*<sup>z</sup>).

38. And they<sup>z</sup> say: when(*is*) this [the] promise, *en(if)* you<sup>c</sup> were *ssadeqeena* (*always-truth-enforcers*).

39. If<sup>45</sup> know who<sup>r</sup> unbelieved they<sup>z</sup> when neither check they<sup>z</sup> *a'n (off)* their faces The Fire<sup>w</sup> and nor *a'n (off)* their backs; and not they (*are to be*) succored.

40. Rather [*it*<sup>w</sup>]<sup>46</sup> *ta'tee*<sup>w</sup> (*haps/comes to*)<sup>w</sup> them surprisingly so [*it*<sup>w</sup>] addles them, so neither can they<sup>z</sup> (*do*) its<sup>w</sup> *radda* (*forthwith-return/averting*) and nor they (*be*) reprieved.

41. And *laqad* (*verily, already and affirmatively*) *istob'ze'a*<sup>47</sup> (*had been affirmably-jested*) by messengers of before you<sup>g</sup>; so *haqa* (*deservedly besieged*) by whom<sup>r</sup> scoffed they<sup>z</sup> of them what they<sup>z</sup> were by it<sup>x</sup> *yasta'hzeona* (*affirmably jest they*<sup>z</sup>).

42. Let-say [*you*<sup>s</sup>]: who<sup>a</sup> [*he*] *yak'la'okum*<sup>48</sup> (*sentinels and forbends*) you<sup>b</sup> by the night<sup>x</sup> and the day<sup>x</sup> from *Ar-Rahma'ne*; rather they, *a'n (regarding)* their Lord's *Thekre* (*Qur'an/ message/ mention*), (*are*) shunners.

43. Or(*are*) for them *aalebaton* (*deities*) preventing them of lesser than/without Us, neither can they<sup>z</sup> succor themselves<sup>w</sup> and nor (*are*) they of Us (*to be*) companied<sup>49</sup>.

44. Rather *matta'ana* (*We let relish the transitory worldly delight*)

وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٦٦﴾

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٦٧﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٦٨﴾

وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْهُمْ يَتَّخِذُونَكَ إِلاَّ هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٦٩﴾

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٧٠﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٧٢﴾

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٧٣﴾

وَلَقَدْ اسْتَهْزَأُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧٤﴾

قُلْ مَنْ يَكْلَأُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٧٥﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٧٦﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ

40 The word "ذائقة" = "taster" refers to the "self," a feminine gender, so its reference must be feminized!

41 The word "خير" = "kbayron," and grammatically inflected "kbayren" or "kharan" all mean that which is desirable, worthiness/goodness or possession! Clearly charity, prayer, or any meritorious deed is surely "إخیر"

42 See footnote 3429 above regarding اتخذ!

43 The word "يذكر" has several meanings, among them "mention slanderously!" See التاج!

44 See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

45 The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See إبن هشام! امغني اللبيب، إبن هشام!

46 The pronoun "it" here refers to: The Hour (of the Day of Judgment), or The Fire, or the fact of punishment!

47 See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

48 That is "guards and protects" you from Allah's punishment of any kind?

49 Clearly if one is of Allah's company, then that one is in the ultimate protection and care!

those and their fathers until prolonged over them the age; do then not see they<sup>z</sup> (*that*) surely We *na'atee*<sup>x</sup> (*[We] approach/come*)<sup>x</sup> the Earth <sup>w</sup> *[We]* diminish it<sup>w</sup> from its<sup>w</sup> extremities; are then they the overcomeers.

عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَا نَأْتِي  
الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ  
الْغَالِبُونَ ﴿٤٤﴾

45. Let-say [*you*<sup>s</sup>]: verily only [*I*] warn you<sup>c</sup> by the revelation; and not hear the *sommo*<sup>50</sup> (*deaf people*) the invocation/prayer if when<sup>o</sup> (*are to be*) warned they<sup>z</sup>.

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا  
يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا  
يُنذَرُونَ ﴿٤٥﴾

46. And *la'en* (*if indeed*) touched-she<sup>y</sup>/betided-she<sup>y</sup> them a whiff-she<sup>y</sup> of your<sup>t</sup> Lord's torment verily assuredly<sup>51</sup> say they<sup>z</sup>: O, our *wayla* (*ruin/woe*); verily we were *dha'lemeena*<sup>52</sup> (*injustice-doers*).

وَلَمَّا مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ  
لَيَقُولُنَّ يَنْوَلِنَا إِنَّا كُنَّا  
ظَالِمِينَ ﴿٤٦﴾

47. And *[We]* put the balances the *qessta* (*rendering absolute justice, post removal of injustice*) for The *Qeyamatee*'s<sup>w</sup> (*Judgment's*) Day<sup>x</sup>; so not (*to be*) wronged<sup>53</sup> a self<sup>w</sup> a thing, and *en* (*even if*) [*was*] a *methgala* (*weigh/burden-/equipoise*) of a mustard seed<sup>w</sup> *atayna* (*We came*) [*by*] it<sup>w</sup>; and sufficed by Us reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ  
فَلَا تَظْلِمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ  
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى  
بَنَا حَسِيبًا ﴿٤٧﴾

48. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) and *Haroona* (*Aaron*) the Criterion<sup>x</sup> and a light and a *thekran*<sup>x</sup> (*message/reminder*)<sup>x</sup> for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

وَلَقَدْ ءَاتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ  
وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ ﴿٤٨﴾

49. Who<sup>t</sup> *yakhshba* (*reverently-fear*) they<sup>z</sup> their Lord by the invisible and they of The Hour<sup>w</sup> (*are*) *mushfegoona* (*they<sup>z</sup> who are in disquiet*).

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ  
مِنْ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

50. And this (*is*) a blessed *thekron*<sup>x</sup> (*Qur'an*<sup>x</sup>) We descended it<sup>x</sup>; are then you<sup>f</sup> for it<sup>x</sup> negaters/gainsayers.

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ  
مُنْكَرُونَ ﴿٥٠﴾

51. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Ibraheema* (*Abraham*) his *rushda*<sup>54</sup> (*maturity discernment and strict adherence to what is right*) from before and We were by him Knowers.

• وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ  
وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

52. *Edb* (*when/since*) [*he*] said for his father and his people: what (*are*) these statues<sup>x</sup> which<sup>u</sup> you<sup>f</sup> (*are*) for it<sup>w</sup> anchorites.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ  
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

53. Said they<sup>z</sup>: we found our fathers for it<sup>w</sup> worshippers.

قَالُوا أَوْجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

54. Said [*he*]: *laqad* (*verily, already and affirmatively*) you<sup>c</sup> were, you<sup>f</sup> and your<sup>n</sup> fathers in a misguidance<sup>x</sup> manifest<sup>x</sup>.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي  
ضَلَالٍ مُبِينٍ ﴿٥٤﴾

55. Said they<sup>z</sup>: have you<sup>h</sup> come (*to*) us by the right<sup>x</sup> or (*are*) you<sup>s</sup> of the players.

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

﴿٥٥﴾

<sup>50</sup> The word "صَمٌّ" is a plural noun while its closest English corresponding equivalent is an adjective and so no plural for it except to associate it with a plural noun, people! Hence, my translation above!

<sup>51</sup> The "ل" in "الَيَقُولُنَّ" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

<sup>52</sup> The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

<sup>53</sup> See the Lexicon attached to this Translation for "اَظْلَمَ" = "wronger!"

<sup>54</sup> See the Lexicon attached to this Translation for this rather important word!



56. Said [he]: rather your <sup>n</sup> Lord (is) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Lord Who <i>fattara</i> ([He] <i>innately-perfectly-originated</i> ) them <sup>y</sup> ; and I over <i>tha'lekum</i> ( <i>collective-afar-that</i> ) <sup>x</sup> (is) of the witnesses/testifiers.	قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذِكْرِكَ مِنَ الشَّاهِدِينَ ﴿٥٦﴾
57. And <i>ta-Allahey</i> <sup>55</sup> ( <i>by Allah</i> ) [I] ( <i>shall</i> ) surely contrive ( <i>against</i> ) your <sup>n</sup> idols after you <sup>z</sup> redirect/diverge retreaters.	وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾
58. So [he] made them fragments/scraps except a chief for them <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) they to him return.	فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
59. Said they <sup>z</sup> : who <sup>a</sup> did this by our <i>aaleha</i> ( <i>deities</i> ); verily he(is) surely of the <i>dha'lemeena</i> <sup>56</sup> ( <i>injustice-doers</i> ).	قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
60. Said they <sup>z</sup> : we heard ( <i>of</i> ) a lad <sup>57</sup> <i>yadhkoro</i> <sup>58</sup> ([he] <i>slanders/mentioning</i> ) them; being said for him: <i>Ebrabeemo</i> ( <i>Abraham</i> ).	قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾
61. Said they <sup>z</sup> : then <i>eeto</i> <sup>x</sup> ( <i>let-you<sup>z</sup> bring/come</i> ) <sup>x</sup> by him over the mankind's eyes <sup>w</sup> ; <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) they witness/testify they <sup>z</sup> .	قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. Said the <sup>z</sup> : have you <sup>s</sup> , you <sup>h</sup> did this by our <i>aaleha</i> ( <i>deities</i> ); O, <i>Ebrabeemo</i> ( <i>Abraham</i> ).	قَالُوا أَنْتَ فَعَلْتَ هَذَا بِنَاهِتِنَا يَتَّبِعُ إِبْرَاهِيمُ ﴿٦٢﴾
63. Said [he]: rather did it <sup>x</sup> their chief, this; so let-ask them you <sup>z</sup> <i>en(if) en(if)</i> they <sup>z</sup> were pronouncing.	قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِن كَانُوا يَنْطِقُونَ ﴿٦٣﴾
64. So they <sup>z</sup> returned to their selves <sup>w</sup> ; then said they <sup>z</sup> : verily you <sup>b</sup> you <sup>f</sup> ( <i>are</i> ) the <i>dha'lemeena</i> <sup>59</sup> ( <i>injustice-doers</i> ).	فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾
65. Afterwards they <sup>z</sup> ( <i>had been</i> ) inverted over their heads: <i>laqad</i> ( <i>verily, already and affirmatively</i> ) knew you <sup>h</sup> ( <i>that</i> ) not these pronounce.	ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَٰؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾
66. Said [he]: do then worship you <sup>z</sup> of lesser than-/without Allah what neither benefits you <sup>b</sup> a thing and nor harms you <sup>b</sup> .	قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. Fie for you <sup>b</sup> and for what you <sup>z</sup> worship of lesser than-/without Allah; do then you <sup>z</sup> not cerebrate.	أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
68. Said they <sup>z</sup> : <i>ha'rrego</i> ( <i>let-you<sup>z</sup> iteratively<sup>60</sup> burn</i> ) him and let-succor you <sup>z</sup> your <sup>n</sup> <i>aaleha</i> ( <i>deities</i> ) <i>en(if)</i> you <sup>c</sup> were doers.	قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾
69. Said We: O, fire <sup>w</sup> let-be <sup>w</sup> [you <sup>y</sup> ] coolness and peace on <i>Ebrabeema</i> ( <i>Abraham</i> ).	قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾
70. And they <sup>z</sup> wanted by him a scheme then We made them the most losers.	وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

<sup>55</sup> The word "*ta-Allahey*" is made up of *two* distinct components: the "*ta*"= "ت" and "*Allahey*!" The "*ta*" is "القسم" =a "*jurative particle*," in English it's equivalent to "*by*" in the sense of: "*in the name of*;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*!"

<sup>56</sup> The word "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

<sup>57</sup> The word "فتى" has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of any age, (2) a *young man* taken as a *servant* or a *supporter*, (3) *man* of: *manliness, helpfulness, pridefulness*!

<sup>58</sup> The word "يذكر" has several meanings, among them "*mention slanderously*!"

<sup>59</sup> The word "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!" See footnote 148 below!

<sup>60</sup> The word "حرقوه" is not like "أحرقوه" So, "حرقوه" means *repetitively burn him*!

71. And *najjayna* (*We repetitively delivered*) him and *Loottan* (*Lott*) to the land<sup>w</sup> which<sup>u</sup> We blessed [in] it<sup>w</sup> for the worlds.

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

72. And We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) a bonus<sup>w61</sup>; and each We made *ssalebeen* (*righteous-people*).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

73. And We made them principals, they<sup>z</sup> divinely-guide by Our command; and We [revealed]<sup>62</sup> to them doing the *khayra'te* (*desirable-traits of worthiness and goodness*), and *eqama* (*sustaining/ upping the prescribed obligations of*) the Prayer<sup>w</sup> and *eeta* (*according/ fulfilling the obligations of*) the *Zakata*<sup>w63</sup> (*prescribed percentage of personal possessions*)<sup>w</sup>; and they<sup>z</sup> were for Us worshippers.

وَجَعَلْنَاهُمْ أُمَمًا يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عِبْدِينَ ﴿٧٣﴾

74. And *Loottan* (*Lott*) *aa'taynabo* (*We accorded him*) a rule and knowledge; and *najjaynabo* (*We repetitively delivered him*) from the village<sup>w</sup> which<sup>u</sup> was<sup>w</sup> doing<sup>w</sup> the *khaba'eth*<sup>64</sup> (*wicked/ill-natured*); verily they were people (*of*) ill, *fa'seegeenda*<sup>65</sup> (*rebels vis-à-vis Allah's command*).

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ ﴿٧٤﴾

75. And We admitted him in Our mercy<sup>w</sup>; verily he (*is*) of the *ssa'lebeena* (*righteous-people*).

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنْ الصَّالِحِينَ ﴿٧٥﴾

76. And *Noban* (*Noah*) *edh* (*when/while*) [*he*] called of before, then *estajabna*<sup>66</sup> (*We favorably-answered*) for him; so *najjaynabo* (*We repetitively delivered him*) and his family<sup>w</sup> from the distress, the great.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ ۖ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. And We succored him from the people who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*); verily they were people (*of*) ill; so We drowned them wholes.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

78. And *Dawooda* (*David*) and *Sulaymana* (*Solomon*) *edh* (*when/ since*) both rule in the *bartha*<sup>x</sup> (*cultivation/ crops*)<sup>x</sup> *edh* by night the people's sheep *nafashat* (*scattered-grazing*) in it<sup>x</sup>; We were for their rule witnesses.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ تَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

79. Then savvied it<sup>w</sup> We *Sulaymana* (*Solomon*); and each, *aa'tayna* (*We accorded*) a rule and a knowledge; and We subjugated with *Dawooda* (*David*) the mountains *yousabbegna*<sup>67</sup> (*she-they say: subhana Allah*) and the birds; and We were doers.

فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

80. And We taught him *ssan'ata*<sup>w</sup> (*careful-craft*)<sup>w</sup> (*for*) *laboosen* (*mail-clothing*) for you<sup>b</sup> to fortify you<sup>b</sup> from your<sup>n</sup> *ba'a'se* (*warfare/ torment/ might*); so are you<sup>f</sup> thankers.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ ۖ لِنُخْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

<sup>61</sup> The word “نافلة” = *bonus*, in Arabic has a *feminine construct* and *many* meanings, but here it means “grandson!”

<sup>62</sup> See footnote 7 above regarding *revealed* = “أوحى”

<sup>63</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

<sup>64</sup> The *wicked and ill-natured*!

<sup>65</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

<sup>66</sup> The word “استجاب,” is *answered* plus *made available* what was *requested*, i.e. “favorably-answered”

<sup>67</sup> The word “yousabbegna” means *she: it/ they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!* Mountains and birds are “*broken plural*” in Arabic, so their reference is *feminized*, hence “يسبحن” = *she-they/it say.....*

81. And for *Sulaymana* (*Solomon*) the wind<sup>w</sup> tempesting-she,<sup>y</sup> [*it*<sup>w</sup>] moves by his command<sup>x</sup> to the land<sup>w</sup> which<sup>u</sup> We blessed in it<sup>w</sup> and We were by every-thing Knowers.
82. And of the Satans who<sup>x</sup> they<sup>z</sup> dive for him and they<sup>z</sup> work a work lesser than *tha'leka* (*afar-that-it/*)<sup>x</sup>; and We were for them keepers-up<sup>68</sup>.
83. And *Ayyouba* (*Job*) *edh* (*when*) [*he*] called his Lord surely I, touched/betided me the *dhurro* (*persisting distress*), and You<sup>s</sup> (*are*) *arhamo* (*most merciful*) (*of*) the *ra'hemeena* (*iterative mercy-Giver*).
84. So *estajabna*<sup>69</sup> (*We favorably-answered*) for him; so We doffed what (*was/is*) by him of *dhurro* (*persistent distress*); and *aa'taynaho* (*We accorded him*) his family<sup>w</sup> and like them with them, a mercy<sup>w</sup> from *enda* (*by munificence of/by Rule of*) Us and a reminiscence/-remembrance<sup>w70</sup> for the worshippers.
85. And *Ismaela* (*Ishmael*) and *Idreesa* (*Idris*) and *Thulkefla* (*Isaiah*) each, of the *ssa'bereena* (*people of patience*).
86. And We admitted them in Our mercy<sup>w</sup>; verily they (*are*) of the *ssa'leheena* (*righteous-people*).
87. And *Thannoo'ne* (*man of the fish/Jonah*) *edh* (*when*) [*he*] went mutually angrily; so [*he*] presumed that never *nag'dera* (*[We] constrain/constrict*) on him; so [*he*] called in the darknesses<sup>w</sup> that: no an *elaha* (*a deity*) except You<sup>s</sup>; *Subhana*<sup>71</sup> (*hallowedly and marvelously we deem You<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of*) You<sup>g</sup>; verily I was of the *dha'lemeena*<sup>72</sup> (*injustice-doers*).
88. So *estajabna*<sup>73</sup> (*We favorably-answered*) for him and *najjaynaho* (*We recurrently delivered him*) from the affliction, and like *tha'leka* (*afar-that-it/*)<sup>x</sup> [*We*] deliver the believers.
89. And *Zakariyya* (*Zachariah*) *edh* (*when/while*) [*he*] called his Lord: O, my Lord let-not leave me [*You<sup>s</sup>*] a solitary and You<sup>s</sup> (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the inheritors.

وَلَسُلَيْمَنَّ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ  
إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ  
شَيْءٍ عَلَّامِينَ ﴿٨١﴾

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ  
وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا  
لَهُمْ حَافِظِينَ ﴿٨٢﴾

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ  
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ  
وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا  
عِندَنَا وَذَكَرَى لِلْعَبِيدِ ﴿٨٤﴾

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ  
مِنَ الصَّابِرِينَ ﴿٨٥﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ  
الصَّالِحِينَ ﴿٨٦﴾

وَذَا النُّونِ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَنْ لَنْ  
نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا  
إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ  
الظَّالِمِينَ ﴿٨٧﴾

فَاسْتَجَبْنَا لَهُ وَخَيَّرْنَاهُ مِنَ النَّعَمِ  
وَكَذَلِكَ نُخَيِّرُ الْمُؤْمِنِينَ ﴿٨٨﴾

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي  
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

<sup>68</sup> The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>69</sup> The word “استجاب” is answered plus made available what was requested, i.e. “favorably-answered”

<sup>70</sup> The word “ذكرى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>71</sup> The word “*subhanaka*” = “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*” = “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>72</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>73</sup> The word “استجاب,” see footnote 69 above.



90. So *estajabna*<sup>74</sup> (*We favorably-answered*) for him and We granted for him *Yabya* (*John*) and We reformed for him his spouse; verily they were mutually vying<sup>75</sup> (*to gain*) the *khashe'een*<sup>76</sup> (*desirable-traits of worthiness and goodness*) and they<sup>z</sup> invoke Us wishfully and apprehensively/dreadfully; and were they<sup>z</sup> for Us *khashe'een*<sup>76</sup> (*they who: totally subdued their body, sight, sound and solemnly bow in the Prayer*).

تَجَبَّنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

91. And which<sup>u</sup> safeguarded-she<sup>y77</sup> her *farja*<sup>78</sup> (*anterior anatomy/ sleeve*)<sup>x</sup> then We blew in her/it<sup>w</sup> of Our *Ruo'he* (*Mercy/ Revelation/ Arch Angle Gabriel/ Soul*) and We made her and her son an *Aya'tan*<sup>w</sup> (*miracle/ sign/ proof*)<sup>w</sup> for the worlds.

فَنفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

92. Verily this<sup>w79</sup> (*is*) your<sup>n</sup> *Ummato*<sup>w</sup> (*religion/ community*)<sup>w</sup> (*is*) an *Ummatan*<sup>w</sup> one<sup>w</sup> and I am your<sup>n</sup> Lord, so let-you<sup>z</sup> worship [Me]<sup>80</sup>.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

93. And *taqa'tta'ao* (*iteratively cut/fragmented they* <sup>z</sup>) their matter among them; each to Us (*are*) returnees.

وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾

94. So whoever [*he*] works of the righteous-works<sup>w</sup> while he (*is*) a believer then no *kufrana* (*denial*) for his endeavor<sup>81</sup>; and verily We (*are*) for him writers.

فَمَنْ يَعْمَلْ مِثْرَ آلِ صَالِحٍ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

95. And (*is*) a ban on a village<sup>w</sup> *ahlakna* (*We perished*) it<sup>w</sup>; verily they (*are*) not returning<sup>82</sup>.

وَحَرَّمْ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

96. Until if (*had been*) opened-she<sup>y</sup> *Yajoojo* (*Gog*) and *Ma'ajoojo* (*magog*), and they (*are*) from every elevation they<sup>z</sup> flit.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

<sup>74</sup> Ibid!

<sup>75</sup> It must be pointed out that the *vying* is not (a) *to* or (b) *for*, as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to *vie* to achieve *higher-ranking*!

<sup>76</sup> The word “خَاشِعِينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خُشُوع” in “خَاشِعِينَ” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خُشُوع” denotes *submission* or *subduing of sight and sound* as well! So “الْخَاشِعِينَ” are those who had totally *subdued their body, sight and sound*! Also sometime “الْخَاشِعِينَ” = they who bow in the Prayer! See البصائر and اللسان!

<sup>77</sup> That is absolutely shielded and protected!

<sup>78</sup> The word “*farj*” = “فَرْج” has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word “*farj*” could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every “*opening*” between two parts could be referred to as “*farj*!” In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'an commentators who maintain that the “*farj*” here refers to the “*sleeve*” in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was! So the “blowing was in this “*sleeve*!”

<sup>79</sup> This reference “*this w*” = “هَذِهِ” which refers to the *Ummah*, which a feminine noun in Arabic!

<sup>80</sup> The letter “ن” in “فَاعْبُدُون” is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يُسْتَعْنَى عَنْهَا” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “فَاعْبُدُون” by Arabic (linguistic) Rule, is omitted for “التخفيف”، = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

<sup>81</sup> The word “سَعَى” has several meanings, depending on the context: (1) “بِمَعْنَى عَادَا دُونَ الشَّدِّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بِمَعْنَى مَشَى أَوْ مَضَى” i.e. treaded = walk on, over, or along; (3) “عَمَلٌ” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بِمَعْنَى قَصْدٍ” = intentionally treaded! When “سَعَى” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “الْأَمَ” See اللسان، and الصائر!

<sup>82</sup> That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent!

97. And <i>eqtaraba</i> <sup>83</sup> ( <i>festinately-approached</i> ) the promise, the right; so <i>edha</i> ( <i>suddenly/whereas</i> ) starers-she <sup>y</sup> ( <i>are</i> ) their <i>abssa'ro</i> ( <i>insights/discernments</i> ) <sup>x</sup> (of) whom <sup>r</sup> unbelieved they <sup>z</sup> ; O, our <i>wayla</i> ( <i>woe/ruin to-us/valley in Hell for us</i> ); <i>qad</i> ( <i>already and affirmatively</i> ) we were in heedlessness <sup>w</sup> of this; rather we were <i>dha'lemeena</i> <sup>84</sup> ( <i>injustice-doers</i> ).	وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَخِصَةً أَبْصَرَ الَّذِينَ كَفَرُوا يُنْزِلُنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٧٧﴾
98. Verily you <sup>b</sup> and <i>ma</i> <sup>85</sup> ( <i>whatever</i> ) worship you <sup>z</sup> of lesser than/without Allah ( <i>are</i> ) Hell's <sup>w</sup> tinder <sup>86</sup> ; you <sup>f</sup> ( <i>are</i> ) to it <sup>w</sup> <i>wa'redona</i> ( <i>comers-in/arrivers your<sup>z</sup></i> ).	إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ﴿٧٨﴾
99. If [were] those <i>aaleha</i> ( <i>deities</i> ) not <i>warado</i> ( <i>they<sup>z</sup> came-in/arrived-to</i> ) it <sup>w</sup> ; and each ( <i>is</i> ) in it <sup>w</sup> immortals they <sup>z</sup> .	لَوْ كَانَتْ هَتُولَاءِ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٧٩﴾
100. For them in it <sup>w</sup> <i>zafeeron</i> <sup>87</sup> ( <i>audible distressing fullness of the chest</i> ) and they ( <i>are</i> ) in it <sup>w</sup> not hear they <sup>z</sup> .	لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٨٠﴾
101. Verily who <sup>f</sup> preceded <sup>w</sup> for them from Us the <i>Husna</i> <sup>w</sup> ( <i>Paradise</i> ) those ( <i>are</i> ) <i>a'n</i> ( <i>off</i> ) it <sup>w</sup> <i>mob'adoona</i> <sup>88</sup> ( <i>ones far removed</i> ).	إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٨١﴾
102. Not hear they <sup>z</sup> its <sup>w</sup> undertone and they ( <i>are</i> ) in what themselves <sup>w</sup> desired ( <i>are</i> ) immortals.	لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أَشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿٨٢﴾
103. Not saddens them [the] panic the biggest; <i>tatalaqq</i> <sup>a</sup> ( <i>iteratively receive/face</i> ) them the angels: this ( <i>is</i> ) your <sup>n</sup> day which <sup>x</sup> you <sup>c</sup> ( <i>were being</i> ) promised.	لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٨٣﴾
104. Day [We] fold the sky <sup>w</sup> as folding the <i>sejjelle</i> ( <i>record-scroll</i> ) for the books; as We began first creation <sup>x</sup> We repeat it <sup>x</sup> ; a promise on Us, verily We were doers.	يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَّعِيدُهُ وَعِدَّا عَلَيْنَا إِنَّا كُنَّا فاعِلِينَ ﴿٨٤﴾
105. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We wrote in the <i>Zaboor'e</i> ( <i>Book of David/book of wisdoms/proverbs</i> ) from after the <i>Thekre</i> ( <i>The Preserved Tablet/ Qur'an</i> ) that the Earth <sup>w</sup> inherit it <sup>w</sup> My <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ), the <i>ssa'leboona</i> ( <i>righteous-people</i> ).	وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرثُهَا عِبَادِيَ الصَّالِحُونَ ﴿٨٥﴾
106. Verily in this <sup>x</sup> surely ( <i>is</i> ) announcement/sufficiency <sup>89</sup> for a worshipping people.	إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿٨٦﴾
107. And not We sent you <sup>g</sup> except a mercy <sup>w</sup> for the worlds.	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٨٧﴾

<sup>83</sup> The word "إقترب" is more particular than "قرب" as "المبالغة في القرب" = "إقترب" i.e. indicative of a superlative of the approach! See الناج! So for such a superlative of the approach/nighing! So, "festinately" is used to qualify the approach in order to intensify it!

<sup>84</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

<sup>84</sup> This "ma," approximated here by "whatever!" Such a "ma" is for a non-distinctive-noun, used for non-intelligent entities! So Jesus or his chaste mother, considered "deities" by some are clearly not meant, as both are intelligent. See انسان!

<sup>86</sup> The word "حصب" carries two distinct meanings: (1) small stones; and (2) the material intended and readied for fire-fuel, as in this Ayah! It could be of any thing, including stones and humans! When kindled and starts burning then it is called "وقود," the fueling material!

<sup>87</sup> The word "زفير" has several meanings: (1) the hard and difficult breathing; (2) audible distressing fullness of the chest; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey's braying beginning; (4) inhalation and exhalation!

<sup>88</sup> The word "mob'adoon" = "مبعدون" is an objective plural noun, rather rare to find in English!

<sup>88</sup> The word "بلاغ" also means "كفاية" = sufficiency! See الراغب و الهادي

108. Let-say [ <i>you</i> <sup>s</sup> ]: verily only, ( <i>what is being</i> ) revealed <sup>90</sup> to me: verily only your <sup>n</sup> <i>elaho</i> ( <i>deity</i> ) ( <i>is</i> ) one <i>elahon</i> ( <i>deity</i> ); so are you <sup>f</sup> Muslims ( <i>peaceful submitters</i> ).	قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾
109. So <i>en</i> ( <i>if</i> ) diverted they <sup>z</sup> then let-say [ <i>you</i> <sup>s</sup> ]: I proclaimed <sup>91</sup> ( <i>to</i> ) you <sup>b</sup> on <i>sawa</i> ( <i>mutual equality of under-standing</i> ) and <i>en</i> ( <i>not</i> ) <i>adrey</i> <sup>92</sup> ([ <i>I</i> ] <i>profoundly-understand</i> ) is ( <i>it</i> <sup>x</sup> ) near or far what you <sup>z</sup> ( <i>are being</i> ) promised.	فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرَىٰ أَقْرَبَ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾
110. Verily He knows the loudening of the say and knows [ <i>He</i> ] what conceal you <sup>z</sup> .	إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾
111. And <i>en</i> ( <i>not</i> ) <i>adrey</i> ([ <i>I</i> ] <i>profoundly understand</i> ), <i>la'alla</i> <sup>93</sup> ( <i>craving currently unavailable deed that, perhaps</i> ) it <sup>x</sup> ( <i>is</i> ) a trial <sup>w</sup> for you <sup>b</sup> and a <i>mata'on</i> <sup>94</sup> ( <i>resource for transitory worldly delight</i> ) to a while.	وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتْنٌ إِلَىٰ حِينٍ ﴿١١١﴾
112. Said [ <i>he</i> ]: O, my Lord let-rule [ <i>You</i> <sup>s</sup> ] by the right and our Lord <i>Ar-Rahma'no</i> , the <i>Musta'aan</i> ( <i>He Who is sought for help</i> ), over what you <sup>z</sup> describe, ( <i>i.e. you<sup>z</sup> claim</i> ).	قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

<sup>90</sup> See footnote 7 above regarding *revealed* = “أوحى”

<sup>91</sup> The word “أَنْزَلَ” could carry a double meaning: simply *announcing* or solemnly *declaring an abrogation of any peace arrangement between one party and another*!

<sup>92</sup> The word “تَدْرِي” is from “دَرَايَة” which is far more reaching than the simple “knowledge,” as “دَرَايَة” extends to having *deep understanding* of the subject matter!

<sup>93</sup> Ibid! Also the “هـ” in “لَعَلَّهُ” refers to the “إمهال” = the reprieve! See القرطبي!

<sup>94</sup> The word “مَتَاعٌ” = “mata'aon” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) your<sup>n</sup> Lord; verily 'The Hour's<sup>w</sup> quake<sup>w</sup> (is) a thing great.
2. Day you<sup>z</sup> see it<sup>w</sup> distracts<sup>w</sup> [it<sup>w</sup>] every suckler-she<sup>y</sup> *amma* (regarding) what suckled-she<sup>y</sup>; and *tadha'o* (she<sup>y</sup> births-/delivers<sup>y</sup>) every *tha'te*<sup>1</sup> (possessor of) *hamlen* (internal-burden, i.e. pregnancy) her *hamla* (*hamlen*) and [you<sup>s</sup>] see the mankind drunks while not they (are) drunks; [and,] but Allah's torment (is) severe.
3. And of the mankind who<sup>p</sup> [he] disputes in Allah by other than knowledge and *yattabe'o* ([he] closely-follows) every Satan, *mareeden* (*obdurate/rebellious*).
4. (*Hadbeen*) written on him that it<sup>x</sup> whoever [he] allied him<sup>2</sup> then verily he misleads him and divinely-guides him to torment (of) the *Sa'eere*<sup>w</sup> (*intensely kindling Fire*)<sup>w</sup>.
5. O, you the mankind: *en* (if) you<sup>c</sup> were in suspicion of the resurrection, then verily We created you<sup>b</sup> of a *tora'ben* (*crushed sand*); afterward of *nutfaten*<sup>3</sup> (*sperm-drop*)<sup>w</sup>; Afterwards of *alaqa'ten*<sup>4</sup> (*adherent-suspender-/ blood-clot*)<sup>w</sup>; afterwards of *mudh'ghaten* (*flesh-morse*)<sup>w</sup> fashioned-she<sup>y</sup> and other than fashioned-she<sup>y5</sup>; to [We] manifest for you<sup>b</sup> and [We] settle in the wombs what [We] will, to *aja'len*<sup>6</sup> (*term-limit*) *musamma*<sup>7</sup> (*that which is designated and/or named*); afterwards *nokbrejo* ([We] produce/ emerge) you<sup>b</sup> a baby; afterwards, to reach you<sup>z</sup> your<sup>n</sup> *ashuda*<sup>8</sup> (*prime/full strength*); and of you<sup>b</sup> who<sup>p</sup> *youtawaffa*<sup>9</sup> ([he] is received while dying) and of you<sup>b</sup> who<sup>p</sup>

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ  
زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ  
عَمَّا أَزْجَعَتْ وَتَضَعُ كُلُّ ذَاتِ  
حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى  
وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ  
شَدِيدٌ ﴿٢﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ ﴿٣﴾

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ  
يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ﴿٤﴾

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ  
الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن تَرَابٍ ثُمَّ  
مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ  
مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُقَرُّ فِي  
الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُّسَمًّى  
ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا  
أَشْدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّى  
وَمِنْكُمْ مَّن يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ

<sup>1</sup> It must be noted here that there is "حَمْلٌ، بفتح الحاء" and "حَمْلٌ، بكسر الحاء" The "حَمْلٌ، بفتح" is that which is carried internally, such as an infant inside the womb! And "حَمْلٌ، بكسر الحاء" any burden carried on the head, shoulder, back or by the hands! So "ذات حمل" = a she-internal-burden-possessor, i.e. no exact English equivalent!

<sup>2</sup> That the Satan

<sup>3</sup> The word "نطفة" in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen! Clearly, and Allah knows best, here "نطفة" is the male semen!

<sup>4</sup> The word "علقة" = "adherent-suspender," = that which adheres as suspender or "clot" in both Arabic and English "علقة" or "adherent-suspender/clot" could be of any thing! But in this case of "bloody nature" perhaps it is "the mass of the zygote" (the union of the sperm and an ovum before its cleavage)!

<sup>5</sup> That is partly it is fashioned and partly it is not fashioned!

<sup>6</sup> The word "الأجل" means term-limit, see اللسان!

<sup>7</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>8</sup> The Arabic word "ashudah" = "أشده" translated as [his "prime, full strength" meaning reached the ideal age of physical and mental strengths!

<sup>9</sup> The word "youtawaffa" = "يُتَوَفَّى" is a transitive, present tense, always passively constructed! Thus, it is different than "يموت" a transitive verb meaning to die! But in the case of "youtawaffa" = "يُتَوَفَّى" which must always be

*youraddo* ([*he*] is to be reverted) to *ardha'le* (meanest of the age), so as not knows [*he*] from after a knowledge a thing; and [*you*<sup>s</sup>] see the land <sup>w</sup> still-/barren <sup>w10</sup>; so *edha* (*when/if*) We descended on it<sup>w</sup> the water it<sup>w</sup> thrills-she<sup>y</sup> and swells-she<sup>y</sup> and it<sup>w</sup> sprouts-she<sup>y</sup> of every delightful category/hue<sup>11</sup>.

6. *Tha'leka*(*afar-that-it*)/<sup>x</sup> (*is*) because surely Allah, He(*is*) The Right; and verily He quickens the deceased; and verily He over every-thing (*is*) Omnipotent.
7. And verily The Hour<sup>w</sup>(*is*) *aa'teyaton*<sup>w12</sup> (*approaching-/comer-she*) no suspicion in it<sup>w</sup>; and that Allah resurrects<sup>13</sup> whom<sup>p</sup> (*are*) in the tombs.
8. And of the mankind who<sup>p</sup> [*he*] disputes in Allah by other than a knowledge and nor a divine-guidance and nor a book illuminator.
9. *Thani'ettfebe*<sup>14</sup> (*bending-bis-side*) to mislead a'n (*off*) Allah's path; for him in the world<sup>w</sup> (*is*) an ignominy and [*We*] (*cause*) him taste, The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> the burning torment.
10. *Tha'leka*(*afar-that-it*)/<sup>x</sup> (*is*) by what advance-she<sup>y</sup> your<sup>t</sup> both hands <sup>w</sup>; and verily Allah (*is*) surely not a *dhallamen*<sup>15</sup> (*multitudinal injustice-doer*) for the *abee'de* (*worshippers/ submitters/ slaves*)<sup>16</sup>.
11. And of the mankind who<sup>p</sup> [*he*] worships Allah on a *harfen*<sup>17</sup> (*edge/ conditional-way*); so *en* (*if*) betides him a *khayron*<sup>18</sup> (*desirable/ worthiness/ goodness*)<sup>x</sup> [*he*] tranquilized by

لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا  
وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا  
عَلَيْهَا الْمَاءَ أَهْتَرَتْ وَرَبَّتْ وَأَنْبَتَتْ  
مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٦﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ  
الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا  
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٨﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُبِينٍ ﴿٩﴾

ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ  
لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ  
الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿١٠﴾

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ  
بِظَلَمٍ لِلْعَبِيدِ ﴿١١﴾

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ  
حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ

*passively constructed*, because when death occurs to some one, *that one* gets to be deprived of life by Allah or His agents (the angels) on His command! Thus, his *soul* is received by Allah or His agent! That is why the person is deprived of life! After death, there is a *reception* of the *soul* or the *body and soul* by Allah or His agent to the *soul* or the *soul and body* on Allah's command!

<sup>10</sup> The word “هَامِدَةً,” like “هَمَدَتِ النَّارَ,” i.e. “خمدت ثم طفت” = “extinguished!” However, “هَمَدَتِ الْأَرْضَ” = the land lacked vegetation, did not have beneficial produce, or it is “barren!” See *الرَّاعِب*! And compare this with “الْأَرْضُ خَاشِعَةٌ” (S41:39). See *البصائر*!

<sup>11</sup> The word “زَوْجٍ” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْجٍ” is its plural: (1) “أَزْوَاجٍ,” which could also mean: (2) *similar*, i.e. the *look-likes*! ), and in this particular *Ayah*, (3) *category/ hues*, according to *Qur'an commentators* and some linguists! See *القرطبي، الألوسي، اللسان*!

<sup>12</sup> The reference “arriver,” is clearly to the Hour<sup>w</sup>, as the Hour<sup>w</sup> is a *feminine*, thus “arriver<sup>w</sup>!”

<sup>13</sup> The word “بَعَثَ” carries several meanings, among them: *sent, arouse, resurrected, awaken, missioned, and prompted*!

<sup>14</sup> The expression “*bending his side*” means turning one's side and withdrawing in arrogance!

<sup>15</sup> The word “ظَلَامٌ” means *multitudinous injustice-doer*. The negation of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating the bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong!

<sup>16</sup> The word “عَبِيدٌ” = “*slaves, worshippers, submitters*” means *all Allah's creatures of humans or Jin*! So, if they are His “عَبِيدٌ,” then no one else “owns” them, hence they are *all free* from any human bondage!

<sup>17</sup> The word “حَرْفٍ” = “*harfen*” has many meanings, among them: (1) *edge*, (2) a *conditional way of having the desirable*, as in this *Ayah*! Thus, once any *undesirable thing happens* to that person than the person *reverts*!

<sup>18</sup> The word “خَيْرٌ” = “*khayron*,” and grammatically inflected “*khayren*” or “*khayan*” all mean that which is *desirable, of worthiness or goodness*! Clearly *charity, prayer, or any meritorious deed* is surely “خَيْرٌ”!

it<sup>x</sup>; and *en* betided<sup>w</sup> him an essay<sup>w</sup> [*he*] transposed on his face<sup>19</sup>; lost [*he*] the world<sup>w</sup> and the Hereafter<sup>w</sup>. *Tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) the *khusra'ne*<sup>20</sup> (*perdition/waste-/misguidance*) the manifester.

12. Invokes [*he*] of lesser than/without Allah what not harms him and what not benefits him; *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) the misguidance the afar.

13. Invokes [*he*] surely of his harm nearer/closer than his benefit; surely wretched (*is*) the guardian<sup>21</sup> and surely wretched (*is*) the associate.

14. Verily Allah admits whom<sup>p</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> paradises<sup>w/-</sup> gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; verily Allah does what [*He*] wants.

15. Whoever [*he*] [*was*] presuming that never succors<sup>22</sup> him Allah in the world<sup>w</sup> and the Hereafter<sup>w</sup> then let extends [*he*] by a cause<sup>23</sup> (*means/medium*) to the sky<sup>w24</sup>; afterwards let cuts [*he*] then let look [*he*]: did assuredly undo his scheme/ill-artifice, what exasperates [*him*]<sup>25</sup>.

16. And like *tha'leka* (*afar-that-it*)<sup>x</sup> We descended it<sup>x</sup> *Aya'ten*<sup>w</sup> (*Qur'anic statements*) evident-she<sup>y m</sup>; and verily Allah divinely-guides whom<sup>p</sup> [*He/he*] wants.

17. Verily who<sup>r</sup> believed they<sup>z</sup> and who<sup>r</sup> *bado*<sup>26</sup> (*who adopted the Jewish "law"/ customs/repented*) and the *ssa'bena*<sup>27</sup> (*followers of Noah/leavers of their people's religion*) and the *Nassara* (*Christians*) and the Magi<sup>28</sup> and who<sup>r</sup> partnered (*deities with Allah*) they<sup>z</sup> verily Allah sunders among them The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup>; verily Allah over everything (*is*) *Sha'heed* (*Witnesser/ Testifier*).

18. Have not [*you*s] seen that Allah kowtows for Him who<sup>p</sup>

وَأَن أَصَابَتْهُ فِتْنَةٌ أَنْقَلَبَ عَلَى وَجْهِهِ  
خَيْرَ الدُّنْيَا وَالْآخِرَةِ ۚ ذَٰلِكَ هُوَ  
الْخُسْرَانُ الْمُبِينُ ﴿٢١﴾

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ  
وَمَا لَا يَنْفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ  
الْبَعِيدُ ﴿٢٢﴾

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ  
لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ ﴿٢٣﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا  
الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٤﴾

مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي  
الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى  
السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ  
يُذْهِبْنَ كَيْدَهُ مَا يَغِيطُ ﴿٢٥﴾

وَكَذَٰلِكَ أُنزِلَتْهُ ءَايَاتٍ بَيِّنَاتٍ وَأَنَّ  
اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿٢٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا  
وَالصَّبِيَّانَ وَالنَّصَارَىٰ وَالْمَجُوسَ  
وَالَّذِينَ أَشْرَكُوا ۚ إِنَّ اللَّهَ يَفْصِلُ  
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ  
شَيْءٍ شَهِيدٌ ﴿٢٧﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي

<sup>19</sup> The locution: “أَنْقَلَبَ عَلَى وَجْهِهِ”= “he transposed on his face,” i.e. he renounced and reverted back to his old ways!

<sup>20</sup> The word “الخسران” linguistically in The Qur'an has various senses, such as “waste” or as in here it means *misguidance/perdition*! See the *Lexicon* attached to this Translation for details! Also see البصائر!

<sup>21</sup> The word “مولى” could also mean: friend, ally, protector!

<sup>22</sup> That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as “نصر,” according to Qur'an commentators, could mean provision or rain in Arabic!

<sup>23</sup> The word “سبب” means a “mean,” which is in this case a rope of some sort!

<sup>24</sup> The “sky” here means the roof, as the Arabic idiomatic expression says: *whatever roofs you is sky*!

<sup>25</sup> That is those who harbor *ill feelings* (ill-artifices) towards Mohammad (SAWS), let them hung themselves by means of a rope to their ceilings and then cut off the rope after they suffocate and find out if such an action would relieve them of what exasperates them?

<sup>26</sup> The word “bada” for the singular and “bado” for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “law” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” per se, that is why they say: “law,” that is they say the *Mosaic Law*, instead of *Mosaic religion*!

<sup>27</sup> This word “sabeyeen” refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

<sup>28</sup> The “Magi”= “المجوس,” is the plural of the Magus! The Magi are people who worshipped Fire! They were in present day Persia and Media (southwest of Iran)!



(are) in the Heavens<sup>w</sup> and [in]the Earth<sup>w</sup> and the sun<sup>w</sup> and the moon<sup>x</sup> and the stars<sup>w</sup> and the mountains<sup>x</sup> and the trees<sup>w</sup> and the *dawabbo*<sup>w</sup> (*she-moving-creature*)<sup>w</sup> and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*<sup>29</sup> (*hospitality giver and ennobler*); verily Allah does whatever<sup>30</sup> [He] wants.

السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ  
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ  
وَالْدَوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ  
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يَنْ أَلَّهِ فَمَا  
لَهُ مِنْ مُكْرِمٍ إِنَّ أَلَّهَ يَفْعَلُ مَا يَشَاءُ



19. This [both], twain disputants/antagonists, disputed they<sup>z</sup> in their Lord; so who<sup>r</sup> unbelieved they<sup>z</sup> (*had been*) cut<sup>w</sup> for them garments of a fire<sup>w</sup> *yousabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*<sup>31</sup> (*maximally heated/cooled water*).

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي  
رَبِّهِمَا فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ  
ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ  
رُءُوسِهِمُ الْحَمِيمُ

20. (To be) melted by it<sup>x</sup> what(are) in their bellies and the skins.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

21. And for them (are) maces of iron.

وَهُمْ مَقْنَعٌ مِنْ حَدِيدٍ

22. Everywhen wanted they<sup>z</sup> to exit from it<sup>w</sup> from an affliction, they<sup>z</sup> (*had been*) returned in it<sup>w</sup>; and (*were told*): let-taste you<sup>z</sup> the burning torment.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ  
عَذَابٍ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ  
الْحَرِيقِ

23. Verily Allah admits whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> (*into*) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; (*to be*) adorned they<sup>z</sup> in it<sup>w</sup> of gold bracelets and pearls and their *lebaso*<sup>32</sup> (*wear/garments/inner clothing*) in it<sup>w</sup> (*is*) silk.

إِنَّ أَلَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ  
فِيهَا حَرِيرٌ

24. And (*had been*) divinely-guided they<sup>z</sup> to the good of the say and (*had been*) divinely-guided they<sup>z</sup> to 'The Hameed'<sup>33</sup> (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/way*).

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ  
وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ

25. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repel a'n(off) Allah's path and The Mosque The Sacred, which<sup>x</sup> We made it<sup>x</sup> for the mankind *sawa* (*common equality*), the anchorite in it<sup>x</sup> and the *ba'de* (*bedouin/alien*); and whoever wants in it<sup>x</sup> by<sup>34</sup> a nelbaden (*a profanity/ deviation of proper religiosity*) by an injustice [We] (*cause*) him (*to*) taste

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ  
سَبِيلِ أَلَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي  
جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِكِفُ فِيهِ  
وَالْأَبَادِ وَمَنْ يَرِدْ فِيهِ بِالْإِثْمِ يُظْلَمْ

<sup>29</sup> The word "*mukrim*" = "مكرم" i.e. *bestower of generosity and ennobler*, has no English equivalent, see footnote #12.

<sup>30</sup> The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "ما" = "إسم موصول" = *connective noun* meaning *that which*! See الذر المصون، لـ احمد الحلب and إعراب القرآن، لمحمود صافي

<sup>31</sup> The word "*hameemo*" = "حميم" has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "*hameemo*" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان

<sup>32</sup> See the *Lexicon* attached to this *Translation* for the various meanings of this very important word, which literally means "*inner clothing*" but *figuratively* much more, including the "*garments*"!

<sup>33</sup> The word "*Hameed*" = "حميد" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

<sup>34</sup> The "ب" prefixing the word "الحاد", is, and Allah knows best, the "ب التبعية" indicating *any part or degree* of "*elbad*"

of a painful torment.

26. And *edh* (*when/since*) *ba'nnwana* (*We deservedly ensconced*) for *Ebraheema* (*Abraham*) The House's place; that let-not [*you*<sup>s</sup>] partner (*other deities*) by Me a thing; and let-purge [*you*<sup>s</sup>] My House for the circumambulators, and the standers<sup>35</sup>, and the *rukka'ae* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as'sojoo'de (*they who kowtow in the Prayer*).

27. And let-call/proclaim [*you*<sup>s</sup>] in the mankind by the *Hajje* (*pilgrimage*), *ya'atoka*<sup>x</sup> (*they<sup>z</sup> willingly come to you<sup>s</sup>*)<sup>x</sup> *rejalan* (*ambulatorily*) and over every *dha'meren*<sup>36</sup> (*lean/-trim*) *ya'ateena*<sup>w37</sup> (*she-they come*) from every deep ravine.

28. To witness they<sup>z</sup> benefits for them and mention they<sup>z</sup> Allah's name in days<sup>x</sup> *ma'aloma'ten* (*countables/ numerically known*) over what *razaqa* ([*He*] *gave victuals for sustenance to*) them of brute<sup>w</sup> the *an'aa'me*<sup>w38</sup> (*cattle/sheep/goats/camels*)<sup>w</sup>; so let-eat you<sup>z</sup> from it<sup>w</sup> and *att'emo* (*let-give to: ingest/feed you<sup>z</sup>*) the miserable the indigent<sup>39</sup>.

29. Afterwards let finish they<sup>z</sup> their unkemptness and let<sup>40</sup> fulfill<sup>41</sup> they<sup>z</sup> their vows and *yatta'nnwafao* (*let-repetitively circumambulate they<sup>z</sup>*) by The House The Ancient.

30. *Tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) and whoever [*he*] glorifies Allah's *huroma'te* (*sacred rites/ rituals by Sharey'ah's rules*), then it<sup>x42</sup> (*is*) *kbayron* (*choicer/ superior/ worthier*) for him *enda* (*by munificence of/by Rule of*) his Lord; and *uhellat* (*had been legitimized/sanctioned*) for you<sup>b</sup> the *an'aa'me*<sup>w</sup> (*cattle/sheep/goats/and camels*)<sup>w</sup> except what (*is to be*) recited on you<sup>b</sup>; so let-avoid you<sup>z</sup> the *rejsa*<sup>x</sup> (*filth/anathema*)<sup>x</sup> of the idols and let-avoid you<sup>z</sup> say (*of*) the mendacity.

نَذِقُهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٦﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٨﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا اللَّهُ فِي أَيَّامٍ مَعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَوَّلِيَّ الْفَقِيرِ ﴿٢٩﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٣٠﴾

ذَٰلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

<sup>35</sup> The "standers," i.e. those standing for the Prayer! It could stand for "maintainers" or "sustainers!"

<sup>36</sup> The word "lean/trim" used as the closest for the word "ضامر," as linguistically "ضامر" means: "lean, emaciated, skinny" which applies to anything that appears as the word describes, but especially animals and the humans! In the context of this *Ayah*: "over every *dha'mer* (*lean/trim*)," means riding over lean/trim, mostly camels, as the camel is the most common means of transportation among the Arabian peninsula people at the time of *Ebraheem* (*Abraham*) and for a very long time thereafter! See الراغب, for ضامر!

<sup>37</sup> Some Qur'an commentators say that the word "يأتين" refers to "ضامر," feminized verb as "come," as Allah wants to laud and honor the camels like He so did with the horses in (S100:1), see القرطبي! Clearly the word "يأتين" implies and the reader must infer the intent to be the camels! However, what I believe, and Allah knows best, is that the plural for "جمل" is "جمال" and when there are many "جمال," then they are all called "جمالة" = plural of the plural (جمع الجمع), not unusual phenomena in Arabic! And the "جمالة" are normally what come to the *Hajj*, so the verb for the "جمالة," which is obviously feminine, is "يأتين" = "come-they," as so stated in this *Ayah*! Another explanation could be the fact that "ضامر" is plural in the form of the singular, again not unusual phenomena in Arabic! But this is a "broken" plural = "جمع تكسير" for which feminine verb applies!

<sup>38</sup> The coined word "brute-animal" is for the word "بهيمة," as there is no English word for "بهيمة!"

<sup>39</sup> The word "فقير" versus the "مسكين" see the *Lexicon* attached to this Translation for the distinction!

<sup>40</sup> The "ل" in "ليوفوا وليوفوا وليوفوا" is "ل أمر" hence translated as "let!" See إعراب القرآن لـ محمود صافي!

<sup>41</sup> The word "يوفوا" in "ليوفوا" from "التمام" = "الوفاء," meaning gathering the last component of any obligation to make it a whole! So, "يوفوا" means they endeavor and gather the last part of an obligation and fulfill it!

<sup>42</sup> The locution "it" here stands for "هو," as "the matter" = (الشان) or "the glorification" = (التعظيم) all are inanimate masculine objects in Arabic! So the reference to either is a "it"!

31. <i>Hunafa</i> (rightly-incliners) <sup>43</sup> for Allah, other than <i>mushrekeena</i> (he-they who partner deities with Allah/he-polytheists) by Him; and whoever [he] partners by Allah, then as that only [he] tumbled from the sky <sup>w</sup> then snatch him the birds or nose-dives [by] him the wind <sup>w</sup> in an abyss place.	حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾
32. <i>Tha'leka</i> (afar-that-it/) <sup>x</sup> (is) and whoever [he] glorifies Allah's rites <sup>w</sup> then verily it <sup>w</sup> (is) of the hearts' <i>taqwa</i> (reverential guarding against Allah's displeasure).	ذَٰلِكَ وَمَنْ يُعْظِمِ شَعْبَرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾
33. For you <sup>b</sup> in it <sup>w</sup> benefits to <i>ajalen</i> <sup>44</sup> (term-limit) <i>musamma</i> <sup>45</sup> (that which is designated and/or named); after-wards its <sup>w</sup> place (is) to The House The Ancient.	لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحْلُهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾
34. And for every an <i>Ummaten</i> <sup>w</sup> (people/community) <sup>w</sup> We made a rite/rite-place <sup>46</sup> to remember they <sup>z</sup> Allah's name, on what [He] provided them of brute <sup>w</sup> the <i>an'aa'me</i> <sup>w47</sup> (cattle/sheep/goats/and camels) <sup>w</sup> ; so your <sup>n</sup> <i>elabo</i> (deity) (is) <i>elabon</i> (deity) One; so for Him <i>aslemo</i> <sup>48</sup> (let-be Muslims you <sup>z</sup> ) and <i>bashsher</i> <sup>49</sup> (let-tell pleasant tidings [you <sup>s</sup> ]) the <i>mukhbeteena</i> <sup>50</sup> (quietly-submitters for their Lord).	وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ ۖ الْأَنْعَامِ ۖ فَالْيَهُكُمُ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾
35. Who <sup>r</sup> if (had been) mentioned Allah's name <i>wa'jela</i> <sup>f1</sup> (shuddered and awed) their hearts; and the <i>ssa'bereena</i> (people of patience), over what betided them, and the Prayer <sup>w</sup> maintainers and of what <i>razaqna</i> (We provided) them they <sup>z</sup> expend.	الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾
36. And the <i>budna</i> <sup>52</sup> (fleshy-she-camels) We made it <sup>w</sup> for you <sup>b</sup> of Allah's rites, for you <sup>b</sup> in it <sup>w</sup> <i>kbayron</i> (desirables/-worthiness/goodness); so let-mention you <sup>z</sup> Allah's name over it <sup>w</sup> <i>sawaffa</i> (standing on three/as one of the forelegs is tied); then <i>edha</i> (when/whereas) <i>wajabat</i> (fell-dead) (on) its <sup>w</sup> sides <sup>53</sup> then let-eat you <sup>z</sup> from it <sup>w</sup> and <i>att'emo</i> (let-give to: ingest/ feed you <sup>z</sup> ) the <i>qa'ne'a</i> <sup>54</sup> (he who asks favor and is satisfied with whatever is given) and the <i>mu'atarra</i> (he who comes your	وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعْبَرِ اللَّهِ ۖ لَكُمْ فِيهَا خَيْرٌ ۖ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ

<sup>43</sup> The word “حُنَفَاءَ” in this *Ayah* is an *adverbial construct*! See إعراب القرآن، لمحمود صافي and الدر المصون لـ احمد and إعراب القرآن، لمحمود صافي! The “rightly-inclined” they to the sound religion or faith of Ibraheem’s (Abraham’s); as he leaned away from his people’s faith which was based on multiple idols’ worships!

<sup>44</sup> The word “الأجل” means term-limit, see اللسان!

<sup>45</sup> The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

<sup>46</sup> The word “منسكا” means (1) the rite-place and (2) the rite itself!

<sup>47</sup> Ibid, for the word “بهيمة”!

<sup>48</sup> The word “*aslemo*” = “be Muslims” means *totally and humbly submit your entire entity and its fate to Allah!*

<sup>49</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher*on=إبشراً/يُبشِّر/مُبشِّر

<sup>50</sup> The word “المخبتين”=“*mukhbeteen*,” is a *plural, masculine, subjective noun*! The “الذين سكنوا و تواضعوا”=“the who quieted submissively, or “quieted submitters,” i.e. for their Lord! see البصائر

<sup>51</sup> The word “وجلّت” means “shuddered and awed” their hearts, see البصائر!

<sup>52</sup> The word “البدن” means “flesh she-camel!” However, there are others who also include in the “البدن” the fleshy male camel and the fleshy cows! But the Prophet (SAWS) said that whoever went for Friday Prayer in the first hour as if he had given a “بدنة” and in the second hour as if he had given a “بقرة”! So he distinguished between the two!

<sup>53</sup> The word “وجب”=“مات فسقط” means *died and fell*! See اللسان!

<sup>54</sup> For the name “the *qane’a*”=“القانع” and the name “the *mu’attarr*”=“المعتر” there are so many contradictory commentaries as to their exact meanings! However, the sum an essence of it all, in term of what is most commonly accepted meanings are what is stated parenthetically above!



way seeking favor but without asking for it); like *tha'leka* (afar-that-it/) <sup>x</sup>We subjugated it <sup>w</sup>for you <sup>b</sup>; *la'allā* (craving currently unavailable deed that, perhaps) you <sup>b</sup> thank you <sup>z</sup>.

سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

37. Never reaches Allah its <sup>w</sup>fleshes and nor its <sup>w</sup>bloods; [and,] but reaches Him the *taqwa* (reverential guarding against Allah's displeasure) from you <sup>b</sup>; like *tha'leka* (afar-that-it/) <sup>x</sup>[He] subjugated it <sup>w</sup>for you <sup>b</sup> to *tokabbero*<sup>55</sup> (to you <sup>z</sup> say: "Allaho akbar") Allah on what [He] divinely-guided you <sup>b</sup>; and *bashsher*<sup>56</sup> (let-tell[yours] pleasant tidings) the benefactors.

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا  
وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ  
سَخَّرَهَا لَكُمْ لِتَكْبِرُوا اللَّهَ عَلَىٰ مَا  
هَدَيْكُمْ وَيُبَشِّرَ الْمُحْسِنِينَ ﴿٣٧﴾

38. Verily Allah defends a <sup>n</sup><sup>57</sup> (on-behalf-of/ regarding) whom <sup>p</sup>believed they <sup>z</sup>; verily Allah loves not every *khanwa'nen* (recurrent betrayer), *kafooren*<sup>58</sup> (iterative unbeliever/ ingrate).

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا  
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

39. (Had been) permitted for whom <sup>r</sup>(are being) mutually fought they <sup>z</sup> because<sup>59</sup> that they <sup>z</sup> (had been) wronged; and that Allah over their succor (is) surely Omnipotent.

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا  
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

40. Who <sup>r</sup>(had been) exited they <sup>z</sup> from their homes <sup>w</sup><sup>60</sup> by other than a right, except that they <sup>z</sup> say our Lord (is) Allah; and *lawla* (had it not been for) Allah's thrust (of) the mankind some (of) them by some, surely (would have been) demolished <sup>w</sup> hermitages <sup>w</sup>/monasteries <sup>w</sup>, churches <sup>w</sup>, synagogues <sup>w</sup>, and mosques <sup>x</sup> being mentioned in it <sup>w</sup> Allah's name multitudinously; and truly assuredly<sup>61</sup> Allah succors whomever [he] succors Him; verily Allah (is) surely Omnipotent Mighty.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ  
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ  
اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هُدِمَتْ  
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ  
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا  
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ  
لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

41. Whom <sup>r</sup>en (if) We established/empowered<sup>62</sup> them in the Earth <sup>w</sup> *aqamo*<sup>63</sup> (upped/sustained they <sup>z</sup> the prescribed obligations of) the Prayer <sup>w</sup> and *aa'taw* (they <sup>z</sup> accorded and fulfilled the obligations of) the Zakata<sup>64</sup> (prescribed percentage of personal possessions) <sup>w</sup> and (would have) commanded they <sup>z</sup> by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and forbade they <sup>z</sup> a <sup>n</sup>(off) the *munka're*

الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا  
الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا  
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَاللَّهُ

<sup>55</sup> The word "tokabbero" = "تَكْبِرُوا" means to say: "الله أكبر," meaning: Allah is bigger and more encompassing than anything else! That is why the call for the Prayer starts with: "الله أكبر," as there is no thing bigger than to immediately attend to the call and forthwith go to meet and worship Allah. And that means leave aside whatever is occupying you, unless it is a matter of life and death or of immense loss of some thing beyond reason if left unattended! الله أكبر is not same as Allah is great or more enormous!

<sup>56</sup> See the Lexicon attached to this Translation for *bashshara*/youbashsharo/mubasheroon = إِبَشَّرَ/يُبَشِّرُ/مُبَشِّرٌ

<sup>57</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition *عن*!

<sup>58</sup> The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate!

<sup>59</sup> The "ب" in "بأنهم" is "بِالسببية," hence translated as "because!" See إعراب القرآن لـ محمود صافي!

<sup>60</sup> The word "deyar" = "ديار" is plural of "دار" which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world versus The Hereafter, (6) The Hereafter, (7) abode!

<sup>61</sup> The "ل" in "الينصرون" is a juratory "القسم" "ل" = "ل" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"!

<sup>62</sup> The word "مكن" in "مكَّنَّا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مكن" per se!

<sup>63</sup> The word "أقاموا" from قام = "stood/upheld/sustained/maintained." But linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) *upped/sustained*, in the sense of *continuedness* and *keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" prescribed meaning of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: "And when you<sup>s</sup> were in them, then you<sup>s</sup> upped for them (the second call for the Prayer)," (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

<sup>64</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

(rationally/ <i>Sharey'ah unacceptable deed/say</i> ); and for Allah (is) the matters' consequence <sup>w</sup> .	عَقِبَةُ الْأُمُورِ ﴿١١﴾
42. And <i>en (if)</i> they <sup>z</sup> deny you <sup>g</sup> so <i>qad (already and affirmatively)</i> denied <sup>w65</sup> before them <i>Nooh's (Noah's)</i> <sup>66</sup> people and <i>Aad's</i> <sup>67</sup> and <i>Thamood's</i> <sup>68</sup> .	وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿١٢﴾
43. And <i>Ebraheema's (Abraham's)</i> <sup>69</sup> people and <i>Looten's (Lot's)</i> <sup>70</sup> people.	وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿١٣﴾
44. And <i>Madyan's</i> companions and ( <i>had been</i> ) denied <i>Mosa (Moses)</i> ; so I protracted for the unbelievers; afterwards I took them; thus, how ( <i>strong</i> ) [was] [My] demur/reproof/spurning <sup>71</sup> .	وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٤﴾
45. So how many of a village <sup>w</sup> We perished it <sup>w</sup> while it <sup>w</sup> ( <i>is being</i> ) <i>dha'lematon</i> <sup>w72</sup> ( <i>injustice-doer-she</i> <sup>y</sup> ) so it <sup>w</sup> ( <i>is</i> ) <i>khaweeyaton</i> <sup>w73</sup> ( <i>ruinously-empty and its walls had fallen</i> ) <sup>w</sup> over its <sup>w</sup> trellises; and a well <sup>w</sup> idled <sup>w</sup> and a castle <i>masheed</i> <sup>74</sup> ( <i>well built and notably high in construct castle targeted, i.e. plastered, for adornment</i> ).	فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِ مَعْطَلَةٍ وَاقْصَرِ مَشِيدٍ ﴿١٥﴾
46. Have then not treaded they <sup>z</sup> in the land <sup>w</sup> , then ( <i>to</i> ) be for them hearts cerebrate they <sup>z</sup> by it <sup>w</sup> ; or ears they <sup>z</sup> listen by it <sup>w</sup> , so verily it <sup>w</sup> ( <i>is</i> ) not <i>ta'ama (be-blind)</i> <sup>75</sup> the <i>abssa'ro (insights/discernments)</i> [and] but <i>ta'ama</i> the hearts that ( <i>are</i> ) in the chests <sup>76</sup> .	أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿١٦﴾
47. And <i>yasta'ajelo (they<sup>z</sup> affirmably hasten)</i> you <sup>g</sup> by the torment, and never unfulfills Allah His promise, and verily a day <i>enda (by Rule of)</i> your <sup>t</sup> Lord ( <i>is</i> ) like a thousand [year] of what you <sup>z</sup> count.	وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ تُخْلَفَ اللَّهُ وَعْدُهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿١٧﴾
48. And how many of a village <sup>w</sup> I protracted for it <sup>w</sup> while it <sup>w</sup> ( <i>is</i> ) <i>dha'lematon</i> <sup>w</sup> ( <i>injustice-doer-she</i> <sup>y</sup> ); afterwards I took it <sup>w</sup> ; and to Me ( <i>is</i> ) the destiny.	وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿١٨﴾
49. Let-say [you <sup>s</sup> ]: O, you the mankind, verily only I am for you <sup>b</sup> <i>natheeron (recurrent warner)</i> manifest.	قُلْ يَتَّبِعُوا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿١٩﴾

<sup>65</sup> The word “كَذَّبَتْ”= denied<sup>w</sup> is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference most often *feminized*, as indicated by the “ت” in “كَذَّبَتْ”

<sup>66</sup> People of Noah are mentioned in (S7:64).

<sup>67</sup> People of Aad are mentioned in (S7:66).

<sup>68</sup> People of Thamood are mentioned in (S 7:76).

<sup>69</sup> People of Abraham are mentioned in (S21:55).

<sup>70</sup> People of Lot are mentioned in (S 7:82).

<sup>71</sup> The speaker's pronoun “ي” in “نَكِيرِ” by Arabic (*linguistic*) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

<sup>72</sup> The word “ظالم” = “ظالم” = “the injustice-doer,” as “الظالم” = “injustice!”

<sup>73</sup> The word “خاوية” by definition means *empty and in ruin*! See الهادي and اللسان

<sup>74</sup> The word “مَشِيدٌ”= “مَشِيدٌ” means (1) *well built and notably high in construct castle* or (2) a castle *targeted* (plastered) for adornment! See اللسان!

<sup>75</sup> The word “تعمى” is an *intransitive* verb and the English word “blind” is *transitive*! So the word *be* is place preceding “blind” to render the desired effect, because the *concept* of “blind” is *what is used in the text*!

<sup>76</sup> So the real “blindness” is the *blindness of the hearts in the chest*! What an interesting *futuristic* discovery to be!

50. So who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> for them (are): a forgiveness<sup>w</sup> and a *rez'qon*<sup>x</sup> (provision/victuals for sustenance) *\*kareemon*<sup>77</sup> (bounteous, ennobling and of multiple uses/effects).

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51. And who<sup>r</sup> endeavored<sup>78</sup> they<sup>z</sup> in Our *Aya'te*<sup>w</sup> (Qur'anic statements) (as) mutual bafflers; those (are) the *Jaheeme's*<sup>79</sup> (intensely-blazing Fire<sup>w</sup>) companions.

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

52. And not sent We of before you<sup>g</sup> of a messenger and nor a prophet, except if [he] longed threw/cast the Satan in his longing<sup>w</sup>; then abrogates Allah what throws the Satan; afterwards Allah *youb'hemo* (sanctions and not subsequently abrogates) His *Aya'te*<sup>w</sup> (Qur'anic statements); and Allah (is) Omniscient *Hakeemon*<sup>80</sup> (infinite *hekmal*<sup>81</sup> Possessor).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا  
نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي  
أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي  
الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. To make [He] what throws/casts the Satan an essay<sup>w</sup> for whom<sup>r</sup> in their hearts (is an) illness<sup>82</sup> and their hearts (are) indurate<sup>w83</sup>; and verily the *dha'lemeena*<sup>84</sup> (injustice-doers) surely (are) in a far conflict.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً  
لِلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةِ  
قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ  
بَعِيدٍ ﴿٥٣﴾

54. And to know who<sup>r</sup> *oto* (had been accorded they<sup>z</sup>) the knowledge verily it<sup>x</sup> (is) the right from your<sup>t</sup> Lord; so they<sup>z</sup> believe by it<sup>x</sup>; so *tokhbeto*<sup>85</sup> (quietly-submit) for it<sup>x</sup> their hearts and that Allah (is) surely divine-guider (of) whom<sup>r</sup> believed they<sup>z</sup> to the *Sseratten* (road/way) straight.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ  
مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُمْ  
قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And cease not who<sup>r</sup> unbelieved they<sup>z</sup> in a dubitancy<sup>w86</sup> of it<sup>x87</sup> until *ta'atee*<sup>w</sup> (descends/comes upon)<sup>w</sup> them The Hour<sup>w</sup> suddenly<sup>w</sup>/surprisingly<sup>w</sup> or *ya'ateya* (comes to) them a sterile/barren day's torment.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِّنْهُ  
حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ  
عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56. The Kingship/Proprietorship then-day (is) for Allah; [He] rules among them; so who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> (are) in paradises<sup>w</sup>

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ  
فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

<sup>77</sup> The word “*kareem*”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in footnote 28 of the Introduction! Summarily: bounteous, ennobling and of multiple uses/effects!

<sup>78</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام” See الصائر، and الراغب!

<sup>79</sup> The word “الجحيم” is proper noun, but it means intensely blazing fire! See الراغب!

<sup>80</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>81</sup> See the *Lexicon* attached to this Translation for “*hekmal*”

<sup>82</sup> The word “illness” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>83</sup> The word “قلوب” = “hearts” is a “جمع تكسير” = “broken plural.” And the word “قاسية، أو قسية، كما قال البعض، و” “بمعنى تكسير” = “broken plural.” And the word “قاسية” is an objective noun referring to the “hearts,” so it must be feminized as a “broken plural.” Hence: “hard<sup>w</sup>” as above stated!

<sup>84</sup> The word “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>85</sup> The word “تخبت” in “تخبت” meaning: quiet and submit! As the “المخبتين” = “الذين سكنوا و تواضعوا” see البصائر! Hence, “تخبت” means: quiet and submit [it], i.e. for their Lord!

<sup>86</sup> The word “مرية” strictly linguistically speaking, is “الشك و الجدل” See التاج و الهادي، و التاج. Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself!

<sup>87</sup> The pronoun “هـ” in “منه” refers to *The Qur'an*, a masculine gender in Arabic, so its reference is “it”!



/gardens <sup>w</sup> (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise).	فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾
57. And who <sup>r</sup> unbelieved they <sup>z</sup> and denied they <sup>z</sup> by Our Aya'te <sup>w</sup> (Qur'anic statements) then those for them (is) a humiliative torment.	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾
58. And who <sup>r</sup> they <sup>z</sup> emigrated in Allah's path, after-wards (had been) killed they <sup>z</sup> or died they <sup>z</sup> surely assuredly <sup>88</sup> Allah yarzoqa (gives victuals for sustenance) them a rez'qan <sup>x</sup> (victuals for sustenance) <sup>x</sup> hasanan (ultimate meritorious deed); and verily Allah surely He (is) khayro (choicer/superior-/worthier) (of) the ra'zeqeena (givers of provision/victuals for sustenance).	وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾
59. Surely assuredly [He] admits them admittance they <sup>z</sup> delight it <sup>x89</sup> ; and verily Allah (is) surely Omniscient Forbearer.	لَيَدْخِلْنَهُمْ مُّدَخَلًا يَرْضَوْنَهُ ۚ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾
60. Tha'leka (afar-that-it/) <sup>x</sup> (is) and who <sup>p</sup> [he] retaliated by like what [he] (had been) retaliated by it <sup>x90</sup> after-wards bugheya (had been excessively transgressed) on [him] surely assuredly Allah succors him; verily Allah (is) surely Afowwon (multitudinous Pardoner), Ghafooron (iterative Forgive).	* ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَهُ اللَّهُ ۚ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾
61. Tha'leka (afar-that-it/) <sup>x</sup> (is) because surely Allah transpierces the night in the day and [He] transpierces the day in the night; and that Allah (is) Sameeon <sup>91</sup> (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Basseeron (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾
62. Tha'leka (afar-that-it/) <sup>x</sup> (is) because surely Allah, He (is) The Right; and verily what they <sup>z</sup> invoke of lesser than/without Him it <sup>x</sup> (is) the falsehood <sup>x</sup> ; and verily Allah, He (is) The Aa'leyo (High beyond description), The Ka'beero <sup>x</sup> (Big beyond comparison/comprehension, Predates all things).	ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾
63. Have not seen [you <sup>s</sup> ] that Allah descended from the sky <sup>w</sup> water <sup>x</sup> so becomes the land <sup>w</sup> mukhdharratan <sup>92</sup> (she-looking/turning green); verily Allah (is) Lateefon <sup>93</sup> (fine/subtle/gentle/protector) Proficient.	أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾
64. For Him what (are) in the Heavens <sup>w</sup> and [what] (are)	لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي

<sup>88</sup> The "ل" in "اليرزقن" and in "اليدخلن" and in "الينصرن" in the following Ayat (# 59 & 60) is a juratory "ل" = "ل القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly"!

<sup>89</sup> The pronoun "هـ" in "يرضونه" refers to "مدخلًا" a masculine gender, so its reference must be masculine, so it's!

<sup>90</sup> Ibid, except here for "عقاب," a masculine gender too!

<sup>91</sup> The word "Sameeon" here is to emphasize His dual capacity for hearing, i.e. He bears and enable others to hear!

<sup>92</sup> The word "mukhdharratan" meaning she-looking/turning green, as the land is a feminine, so is its reference!

<sup>93</sup> The word "لطيف" = "رفيق" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both! See البصائر! Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

in the Earth <sup>w</sup> ; and that Allah surely He (is) 'The Rich The Hameedo <sup>94</sup> (multitudinously praised, multitudinous praiser He Himself).	الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفُورُ الْحَمِيدُ ﴿١٠﴾
65. Have not seen [you <sup>s</sup> ] that Allah subjugated for you <sup>b</sup> what(are)in the Earth <sup>w</sup> ; and the folka <sup>x</sup> (ship/ ships) <sup>x</sup> run in the sea by His command; and [He] holds the sky <sup>w</sup> not(to) fall <sup>w</sup> over the Earth <sup>w</sup> except by His leave; verily Allah by the mankind (is) surely Ra'oofon <sup>95</sup> (iteratively Forbearer/ Clement) surely Rabeemon(iterative mercy Giver).	أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرَى فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١١﴾
66. And He Who quickened you <sup>b</sup> ; afterwards [He] deadens <sup>96</sup> you <sup>b</sup> ; afterwards [He] quickens you <sup>b</sup> ; verily the mankind(is) surely kafooron(iteratively unbeliever/ ingrate) <sup>97</sup> .	وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿١٢﴾
67. For every an Ummaten <sup>w</sup> (community/ nation) <sup>w</sup> We made a mansakan (rite-place) they(are) na'sekobo <sup>98</sup> (its <sup>x</sup> votaries); so let-not assuredly mutually altercate you <sup>s</sup> in the matter [they <sup>z</sup> ]; and let-invite [you <sup>s</sup> ] to your <sup>t</sup> Lord; verily you <sup>s</sup> surely (are) on a divine-guidance straight.	لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي الْأَمْرِ وَأَدْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ﴿١٣﴾
68. And en(if) they <sup>z</sup> disputed you <sup>s</sup> then let-say [you <sup>s</sup> ]: Allah (is) knowinger by what you <sup>z</sup> work.	وَإِنْ جَدَلْتُمْ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٤﴾
69. Allah rules among you <sup>b</sup> The Qeyamatey's <sup>w</sup> (Judgment's) Day in what you <sup>c</sup> were in it <sup>x</sup> differing you <sup>z</sup> .	اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٥﴾
70. Have not known [you <sup>s</sup> ] that Allah knows what (are) in the Heaven <sup>w</sup> and the Earth <sup>w</sup> ; verily tha'leka (afar-that-it/) <sup>x</sup> (is)in a book;verily tha'leka (is) on Allah easy.	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٦﴾
71. And worship they <sup>z</sup> of lesser than/without Allah what not younazzel ([He] iteratively descend) by it <sup>x</sup> an authority, and not for them by it <sup>x</sup> a knowledge; and not for the dha'lemeena <sup>99</sup> (injustice-doers) of na'sseren(iterative succorer).	وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿١٧﴾
72. And if (being/to be) recited on them Our Aya'te <sup>w</sup> (Qur'anic statements) evidents <sup>w</sup> [you <sup>s</sup> ] know in the faces (of) whom <sup>t</sup> unbelieved they <sup>z</sup> the munkare (rationally/ -Sharey'ah unacceptable deed/ say); almost they <sup>z</sup> assault by whom <sup>p</sup> recite they <sup>z</sup> on them Our Aya'te <sup>w</sup> ; let-say [you <sup>s</sup> ]: do then ona'bbe'o ([I] inform by piece-of-significant-and-availing-news) you <sup>b</sup> by eviler/evilest than tha'lekum (collective-afar-that) <sup>x</sup> The Fire <sup>w</sup> promised it <sup>w</sup> Allah	وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا أَلْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بَشَرٌ مِنْ ذَلِكَُمُ النَّارِ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشَرٌ

<sup>94</sup> The word "Hameed" = "حميد" linguistically means: (1) multitudinously praised and (2) multitudinous praiser!

<sup>95</sup> The word "رؤوف" of "الرافة" which is more intensive than "الرحمة", as "الرحمة" = "mercy", which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

<sup>96</sup> The word "أمات" in "يُمِيتُكُمْ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>97</sup> The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate!

<sup>98</sup> That is "devotees to it or binders by its precepts!"

<sup>99</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

whom<sup>p</sup>unbelieved they<sup>z</sup>;and wretched (is) the destiny.

الْمَصِيرُ ﴿٧٣﴾

73. O, you the mankind, (*had been*) struck a parable/example, so *ista'me'ao* (*let-affirmably listen you<sup>z</sup>*) for it<sup>x</sup>; verily whom<sup>r</sup>you<sup>z</sup>invoke of lesser than/without Allah never create they<sup>z</sup> flies and even *en(if)* they<sup>z</sup> gathered for it<sup>x</sup>; and if filch them the flies a thing they<sup>z</sup> cannot rescue it<sup>x</sup> from it<sup>x</sup> weakened the seeker and the *mattloo'be*<sup>100</sup> (*that which is being sought after*).

يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾

74. And not appraised they<sup>z</sup> Allah His right appraisalment; verily Allah surely (is) Omnipotent, Mighty.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

75. Allah *yasstafey*<sup>101</sup> ([He] *superlatively and exclusively selects*) of the angels, messengers and of the mankind; verily Allah (is) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

76. Knows[He]what(is)between their hands<sup>w</sup> and what (is) behind them;and to Allah(*are to be*)returned the matters.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

77. O you who<sup>r</sup> believed they<sup>z</sup>: *erka'o* (*let-you<sup>z</sup> markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*),and let-kowtow you<sup>z</sup>, and let-worship you<sup>z</sup> your<sup>n</sup> Lord,and let-do you<sup>z</sup> the *khayra*<sup>102</sup> (*desirable/worship/goodness*), *la'allā* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> prosper you<sup>z</sup>.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اَزْكَعُوا وَاَسْجُدُوا وَاَعْبُدُوا رَبَّكُمْ وَاَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

78. And *jahido*<sup>103</sup> (*let-earnestly exert you<sup>z</sup> your utmost mental, physical and possessional efforts fighting/striving*) in Allah His right *Jehad* (*earnest exertion of utmost mental, physical and possessional efforts fighting/striving*); He *ejtaba* (*directly and favorably selected*) you<sup>b</sup> and not made [He] on you<sup>b</sup> in the religion of a constraint<sup>104</sup>; your<sup>n</sup> father *Ebraheema's* (*Abraham's*)sect<sup>w</sup>/faith<sup>w</sup>henamedyou<sup>b</sup>the Muslims of before<sup>105</sup>;andinthis<sup>x</sup>to be the messenger a

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَنُكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

<sup>100</sup> The word “*mutlook*”= “المطلوب” is an objective singular masculine noun!

<sup>101</sup> See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word “اصطفى” means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself* or (b) with the *prepositional* letter “اعلى” In the case of (a) it *could* include *more than a single element*! In the case of (a) “الاصطفاء” is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment* of a *privilege* over the entity subject of “الإصطفاء”! In the case of (b) the subject of “الإصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

<sup>102</sup> The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*khayan*” all mean that which is *desirable*, of *worthiness* or *goodness*! Clearly *charity*, *prayer*, or any *meritorious deed* is surely “خير”

<sup>103</sup> The word “*Jahado*”= “جاهدوا”= you *earnestly exert* your utmost mental, physical, and possessional efforts *fighting/striving* in Allah’s cause! However, the word “جاهد” is root word for “*Jehad*,” which has *several* meanings: (1) stood fast to *submit* him/her self to Allah’s *criteria of prescription and proscriptions*, i.e. according to the *Sharey’ah Law*; (2) fought in the cause of Allah; (3) fought to defend the *personal honor*, *property*, *relatives*, *home*, or fellow Muslim!

<sup>104</sup> The word “خرج” = “أضيق الضيق” see “اللسان,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between them* is called “خرج,” that is there is practically nothing *narrower* than that *space* between the two sheets of paper! Also, “خرج” could mean “*sim*”

<sup>105</sup> That is in former Sacred Writs!

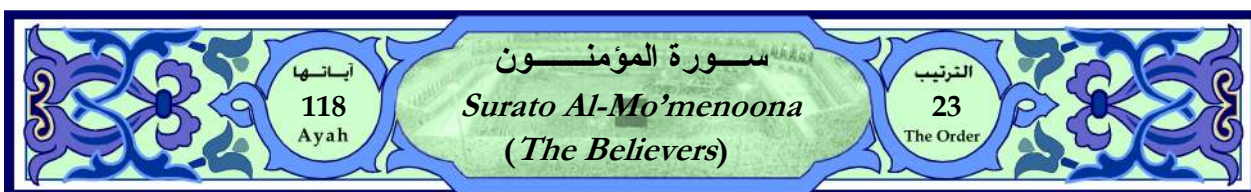


witnesser/testifier on you<sup>b</sup>; and be you<sup>z</sup> witnesses-  
/testifiers on the mankind; so *aqemo*<sup>106</sup> (*let-you<sup>z</sup> uphold-  
/sustain the prescribed obligations of*) the Prayer<sup>w</sup> *aa'to*<sup>x</sup> (*let-  
you<sup>z</sup> accord and fulfill the obligations of*)<sup>x</sup> the *Zakata*<sup>w107</sup>  
(*prescribed percentage of personal possessions*)<sup>w</sup>; and let-  
safeguard you<sup>z</sup> by Allah; He (*is*) your<sup>n</sup> Guardian; so  
*ne'ama* (*most excellent*) (*is*) The Guardian and *ne'ama* (*is*)  
TheNa'ssero(*iterative Succorer*).

وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِمْوْا  
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا  
بِاللَّهِ هُوَ مَوْلَانَكُمْ فَيُعِمَّ الْمَوْلَىٰ وِنِعْمَ  
النَّصِيرُ ﴿٢٢﴾

<sup>106</sup> The word “أَقِمْوْا” is rooted in “أَقَامَ” =uphold/sustain/maintain!

<sup>107</sup> See the *Lexicon* attached to this *Translation* for what are exactly the *Zakah* and its *implications*!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Qad (verily and affirmatively) prospered the believers.	قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾
2. Who <sup>r</sup> they (are) in their Prayer <sup>w</sup> <i>khashe'oonah</i> <sup>1</sup> (they who: totally subdued their body, sight and sound/solemnly bow in the Prayer).	الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
3. And who <sup>r</sup> they (are) a'n (regarding) the frivolity (are) shunners.	وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
4. And who <sup>r</sup> they for the Zakatey <sup>w2</sup> (prescribed percentage of personal possessions) <sup>w</sup> (are) doers.	وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
5. And who <sup>r</sup> they for their foro'je (orifices/private-parts) (are) keepers-up <sup>3</sup> .	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾
6. Except on their spouses <sup>4</sup> (husbands/wives) or what possessed their ayma'ne (right-hands), then verily they (are) other than malooomeena <sup>5</sup> (they who are blameful).	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
7. So whoever ebtaghah <sup>6</sup> (he earnestly-quested) beyond tha'leka (afar-that-it/) <sup>x</sup> then those they (are) the aggressors.	فَمَنْ أَتَّبَعْنِي وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾
8. And who <sup>r</sup> they (are) for their amanat'e <sup>w</sup> (pledges/duties-/responsibilities) <sup>w</sup> and covenant(are) shepherds they <sup>z</sup> .	وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾
9. And who <sup>r</sup> they over their Prayers <sup>w</sup> (are) they <sup>z</sup> keep-up <sup>7</sup> .	وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾
10. Those, they (are) the inheritors.	أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾
11. Who <sup>r</sup> inherit they <sup>z</sup> the Ferdawsa <sup>w</sup> (highest part of Paradise) <sup>w</sup> they (are) in it <sup>w</sup> immortals.	الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾
12. And laqad (verily, already and affirmatively) We created the mankind from an essence <sup>w</sup> of mud.	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾

<sup>1</sup> The word “خاشعون” = *khashe'oon*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعون” = *khashe'oon* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “الخاشعون” are those who had totally *subdued their body, sight and sound*! Also some time “الخاشعون” = they who bow in the Prayer! See البصائر and اللسان!

<sup>2</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

<sup>3</sup> The word “حافظون” is rooted in “حفظ” which is to “keep-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

<sup>4</sup> The words “زوج” or its plural “أزواج” = “husband” or “wife” and “husbands” and “wives” respectively!

<sup>5</sup> The word “malooomeen” = “ملومين” is a masculine plural objective noun!

<sup>6</sup> The word “إبتغى” = “طلب حثيثا” meaning: *earnestly quested*!

<sup>7</sup> See footnote 3 above only for *يحافظون*!

13. Afterwards We made him <i>nutfatan</i> <sup>8</sup> ( <i>sperm-drop</i> ) <sup>w</sup> in <i>qararen</i> ( <i>sink-abode</i> ) <i>makeenen</i> <sup>9</sup> ( <i>firmly stable</i> ).	ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾
14. Afterwards We created the <i>nutfata</i> <sup>10</sup> ( <i>sperm-drop</i> ) <sup>w</sup> <i>alaqa'tan</i> <sup>11</sup> ( <i>adherent-suspender/blood-clot</i> ) <sup>w</sup> ; then We created the <i>alaqata</i> (= <i>alaqa'tan</i> ) <i>mudhghatan</i> ( <i>flesh-morsel</i> ) <sup>w</sup> ; then We created the <i>mudhghata</i> ( <i>blood-clot</i> ) <sup>w</sup> bones; then We clothed the bones a fleshen; afterwards We established/fashioned him another creation; so <i>tabaraka</i> <sup>12</sup> ( <i>Allah is exclusively, firmly, iteratively and immensely elevated</i> ) Allah, <i>ahsa'no</i> <sup>13</sup> ( <i>perfecter and beautifuler</i> ) (of) the creators.	ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾
15. Afterwards verily you <sup>b</sup> after <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> surely you <sup>z</sup> ( <i>are</i> ) <i>mayye'toona</i> ( <i>eventually dying</i> ).	ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾
16. Afterwards verily you <sup>b</sup> The <i>Qeyamater's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> ( <i>are to be</i> ) resurrected <sup>14</sup> .	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾
17. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We created above you <sup>b</sup> seven <i>ttara'eqaa</i> <sup>15</sup> ( <i>stretches</i> <sup>w</sup> / <i>heavens</i> <sup>w</sup> ) and We were not, <i>a'n</i> ( <i>regarding</i> ) the creation, neglectors.	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾
18. And We descended from the sky <sup>w</sup> water <sup>x</sup> by <i>qa'da'ren</i> ( <i>measure</i> ); then We settled it <sup>x</sup> in the Earth <sup>w</sup> ; and verily We ( <i>are</i> ) on an undoing [by] it <sup>x16</sup> surely ( <i>are</i> ) <i>Qadiroona</i> <sup>17</sup> ( <i>We-Who are capable of: giving/doing/-enforcing/influencing</i> ).	وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾
19. Then We established for you <sup>b</sup> by it <sup>x</sup> gardens <sup>w</sup> of date-palms <sup>w</sup> and grapes <sup>18</sup> for you <sup>b</sup> in it <sup>w</sup> many <sup>w</sup> fruits <sup>w</sup> and from it <sup>w</sup> you <sup>z</sup> eat.	فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاقٍ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾
20. And a tree <sup>w</sup> springs out from <i>Ttoo're</i> ( <i>Mount</i> ) <i>Sinai</i> , sprouts <sup>w</sup> by the oil and a <i>sebghen</i> <sup>19</sup> ( <i>the appetizing agent which make food more palatable</i> ) for the eaters.	وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْأَكْلِينَ ﴿٢٠﴾

<sup>8</sup> The word “نطفة” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen! Clearly, and Allah knows best, here “نطفة” is the male semen!

<sup>9</sup> The word “مكين” = “على وزن فاعل”, hence affirming the *intensity* of its *status* or *activity*, so for lack of a corresponding word “firmly” is used to *accentuate the stability* of this abode or lodging, i.e. the womb!

<sup>10</sup> See footnote 3582 above regarding *sperm-drop*!

<sup>11</sup> The word “علقة” = “adherent-suspender,” = that which *adheres as suspender* or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of *any* thing! But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage)!

<sup>12</sup> See the *Lexicon* attached to this Translation for this important word “تبارك” In summary: *Tabaraka* (Allah is *exclusively, firmly, iteratively and immensely elevated*)!

<sup>13</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>14</sup> The word “بعث” in “تبعثون” carries *several meanings*, among them: *sent, arouse, resurrected, and prompted*!

<sup>15</sup> The word “طرائق” in the text has *several meanings*: (1) *ways*, (2), *stretches* (Heavens) (3) *conditions*, (4) *conducts*, (5) *denomination of faith*! But, Qur'anic commentators say, in this context, stretches “Heavens” is most likely! See *الفرطبي*!

<sup>16</sup> Here the word “by” means *of*! See *إمغني اللبيب، لابن هشام*

<sup>17</sup> The word “قادرين” is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*!

<sup>18</sup> Invariably throughout The Qur'an when the reference is made to the “النخل و الأعاب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never ever* the mention of the “grapevine *per se* is stated; but the reference is made only to the *fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “شجرة العنب” known as “الكرم,” because surely the “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the *heart of the believer*! See *نزله المتقين؛ شرح رياض الصالحين*. See the attached list of *References*.



21. And verily for you<sup>b</sup> in the *an'aame<sup>w</sup>* (cattle/ camel/ - sheep/ goat)<sup>w</sup> surely (is) an *ebratan<sup>w</sup>* (an instructive-example/ parable)<sup>w</sup>; We avail (for) you<sup>b</sup> (to) drink<sup>20</sup> of what (is) in its<sup>w</sup> bellies<sup>x</sup> and for you<sup>b</sup> in it<sup>w</sup> many benefits and from it<sup>w</sup> you<sup>z</sup> eat.
22. And on it<sup>w</sup> and on the *folke<sup>x</sup>* (*ship/ ships*)<sup>x</sup> you<sup>z</sup> (are being/ to be) carried.
23. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people; then said [he]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you reverentially guard not to displease Allah).
24. Then said the chiefs, who<sup>r</sup> unbelieved they<sup>z</sup> of his people: not this except a human like you<sup>b</sup>; [he] wants to *yatafadhdhala<sup>21</sup>* (have favor: superiority/ munificence) over you<sup>b</sup>; and had Allah willed surely [He] (would have) descended angels; we heard not by this in our fathers, the [firsts] (*ancients*).
25. *En* (not) he except a man by him a *jennaton* (insanity/ stroke of Jinn)<sup>w</sup>; so let-await you<sup>z</sup> by him until a while.
26. Said [he]: O, my Lord, let-succor me [You<sup>s</sup>] by what they<sup>z</sup> denied [me]<sup>22</sup>.
27. Then We revealed<sup>23</sup> to him that *issna'a<sup>24</sup>* (let-carefully craft [you<sup>s</sup>]) the *folka<sup>w</sup>* (*ship*)<sup>w</sup> by Our Eyes and Our revelation; then if Our command came and *fa'ra* (gushed forth) the oven, then let-insert<sup>25</sup> [you<sup>s</sup>] in it<sup>w</sup> of each pair<sup>26</sup> two and your<sup>t</sup> family<sup>w</sup> except whom<sup>p</sup> preceded on him the say of them; and let-not address Me [you<sup>s</sup>] in whom<sup>r</sup> *dhalamo<sup>27</sup>* (they<sup>x</sup> wronged) verily they (are) *mughraghoona<sup>28</sup>* (ones to be drowned).
- وَأَن لَّكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ نَّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾
- وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾
- وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوْمَ آعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرِهِ أَفَلَا تَتَّقُونَ ﴿٢٣﴾
- فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾
- إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فُتْرِصُّوهُ بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾
- قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ ﴿٢٦﴾
- فَأَوْحَيْنَا إِلَيْهِ أَن اصْنَمْ الْفُلْكَ بِأَعْيُنِنَا وَوْحِينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٢٧﴾

<sup>19</sup> The word “*sebhghen*”= “صَبِيغ” has no English equivalent! It means: “أَدَام” i.e. that which is mixed with the food (e.g. vinegar, oil, pickles, meat etc) to make it savory, so appetizing it can be swallowed well or eaten deliciously!

<sup>20</sup> The word “*نسقيكم*” rooted in “أسقى” and not “اسقى” And “أسقى” means *availed* (liquid) for drinking! See الراغب!

<sup>21</sup> The word “*yatafadhdhala*”= “يَتَفَضَّلُ” has at least two distinct meanings may be relevant here, and Allah knows best! (1) Appears to be ever trying to overtop/ be superior, or (2) appears to be ever being beneficent!

<sup>22</sup> The letter “ن” in “كذَّبُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “كذَّبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

<sup>23</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>24</sup> The word “اصنع” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! However “craft” means: make or construct (something) in a manner suggesting great care and ingenuity!

<sup>25</sup> The word “اسلك” means: insert, i.e. introduce!

<sup>26</sup> The word “زَوْج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ” which could also mean: (2) similars, i.e. the look-likes! ), (3) hues! See اللسان!

<sup>27</sup> See the Lexicon attached to this Translation for “ظالم”= “ظالم”= “injustice-doer” and “ظلم”= “wronged”

28. So if <i>istanwayta</i> ( <i>set you<sup>b</sup></i> ) you <sup>s</sup> and who <sup>p</sup> ( <i>are</i> ) with you <sup>g</sup> on the <i>folke<sup>w</sup></i> ( <i>ship</i> ) <sup>w</sup> then let-say [ <i>you<sup>s</sup></i> ]: the praise ( <i>is</i> ) for Allah, Who <i>najjana</i> ([ <i>He</i> ] <i>iteratively delivered us</i> ) from the people, the <i>dba'lemeena</i> <sup>29</sup> ( <i>injustice-doers</i> ).	فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَكَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنْ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾
29. And let-say [ <i>you<sup>s</sup></i> ]: my Lord let-descend/install me [ <i>You<sup>s</sup></i> ] a blessed descending/installing and You <sup>s</sup> ( <i>are</i> ) <i>khayro</i> ( <i>choicer/superior/worthier</i> ) ( <i>of</i> ) the <i>munzeleena</i> <sup>30</sup> ( <i>Installers/hospitality Giver</i> ).	وَقُلْ رَبِّ أُنزِلْنِي مُنزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾
30. Verily in <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> surly ( <i>are</i> ) <i>Aya'te<sup>w</sup></i> ( <i>signs/roofs</i> ); and <i>en</i> ( <i>surely</i> ) We were certainly essaying.	إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾
31. Afterwards We established from after them a generation ( <i>of</i> ) others.	ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخِرِينَ ﴿٣١﴾
32. So we sent in them a messenger of them: that let-worship you <sup>z</sup> Allah; not for you <sup>b</sup> of an <i>elaben</i> ( <i>a deity</i> ) other than Him; do then not <i>tattaqoona</i> ( <i>reverentially guard you<sup>r</sup> to displease Allah</i> ).	فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾
33. And said the chiefs of his people who <sup>r</sup> unbelieved they <sup>z</sup> and denied they <sup>z</sup> by the Hereafter's <sup>w</sup> <i>lega'a</i> ( <i>meeting</i> ), and We luxuriated them in the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> : not this except a human like you <sup>b</sup> [ <i>he</i> ] eats of what you <sup>z</sup> eat of [ <i>it</i> <sup>x</sup> ] and drinks [ <i>he</i> ] of what you <sup>z</sup> drink.	وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾
34. And <i>la'en</i> ( <i>indeed if</i> ) you <sup>c</sup> obeyed a human like you <sup>b</sup> verily you <sup>b</sup> then surely ( <i>are</i> ) losers.	وَلَنْ أَطَعَمَ بَشَرًا مِثْلُكُمْ أَنْكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾
35. Is [ <i>he</i> ] promising you <sup>b</sup> that you <sup>b</sup> if died you <sup>c</sup> and you <sup>c</sup> were <i>tora'ban</i> ( <i>crushed sand</i> ) and bones that you <sup>b</sup> <i>mukbrajoona</i> <sup>31</sup> ( <i>you<sup>r</sup> are be: emerged/resurrected</i> ).	أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ تَخْرُجُونَ ﴿٣٥﴾
36. Far-flung, far-flung, for what you <sup>z</sup> ( <i>are being</i> ) promised.	هَآهَنَآ هَآهَنَآ لِمَا تُوْعَدُونَ ﴿٣٦﴾
37. <i>En</i> ( <i>not</i> ) it <sup>w</sup> except our life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> we die and we live and not we surely ( <i>are</i> ) <i>mub'ootheena</i> <sup>32</sup> ( <i>ones to be resurrected</i> ).	إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَحَيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾
38. <i>En</i> ( <i>not</i> ) he except a man <i>iftra</i> ([ <i>he</i> ] <i>crafted a lie for fraudulent end</i> ) on Allah a lie; and not we ( <i>are</i> ) for him surely believers.	إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

<sup>28</sup> The word "*mugbraghoon*" = "مُغْرَقُونَ" is an *objective, masculine, plural noun*! No English equivalent for it!

<sup>29</sup> The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

<sup>30</sup> The word "المنزلين," is a *masculine, plural, subjective noun*, meaning: installers, i.e. he who sets in position, or giver of hospitality!

<sup>31</sup> The word "*mukbrajoon*" is *subjective, masculine, plural noun*!

<sup>32</sup> The word "*mub'ootheen*" = is an *objective, masculine, plural noun*, meaning *ones to be resurrected*, for which there is *no* English equivalent!

39. Said [he]: my Lord let-succor me [You <sup>s</sup> ] by what they <sup>z</sup> denied <sup>33</sup> [me].	قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَبُوا <sup>٣٣</sup>
40. Said [He]: after <sup>34</sup> a little surely assuredly <sup>35</sup> become they <sup>z</sup> regretters.	قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ <sup>٣٤</sup>
41. Then took-she <sup>y</sup> them the shriek-she <sup>y</sup> by the right; then We made them a scum; so away for the people, the <i>dha'lemeena</i> <sup>36</sup> ( <i>injustice-doers</i> ).	فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَاءَ <sup>٣٥</sup> فَبَعَدًا لِلْقَوْمِ الظَّالِمِينَ <sup>٣٦</sup>
42. Afterwards We established from after them generations ( <i>of</i> ) others.	ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا <sup>٣٧</sup> ءَاخِرِينَ <sup>٣٨</sup>
43. Neither precedes <sup>w</sup> of <i>Ummatan</i> <sup>w</sup> ( <i>people/community</i> ) <sup>w</sup> its <sup>w</sup> <i>ajala</i> <sup>37</sup> ( <i>term-limit</i> ) and nor <i>yasta'akherona</i> <sup>38</sup> ( <i>slacken tarrying they</i> <sup>z</sup> ).	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَفْخِرُونَ <sup>٣٩</sup>
44. Afterwards We sent Our messengers consecutively; everywhen came <sup>x</sup> <i>Ummatan</i> <sup>w</sup> ( <i>people/community</i> ) <sup>w</sup> its <sup>w</sup> messenger denied him they <sup>z</sup> ; then We ( <i>caused</i> ) some of them follow some; and We made them <i>ahadeetha</i> <sup>39</sup> ( <i>instructive lores</i> ); so far-away for a people not believing.	ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا <sup>٤٠</sup> كُلَّ مَا جَاءَ أُمَّةً رُسُلُهَا كَذَبُوهُ <sup>٤١</sup> فَاتَّبَعَنَا بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ <sup>٤٢</sup> فَبَعَدًا لِقَوْمٍ لَا يُؤْمِنُونَ <sup>٤٣</sup>
45. Afterwards We sent <i>Mosa</i> ( <i>Moses</i> ) and his brother <i>Haroon</i> ( <i>Aaron</i> ) by Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) and an authority manifest.	ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ <sup>٤٤</sup> بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ <sup>٤٥</sup>
46. To Pharaoh and his chiefs; then <i>istakebaro</i> <sup>40</sup> ( <i>they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness</i> ) and they <sup>z</sup> were a people highs.	إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ <sup>٤٦</sup> فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ <sup>٤٧</sup>
47. So said they <sup>z</sup> : do we believe for a twain humans like us while their people ( <i>are</i> ) for us slaves/slaving.	فَقَالُوا أَنْتُمِنْ لِيَشْرِينَ <sup>٤٨</sup> مِثْلَنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ <sup>٤٩</sup>
48. So denied they <sup>z</sup> them both, thus they <sup>z</sup> were of the <i>muhlakeena</i> <sup>41</sup> ( <i>had been perished they</i> ).	فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ <sup>٥٠</sup>
49. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>aa'tayna</i> ( <i>accorded We</i> ) <i>Mosa</i> ( <i>Moses</i> ) the book, <i>la'all</i> <sup>a</sup> ( <i>craving currently unavailable deed that, perhaps</i> ) they <i>yahtadoona</i> ( <i>they<sup>z</sup> find and accept the divine-guidance</i> ).	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ <sup>٥١</sup> لَعَلَّهُمْ يَهْتَدُونَ <sup>٥٢</sup>

<sup>33</sup> The letter “ن” in “كَذَبُوا” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “كَذَبُوا” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

<sup>34</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

<sup>35</sup> The “ل” in “لَيُصْبِحُنَّ” is a *juratory* “ل” = “القسم” amounting to = “التأكيد”, i.e. *affirmation*, expressed by “*assuredly*”!

<sup>36</sup> The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

<sup>37</sup> The word “الأجل” means *term-limit*, see اللسان!

<sup>38</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

<sup>39</sup> The word “*ahadeeth*” = “أحاديث” has *several* meanings: (1) dreams and their related events, (2) plural of “*Hadeeth*” which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the *instructive examples of the people of the ancients for admonition or exhortation*, (4) statements by people!

<sup>40</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!

<sup>41</sup> The word “*muhlakeen*” = “مهلكين” is an *objective, masculine, plural noun*, meaning: the ones who were perished!



50. And We made Mariama's (Mary's) son and his mother an <i>Aya'tan</i> <sup>w</sup> (miracle/sign/proof); and We lodged/-retreated them both to a leveled-height <sup>w42</sup> possessor <sup>w</sup> (of) a quietude and <i>ma'eenen</i> (ever-flowing).	وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَأَوَيْنَهُمَا إِلَى رَيْوَةِ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾
51. O, you the messengers, let-eat you <sup>z</sup> of the goodies <sup>w43</sup> and let-you <sup>z</sup> work righteously; verily I am by what you <sup>z</sup> work (is) Omniscient.	يَأْتِيهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
52. And verily this <sup>w44</sup> your <sup>n</sup> <i>Ummato</i> <sup>w</sup> (community) <sup>w</sup> (is) an <i>Ummatan</i> <sup>w</sup> one-she <sup>y</sup> ;45 and I am your <sup>n</sup> Lord, so <i>ettagon'e</i> <sup>46</sup> (let you <sup>z</sup> reverently guard against [My] displeasure).	وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾
53. Then <i>taqatta'ao</i> <sup>47</sup> (they <sup>z</sup> iteratively cut/severed) their matter <sup>48</sup> among them <i>zuboran</i> <sup>49</sup> (books/pieces); every party by what <i>laday</i> <sup>50</sup> (directly and possessively for) them (are) revelers/rejoicers.	فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾
54. So <i>thar</i> (let-[you <sup>s</sup> ]: forsake) them in their abyss <sup>w51</sup> (of ignorance) until a while.	فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾
55. Do they <sup>z</sup> reckon only that We extend (to) them by it <sup>x</sup> of a possession and sons.	أَتَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾
56. [We] mutually fleet <sup>52</sup> for them in the <i>khayra'tey</i> (desirable-traits of worthiness and goodness), rather not perceive they <sup>z</sup> .	نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾
57. Verily who <sup>r</sup> they (are) of their <i>khashya'te</i> (reverent-fear) <sup>w</sup> (of) their Lord (are) <i>mushfegoona</i> (they who are in disquiet).	إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾
58. And who <sup>r</sup> they (are) by their Lord's <i>Aya'te</i> <sup>w</sup> (miracles/signs/proofs) believe they <sup>z</sup> .	وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾
59. And who <sup>r</sup> they (are) by their Lord not they <sup>z</sup> partner (deities).	وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

42 The word “ريوة”= a plateau; “ذات”= having; “قرار” has at least two distinct meanings: (1) “bowl-shaped depression in the surface of the land”= “basin,” or (2) “shelter,” in the sense of a quiet abode!

43 The word “طيبات”= “goodies”= “goodies, w”= a feminine gender means any-thing delectable and legitimate!

44 In Arabic the word “ummah” is a feminine, so the reference to it is thus: “this w!”

45 The reference “[one-she y]” is because the word “Ummah” is feminine, as Ibid!

46 The letter “ن” in “فاتقون” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “فاتقون” is omitted, for “التخفيف”= “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See محمود صافي

47 The word “تقطع” in “فتقطع” is not synonymous with “اقطع” As “تقطع” means severed from a multiple aspects! In other words their one religion was severed and made into many parts or sects!

48 That is their religion!

49 The word “zuboran” has several meanings: (Psalms, books, or pieces)!

50 The word “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly and intimately for” (them) seems to indicate such closeness! See اللسان!

51 The word “غمرة” has several meanings, among them: an abyss, or a trouble and overwhelmed ignorance! This great *Ayah* urges quick quitting or hastily leaving them in their “غمرة” (abyss<sup>w</sup> of ignorance) until such a time, when Allah will place on them what they deserve!

52 That is habituate them (= يستدرجهم) by He supplying and they are receiving the *khayra'ey*!

60. And who <sup>r</sup> youatona(they <sup>z</sup> produce and fulfill the obligations) what aa'taw (they <sup>z</sup> produced and fulfilled of obligations) and their hearts wajelaton <sup>53</sup> (are in shudder and awe), that they to their Lord (are) returnees.	وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَّةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾
61. Those mutually vie <sup>54</sup> in the khayra'te (desirable-traits of worthiness and goodness), and they (are) for it <sup>w</sup> foregoers.	أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾
62. And not [We] charge a self <sup>w</sup> except its <sup>w</sup> capacity; and ladayna <sup>55</sup> (directly and possessively from Us) a book (that) pronounces by the right and they (are) not yudh'lamoon <sup>56</sup> (to be wronged they <sup>z</sup> ).	وَلَا نَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يُنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
63. Rather their hearts (are) in an abyss <sup>57</sup> of this; and for them (are) works of less than tha'leka (afar-that-it/) <sup>x</sup> they (are) for it <sup>w</sup> workers.	بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَهُمْ أَعْمَلُونَ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٣﴾
64. Until if We took mutrafee <sup>58</sup> (who are luxuriated and leading very comfortable life style of) them by the torment, edha (suddenly/ surprisingly) they louden.	حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ تَجْرُونَ ﴿٦٤﴾
65. Let-not louden you <sup>z</sup> today; verily you <sup>b</sup> (are) from Us not (to be) succored.	لَا تَجْعُرُوا الْيَوْمَ إِنكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾
66. Qad (already and affirmatively) were, My Aya'te <sup>w</sup> (Qur'anic statements) (being) recited <sup>w</sup> on you <sup>b</sup> then you <sup>c</sup> were on your <sup>n</sup> heels recoiling.	قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ ﴿٦٦﴾
67. Mustakbereena <sup>59</sup> (you <sup>z</sup> : affirmably stand haughtily above submission) by it <sup>x60</sup> sa'meran <sup>61</sup> (night-confabulators) prattle/forsake you <sup>z</sup> .	مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾
68. Have not then they <sup>z</sup> pondered the say; or came (to) them what not <sup>62</sup> ya'atee <sup>x</sup> (descended/ came to) <sup>x</sup> their fathers, the [firsts] (ancients).	أَفَلَمْ يَذْكُرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾
69. Or not knew they <sup>z</sup> their messenger, so they (are) for him negators/gainsayers.	أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾

<sup>53</sup> The word “وجلَّة” means in *shudder and awe*, see البصائر!

<sup>54</sup> It must be pointed out here that the quickening is *not* (a) *to* or (b) *for*; as both (a) and (b) would imply they are *outside* the *khayra'te* (good things); while in fact they are *already within them*, only they have to vie for *higher-ranking*!

<sup>55</sup> The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which *closer spatially* and more specific! So, “*directly and possessively from*” (Us) seems to indicate such *closeness*! See اللسان!

<sup>56</sup> The word “wrongs” has *myriads* of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>57</sup> See footnote 50 regarding “غمرة” = “abyss”!

<sup>58</sup> The word “مترفي” in “مترفيهم” is *masculine, objective, plural noun* meaning: they who are *luxuriated and leading very easy life style*!

<sup>59</sup> The word “mustakbereen”=“مستكبرين” does *not* have an exact English equivalent *per se*! It is *plural, masculine, subjective noun*, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we transliterate and parenthetically explain!

<sup>60</sup> That is by The Sacred House!

<sup>61</sup> The word “سامرا” means *he who stays at night casually talking*! However, although “سامرا” is in the *singular*, figuratively it denotes *plural* too, i.e. *all of the night-confabulators* involved in the *scornful talk* about The Qur'an or The Prophet! See اللسان and القرطبي!

<sup>62</sup> The word “not”= “لَمْ” in Arabic changes the following *future-tense* verb in to a *past tense*!

70. Or say they <sup>z</sup> by him a <i>jennaton</i> (insanity/stroke of <i>Jinn</i> ) <sup>w</sup> ; rather came [he] by the right; and most (of) them for the right (are) dislikers.	أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُمُ بِالْحَقِّ وَأَكْثَرُهُمُ لِلْحَقِّ كَرَهُونَ ﴿٧٠﴾
71. And had <i>ettaba'a</i> ([he] closely-followed) The Right <sup>63</sup> their <i>abwa</i> <sup>64</sup> (tendentious likings), surely the Heavens <sup>w</sup> (would have) corrupted-she <sup>y</sup> and the Earth <sup>w</sup> (too) and who <sup>p</sup> (are) in them <sup>y</sup> (too); rather <i>aa'tayna</i> (We accorded) them by their <i>thekere</i> (Qur'an/repute/homage); so they (are) a'n (regarding) their <i>thekere</i> (are) shunners.	وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾
72. Or [you <sup>s</sup> ] ask them a tribute/bounty; then your <sup>t</sup> Lord's tribute/bounty (is) <i>khayron</i> (choicer/superior-/worthier) and He (is) <i>khayro</i> (i.e. = <i>khayron</i> ) (of) the <i>ra'zeqeena</i> (giver of: provision/victuals for sustenance/rain).	أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رَبُّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾
73. And verily you <sup>s</sup> surely invite them to <i>Sseratten</i> (single specific Path) straight.	وَأِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾
74. And verily who <sup>r</sup> not believe they <sup>z</sup> by the Hereafter <sup>w</sup> a'n (off) the <i>Sseratte</i> (road/way) surely (are) <i>na'keybona</i> (snevers/stragglers/deviators).	وَأِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾
75. And had <i>ra'hemna</i> <sup>65</sup> (We mercy-given) them and doffed We what (is) by them of <i>dburren</i> (persistent distress) surely they <sup>z</sup> (would have) obstinated in their tyranny addling they <sup>z</sup> .	۞ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ الْجَوَافِ طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾
76. And <i>laqad</i> (verily, already and affirmatively) We took them by the torment then neither <i>istakano</i> <sup>66</sup> (quiescently submitted they <sup>r</sup> ) for their Lord and nor supplicate they <sup>z</sup> .	وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾
77. Until if We opened on them a door having severe torment, <i>eddha</i> (suddenly/surprisingly) they (are) in it <sup>x</sup> <i>mublesoon</i> <sup>67</sup> (ones that are nonplused).	حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾
78. And He Who established for you <sup>b</sup> the hearing and the <i>abssa'ra</i> (insights/discernments) and the <i>af'edata</i> <sup>68</sup> (keen-preoccupation of the hearts) little when <sup>o</sup> you <sup>z</sup> thank.	وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

<sup>63</sup> Here "The Right," means (and Allah knows best) Allah, as "الحق" = "The Right," is one of His names!

<sup>64</sup> The word "هوى," translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. the Qur'an and Hadeeth.

<sup>65</sup> The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *We mercied them* which cannot be said in correct English, as there is no such word as "mercied!"

<sup>66</sup> The word "استكانوا" involves several facts: *submission, quiet and remaining still*! See الهادي! So *submission* by itself suffices not, hence the prefix of *quiescently*!

<sup>67</sup> The word "مبلسون" based on "ابلس," masculine plural noun meaning: *ones who suddenly became nonplused*!

<sup>68</sup> The Arabic word "الافئدة" is plural of "فؤاد" = *keen-preoccupation of the heart*!



79. And He Who <i>thara'a</i> ([He] <i>created/propagated/-manifested</i> ) you <sup>b</sup> in the Earth <sup>w</sup> and to Him you <sup>z</sup> ( <i>are to be</i> ) thronged.	وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾
80. And He Who quickens and [He] deadens; <sup>69</sup> and for Him ( <i>is</i> ) variation ( <i>of</i> ) the night and the day; do then not you <sup>z</sup> cerebrate.	وَهُوَ الَّذِي يَحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾
81. Rather said they <sup>z</sup> like what said the [firsts] ( <i>ancients</i> ).	بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾
82. They <sup>z</sup> said: is if we died and we were <i>tora'ban</i> ( <i>crushed sand</i> ) and bones, are we truly <i>mub'oothoona</i> ( <i>ones to be resurrected</i> ).	قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبْعُوثُونَ ﴿٨٢﴾
83. <i>Laqad</i> ( <i>verily, already and affirmatively</i> ) we ( <i>had been</i> ) promised, we and our fathers, this of before; <i>en</i> ( <i>not</i> ) this except the [firsts'] ( <i>ancients</i> ) fables.	لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِن قَبْلُ إِن هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾
84. Let-say [ <i>you</i> <sup>s</sup> ]: for whom <sup>p</sup> ( <i>is</i> ) the Earth <sup>w</sup> and whom <sup>p</sup> ever ( <i>are</i> ) in it <sup>w</sup> <i>en</i> ( <i>if</i> ) you <sup>c</sup> were ( <i>to</i> ) know.	قُلْ لِمَنَ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾
85. They shall say: for Allah; let-say [ <i>you</i> <sup>s</sup> ]: do then not you <sup>z</sup> reminisce.	سَيَقُولُونَ لِلَّهِ ؕ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾
86. Let-say [ <i>you</i> <sup>s</sup> ]: Who ( <i>is</i> ) Lord ( <i>of</i> ) the Heavens <sup>w</sup> [the] seven and Lord ( <i>of</i> ) The <i>Arshe</i> <sup>70</sup> ( <i>Throne of Kingship</i> ) The Great.	قُلْ مَن رَّبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾
87. They shall say: For Allah; let-say [ <i>you</i> <sup>s</sup> ]: do then not <i>tattaqoona</i> ( <i>you reverentially guard not to displease Allah</i> ).	سَيَقُولُونَ لِلَّهِ ؕ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾
88. Let-say [ <i>you</i> <sup>s</sup> ]: Who ( <i>is</i> ) by His Hand <sup>w71</sup> ( <i>is</i> ) every thing's <i>malakooto</i> ( <i>enormous permanent proprietorship</i> ) <sup>72</sup> ; and He havens and not ( <i>to be</i> ) havened over Him, <i>en</i> ( <i>if</i> ) you <sup>c</sup> were knowing you <sup>z</sup> .	قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾
89. Shall say they <sup>z</sup> : For Allah; let-say [ <i>you</i> <sup>s</sup> ]: so where-from <sup>73</sup> ( <i>are to be</i> ) bewitched you <sup>z</sup> .	سَيَقُولُونَ لِلَّهِ ؕ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾
90. Rather <i>a'tayna</i> ( <i>We accorded</i> ) them by the right; and verily they ( <i>are</i> ) surely liars.	بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾
91. Neither <i>ittakbatha</i> <sup>74</sup> ( <i>took and made</i> ) Allah of a child and nor [was] with Him of an <i>elaben</i> ( <i>a deity</i> ), hence surely ( <i>would have</i> ) gone each <i>elabon</i> by what created	مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِن إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ

<sup>69</sup> The word "أَمَات" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>70</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>71</sup> Some maintain that the "hands" are *symbols* of divine Might or Power!

<sup>72</sup> The word "مَلَكُوتُ" = "الملك مع العظمة و الديمومة" i.e. the enormous permanent proprietorship!

<sup>73</sup> The word "أَنَّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>74</sup> The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making some-thing of what was taken! Thus, it is *not* just the mere *taking*!

(that deity) and surely (would have) superseded some (of) them over some; <i>subhana</i> <sup>75</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah <i>amma</i> (off) what describe they <sup>z</sup> .	بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٠﴾
92. Knower (of) the invisible and the visible; so <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they <sup>z</sup> partner (deities with Him).	عَلِمَ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿١٢﴾
93. Let-say [you <sup>s</sup> ]: my Lord if surely <sup>76</sup> [You <sup>s</sup> ] assuredly show me what they <sup>z</sup> (are being) promised.	قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿١٣﴾
94. My Lord: then let-not make me [You <sup>s</sup> ] among the people, the <i>dha'lemeena</i> <sup>77</sup> (injustice-doers).	رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿١٤﴾
95. And verily We (are) on showing you <sup>s</sup> what We promise them surely <i>Qadiroona</i> <sup>78</sup> (We-Who are capable of: giving/ doing/ enforcing/ or influencing).	وَإِنَّا عَلَى أَنْ نُزِيلَكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿١٥﴾
96. Let-push/propel [you <sup>s</sup> ] by which <sup>u</sup> it <sup>w</sup> (is) <i>absa'no</i> <sup>79</sup> (perfecter and beautifuler) the <i>sayye'aa'ta</i> (demeritorious-deed) <sup>w</sup> ; We(are) knower by what they <sup>z</sup> describe.	أَدْفَعْ بِأَلْتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يُصِفُونَ ﴿١٦﴾
97. And let-say [you <sup>s</sup> ]: my Lord, [I] refuge by You <sup>s</sup> from the Satans' <i>hama'a'te</i> <sup>80</sup> (nudging-whispers) <sup>w</sup> .	وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿١٧﴾
98. And [I] refuge by You <sup>s</sup> [my] Lord that <i>yahdhara</i> they <sup>z</sup> (attended at predetermined time and place) [to me].	وَأَعُوذُ بِكَ رَبِّ أَنْ تَحْضُرُونِ ﴿١٨﴾
99. Until if comes (to) an <i>ahada</i> <sup>81</sup> (a lone/any-one) (of) them the death, said [he]: my Lord, let-[You <sup>s</sup> ] return [me] <sup>82</sup> .	حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ أَرْجِعُونِ ﴿١٩﴾
100. <i>La'alla</i> (craving currently unavailable deed that/ perhaps) I work righteously in what I left; not-at-all, <sup>83</sup> verily it <sup>w</sup> (is) a word <sup>w</sup> he (is) its <sup>w</sup> sayer; and from beyond <sup>84</sup>	لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ

<sup>75</sup> The word “*subhana*”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “*سيحانك*” or “*سيحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>76</sup> The word “*إمّا*” = “إن و ما”, i.e. “إن” and “ما” each is a conditional particle, so gathering two conditionals is for emphasis or intensity! See القرطبي!

<sup>77</sup> The “*ظالمين*” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>78</sup> The word “*قادرين*” is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing!

<sup>79</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

<sup>80</sup> The word “*همزات*” means *nudging-whispers*, as they are whispers that pester by “*nudging*” to do the wrong!

<sup>81</sup> See the Lexicon attached to this Translation regarding “*أحد*”!

<sup>82</sup> The letter “ن” in “*أرجعون*,” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “*أرجعون*” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>83</sup> The word “*كلا*” is an article of negation particularized for deterrence and prevention!

<sup>84</sup> The word “*وراء*” in “*ورائه*” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.”  
(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

them <i>barẓa'khon</i> <sup>85</sup> ( <i>invisible-barrier</i> ) to a day ( <i>to be</i> ) resurrected they <sup>z</sup> .	وَرَأَيْهِمْ بَرَزَ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾
101. So if ( <i>had been</i> ) blown in the horn, then no lineage among them then-day and not mutually query they <sup>z</sup> .	فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾
102. So whoever heavyed-she <sup>y</sup> his weights <sup>x</sup> then those they ( <i>are</i> ) the thrivers.	فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾
103. And whoever lightened-she <sup>y</sup> his weights <sup>x</sup> then those who <sup>r</sup> lost they <sup>z</sup> their selves, in Hell <sup>w</sup> immortals they <sup>z</sup> ( <i>are</i> ).	وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾
104. <i>Talfabo</i> ( <i>scorches/mildly burns</i> ) <sup>w</sup> their faces The Fire <sup>w</sup> and they ( <i>are</i> ) in it <sup>w</sup> grimacers/scowlers.	تَلْفَحُ وَجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾
105. Have not been My <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) ( <i>had been/being</i> ) recited on you <sup>b</sup> then you <sup>c</sup> were by it <sup>w</sup> denying.	أَلَمْ تَكُنْ تَكُنْ ءَايَاتِي تَقْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾
106. Said they <sup>z</sup> : our Lord, overcame us our misfortune <sup>w</sup> and we were people strayers.	قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾
107. (O,) Our Lord: let-exit us [ <i>You</i> <sup>s</sup> ] from it <sup>w</sup> ; then <i>en</i> ( <i>if</i> ) returned we then verily we ( <i>would be</i> ) <i>dba'lemoona</i> ( <i>injustice-doers</i> ).	رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾
108. Said [ <i>He</i> ]: <i>ekhsao</i> ( <i>let-you<sup>z</sup> be: spurned/contemptible</i> ) in it <sup>w</sup> and let-not talk you <sup>z</sup> [ <i>to Me</i> ] <sup>86</sup> .	قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾
109. Verily it <sup>x</sup> [ <i>was</i> ] a team of My <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) saying: (O,) our Lord we believed so let-forgive [ <i>for</i> ] us [ <i>You</i> <sup>s</sup> ] and <i>erham</i> ( <i>let-mercy-give</i> ) us [ <i>You</i> <sup>s</sup> ] and You <sup>s</sup> ( <i>are</i> ) <i>khayro</i> ( <i>choicer/superior-/worthier</i> ) ( <i>of</i> ) the <i>raheemeena</i> ( <i>iterative mercy givers</i> ).	إِنَّهُمْ كَانُوا فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَأَغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾
110. Then <i>ittakhathto</i> <sup>87</sup> ( <i>you<sup>z</sup> took and presumed</i> ) them scoffingly until <i>ansankum</i> ( <i>they<sup>z</sup> caused you<sup>z</sup> to forget</i> ) My <i>thekro</i> ( <i>Qur'an/message</i> ) and you <sup>c</sup> were of them laughing <sup>88</sup> ( <i>scornfully</i> ).	فَاتَّخَذْتُمُوهُمْ سَخِرًا حَتَّى أَنْسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾
111. Verily I ( <i>have</i> ) requited them today by what <i>ssabaro</i> ( <i>held on patiently</i> ) they <sup>z</sup> , verily they ( <i>are</i> ) the winners.	إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

(3) ولد الولد. So, here (1) or (2) could apply!

<sup>85</sup> The word “برزخ” is an “invisible-barrier!”

<sup>86</sup> See footnote 80 above only here regarding يتكلمون

<sup>87</sup> The word “اتخذ” from “اتخاذ” which is “إتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>88</sup> It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself “ضحك” = “فتح فاه و” (ضحك السحاب و” (4) “هزئ به” = “ضحك عليه” (3) “سخر منه” = “ضحك منه” (2) “أخرج صوتا مظهرا السرور” = “الزهر والعشب وضحكت الأرض” In this great Ayah, “منها يضحكون” = “منها يسخرون” “laughing” scornfully!



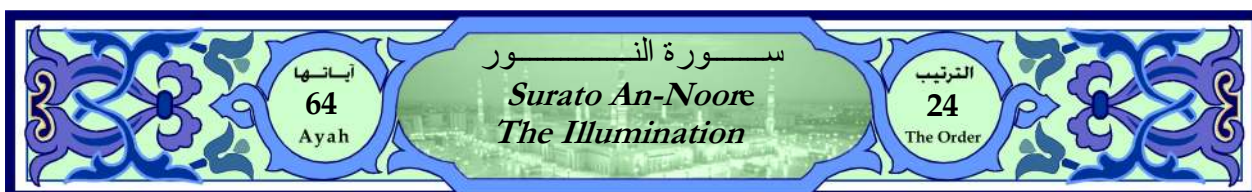
112. Said [He]: how-long <sup>89</sup> (have) you <sup>c</sup> waited in the Earth <sup>w</sup> a number (of) years <sup>w</sup> .	قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾
113. Said they <sup>z</sup> : we waited a day or some (of) a day, so let-ask [You <sup>s</sup> ] the counters.	قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْأَلِ الْعَادِينَ ﴿١١٣﴾
114. Said [He]: en (not) waited you <sup>c</sup> except a little; had surely knowing you <sup>c</sup> were.	قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾
115. Have then reckoned you <sup>c</sup> that only We created you <sup>b</sup> <i>abathan</i> (uselessly/frivolously) and that you <sup>b</sup> (are) to Us not (to be) returned.	أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾
116. So <i>ta'aala</i> (ever elevated[He]) Allah, The King, The Right, no an <i>elaha</i> (a deity) except Him, Lord (of) The <i>Arshe</i> <sup>90</sup> (Throne of Kingship) The <i>Kareeme</i> <sup>91</sup> (bounty-Giver, Ennobler and Enabler of multiple useable traits).	فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾
117. And whoever [he] invokes with Allah another <i>elahan</i> (deity), no proof for him by it <sup>x</sup> ; so verily only his account (is) <i>enda</i> (by munificence of/ by Rule of) his Lord; verily it <sup>x92</sup> prosper not the unbelievers.	وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾
118. And let-say [you <sup>s</sup> ]: my Lord, let-forgive [You <sup>s</sup> ] and <i>erham</i> (let-mercy-give [You <sup>s</sup> ]) and You <sup>s</sup> (are) <i>khayro</i> (choicer/superior/worthier) (of) the <i>rahemeena</i> (iterative mercy givers).	وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

<sup>89</sup> The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long!”

<sup>90</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

<sup>91</sup> The word “*kareem*”=“كَرِيم” is a *subjective, singular, masculine noun*! It has no exact English equivalent, as explained in the lengthy footnote 28 of the *Introduction*! Summarily: *Giver bounteously, Ennobling, Enabler of multiple useable traits*!

<sup>92</sup> The pronoun “هـ” in “إِنَّهُ” refers to “الْحَقُّ,” a *masculine gender* in Arabic, hence “it”!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Suraton</i> <sup>w1</sup> (a division of <i>The Qur'an</i> ) <sup>w</sup> Wedescended it <sup>w</sup> and Wedecreed it <sup>w</sup> and We descended in it <sup>w</sup> evidents-she <sup>y</sup> <i>Aya'ten</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> reminisce you <sup>z</sup> .	سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾
2. The adulteress and the adulterer so let-flog you <sup>z</sup> each one of [them both] one hundred lash (s); <sup>w</sup> and let not take you <sup>b</sup> by them both clemency <sup>w2</sup> in Allah's religion <sup>3</sup> <i>en (if/ since)</i> you <sup>c</sup> [were] believing by Allah and The Day The Last; and let witness their both torment a <i>ta'efaton</i> <sup>w</sup> (band/group) <sup>w</sup> of the believers.	الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾
3. The adulterer not weds [he] except an adulteress or a <i>mushbrekatan</i> (she who partner deities with Allah/she-polytheists); and the adulteress not weds her except an adulterer or a <i>mushbrekon</i> (he-who partner deities with Allah/he-polytheists); and <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (had been) forbidden on the believers.	الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾
4. And who <sup>r</sup> <i>yarmoona</i> <sup>4</sup> (they <sup>z</sup> inculcate with adultery) the <i>muhssa'na'te</i> (chaste-women, marriers-she) <sup>y m5</sup> afterwards not <i>ya'ato</i> (produce/present they <sup>z</sup> ) by four he-witnesses, then let-flog them you <sup>z</sup> eighty <i>jaldatan</i> (lashes) <sup>w</sup> and let-not you <sup>z</sup> accept for them a testimony <sup>w</sup> ever; and those they (are) the <i>fa'seeqoon</i> <sup>6</sup> (rebels vis-à-vis Allah's command).	وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمْنِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾
5. Except whom <sup>r</sup> repented they <sup>z</sup> from after <i>tha'leka</i> (afar-that-it/) <sup>x</sup> and they <sup>z</sup> mended, then verily Allah (is) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾
6. And who <sup>r</sup> <i>yarmona</i> <sup>7</sup> (they <sup>z</sup> inculcate with adultery) their spouses (wives) and not was for them witnesses	وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ

<sup>1</sup> See the *Lexicon* attached to this Translation for this proper name of a "division of the *Qur'an*!"

<sup>2</sup> The word "رَأْفَةٌ" is an intensive form of "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient; hence, "الرأفة"= clemency. See اللتاج!

<sup>3</sup> The word "دين" here means "rule!" See البصائر!

<sup>4</sup> The word "رمى" in "يرمون" has several meanings, when combined with: e.g.: chaste women or wife or an innocent person, then it becomes Arabic-tongue-expression meaning: inculcating with adultery!

<sup>5</sup> As stated in (S4:24) the word "marriers-she <sup>y m</sup>"="محصنات" has at least two related but distinct meanings (1) marriers-she <sup>y m</sup>, i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات"="زوجات" but "زوجات" is not a Qur'anic terminology per se, although "زوج" and "زوجه" are surely Qur'anic terms! So in Qur'anic terms "marriers-she <sup>y m</sup>"="محصنات" and nothing else!

<sup>6</sup> See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

<sup>7</sup> See footnote 5 above regarding inculcating with adultery!

except themselves <sup>w</sup> then a testimony <sup>w</sup> (of) <i>ahado</i> <sup>8</sup> (lone/ any-one) (of) them (is) four testimonies <sup>w9</sup> by Allah: verily he surely (is) of the <i>ssa'deqeena</i> (always-truth-enforcers).	هُم شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾
7. And the fifth <sup>w</sup> (testimony <sup>w</sup> ) <sup>10</sup> : (is) that Allah's curse <sup>w</sup> (be) on him <i>en(if) [be] [was]</i> of the liars.	وَالْخَمِيسَةَ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِبِينَ ﴿٧﴾
8. And (would) forestall a'n (off) her the torment that [she] testifies four testimonies <sup>w11</sup> by Allah: verily he surely (is) of the liars.	وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ ﴿٨﴾
9. And the fifth <sup>w</sup> (testimony <sup>w</sup> ) (is): that Allah's wrath (be) on her <i>en (if) [be] [was]</i> of the <i>ssa'deqeena</i> (always truth enforcers).	وَالْخَمِيسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾
10. And <i>lawla</i> (had it not been for) Allah's munificence on you <sup>b</sup> and His mercy <sup>w12</sup> and that Allah (is) <i>Tawwabon</i> (iterative Relent), <i>Hakeemon</i> <sup>13</sup> (infinite <i>hekmah</i> <sup>14</sup> Possessor).	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾
11. Verily who <sup>r</sup> came they <sup>z</sup> by the <i>uf'ke</i> <sup>x</sup> (slandorous-fabrication- / specious concoction) <sup>x</sup> (are) a league <sup>w</sup> of you <sup>b</sup> ; let not <sup>15</sup> you <sup>z</sup> reckon it <sup>x</sup> evil for you <sup>b</sup> ; rather it <sup>x</sup> (is) a <i>khayron</i> (choicer/ superior/ worthier) for you <sup>b</sup> ; for every <i>emre'en</i> <sup>16</sup> (mature/perfect manliness possessor) of them what <i>ektasaba</i> <sup>17</sup> ([he] reciprocally earned) of the sin; and who <sup>x</sup> <i>tawalla</i> (he took charge) (of) its <sup>x</sup> <i>kebara</i> <sup>18</sup> (cardinal-lead) of them, for him (is) a great torment.	إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ آفْرَةٍ مِنْهُمْ مَا اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾
12. <i>Lawla</i> (why have not) <i>edh</i> (when/since) heard it <sup>x</sup> you <sup>c</sup> presumed the he-believers and the she-believers by their selves <sup>w</sup> a <i>khayran</i> (superiority/goodness) and said they <sup>z</sup> : this (is) an <i>uf'kon</i> <sup>x</sup> (slandorous-fabrication/ specious concoction) <sup>x</sup> manifest.	لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأْنَفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ﴿١٢﴾
13. <i>Lawla</i> (why did not) came they <sup>z</sup> on it <sup>x</sup> by four he-witnesses; so <i>edh</i> (as/since) not <i>ya'ato</i> (produce/present they <sup>z</sup> ) by the he-witnesses, then those, <i>enda</i> (by Rule of) Allah, they (are) the liars.	لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

<sup>8</sup> See the *Lexicon* attached to this Translation regarding “أحد”

<sup>9</sup> The word “شهادة” = “testimony” in Arabic grammar is a feminine gender!

<sup>10</sup> Since word “شهادة” = “testimony” is a feminine gender, so its substitute/ reference (fifth) must be feminized!

<sup>11</sup> See footnote 9 above regarding testimony!

<sup>12</sup> There is an omission, complementing = “جواب” “lawla!” Such omission is because its obviousness and enormity!

<sup>13</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>14</sup> See the *Lexicon* attached to this Translation for “hekmal”

<sup>15</sup> The “لا” in “لا تحسبوه” is “لا الناهية” hence “let not!”

<sup>16</sup> See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, the human = الإنسان, the person = الشخص, the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable approximation for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way!

<sup>17</sup> The word “اكتسبت” (a) i.e. على وزن إفتعل = that is he intentionally caused (an act, a deed) to happen! (b) Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one! So (a) and (b) mean this self had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but upon (i.e. against) it!

<sup>18</sup> The expression “(took) charge (of) its cardinal-lead” means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander!



14. And <i>lawla</i> (had it not been for) Allah's munificence on you <sup>b</sup> and His mercy <sup>w</sup> in the world <sup>w</sup> and the Hereafter <sup>w</sup> surely (would have) touched you <sup>b</sup> in what <i>afadha</i> <sup>19</sup> (group-rushed) you <sup>c</sup> in it <sup>x</sup> a great torment.	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾
15. <i>Edh</i> (when/ since) <i>talaqqa</i> <sup>20</sup> (receive/inculcate) it <sup>x</sup> you <sup>z</sup> by your <sup>n</sup> tongues; and you <sup>z</sup> say by your <sup>n</sup> mouths what not for you <sup>b</sup> by it <sup>x</sup> knowledge; and you <sup>z</sup> reckon it <sup>x</sup> a trifle (trivia) while it <sup>x</sup> (is) <i>enda</i> (by Rule of) Allah great.	إِذْ تَلْقَوْنَهُ بِالسَّتِيكَرِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾
16. And <i>lawla</i> (why have not) <i>edh</i> (when/ since) heard it <sup>x</sup> you <sup>z</sup> said you <sup>c</sup> : not [it <sup>x</sup> ] be for us to speak by this, <i>subhana</i> <sup>21</sup> (hallowedly and marvelously we deem You <sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You <sup>g</sup> ; this (is) a great calumny.	وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا هَيِّنٌ عَظِيمٌ ﴿١٦﴾
17. Admonishes <sup>22</sup> you <sup>b</sup> Allah that not <sup>23</sup> revert you <sup>z</sup> for its <sup>x</sup> like ever, <i>en</i> (if/ since) you <sup>c</sup> were believers.	يَعْظُمُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾
18. And manifests Allah for you <sup>b</sup> the <i>Aya'te</i> , <sup>w</sup> (Qur'anic statements) and Allah (is) Omniscient, <i>Hakeemon</i> <sup>24</sup> (infinitebekmah <sup>25</sup> Possessor).	وَيَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾
19. Verily who <sup>r</sup> they <sup>z</sup> like that the profanity <sup>w26</sup> spreads-/circulates <sup>w</sup> in whom <sup>r</sup> believed they <sup>z</sup> for them (is) a painful torment in the world <sup>w</sup> and the Hereafter <sup>w</sup> and Allah knows and you <sup>f</sup> know not.	إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾
20. And <i>lawla</i> (had it not been for) Allah's munificence <sup>27</sup> on you <sup>b</sup> and His mercy <sup>w</sup> and that Allah (is) <i>Ra'oofon</i> <sup>28</sup> (iteratively Forbearer/Clement) <i>Raheemon</i> (iterative mercy Giver).	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾
21. O you, who <sup>r</sup> believed they <sup>z</sup> :let-not <i>tatta'be'o</i> (close-follow you <sup>c</sup> ) the Satan's steps <sup>w</sup> ; and whoever <i>yatta'be'a</i>	يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا

<sup>19</sup> The word "أفضتم" comes from "الإفاضة" which means a crowd of people rushing from one place to another

<sup>20</sup> The word "تلقونه" is made up of two parts: (a) the verb "talaqqa" = "تلقى" and (b) the pronoun article "نه" = you<sup>f</sup> do it! However, the word "talaqqa" = "تلقى" in turn has two distinct but intertwined meanings: (a) receive and (b) inculcate (make it understood) to another! Hence, "you<sup>f</sup> receive/inculcate it<sup>x</sup>!"

<sup>21</sup> The word "subhanaka" = "سبحانك" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render "subhanaka" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>22</sup> The word "يعظكم" rooted in "عظ" = "exhort" or "admonished," and "موعظة" could mean: exhortation or admonition!

<sup>23</sup> The particle "أن" here in the sense of "لنلا" = "that not!" See المغني اللبيب!

<sup>24</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

<sup>25</sup> See the Lexicon attached to this Translation for "bekmah!"

<sup>26</sup> The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality!

<sup>27</sup> The word "فضل" is inchoative and its predicative is omitted because it is forthcoming in a later sentence! See القرطبي!

<sup>28</sup> The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See النجاج!

([he] *closely-follows*) the Satan's steps<sup>w</sup> then verily he commands by the profanity<sup>w29</sup> and the *munka're* (*rationality/Sharey'ah unacceptable deed/say*); and *lawla* (*had it not been for*) Allah's munificence on you<sup>b</sup> and His mercy<sup>w</sup> not *zaka*<sup>30</sup> (*purified and suited*) of you<sup>b</sup> [of] an *ahaden*<sup>31</sup> (*lone/any-one*) ever; [and,] but Allah *youzakkey* ([He] *exculpates/befits/suits, lands and blesses*) whom<sup>p</sup> [He] wills; and Allah (*is*) *Sameeon* (*possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer*), Omniscient.

خُطُّوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ  
خُطُّوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ  
بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ  
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ  
مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ  
يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣١﴾

22. And let not *ya'taley* (*vow abstaining from allowable good deeds*) the munificence-possessors of you<sup>b</sup> and [the] abundance<sup>w</sup> to you<sup>a</sup> to (*they<sup>z</sup> accord/give*) kin-possessors and the poor<sup>32</sup> and the emigrants in Allah's path; and let pardon they<sup>z</sup> and let condone they<sup>z</sup>; do not<sup>33</sup> you<sup>z</sup> like that Allah forgives for you<sup>b</sup>; and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ  
وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى  
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي  
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا  
أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ  
غَفُورٌ رَحِيمٌ ﴿٣٢﴾

23. Verily who<sup>r</sup> *yarmona*<sup>34</sup> (*they<sup>z</sup> inculcate with adultery*) the *muhssana'te* (*chaste women/marriers-she*)<sup>ym35</sup> the (*innocently*) heedless-they<sup>ym</sup> she-believers (*had been*) cursed they<sup>z</sup> in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and for them (*is*) a great torment.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ  
الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا  
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

24. Day witnesses/testifies on them their tongues and their hands<sup>w</sup> and their feet<sup>w</sup> by what they<sup>z</sup> were working.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ  
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾

25. Then-day fulfills<sup>36</sup> (*for*) them Allah their *Deen*<sup>37</sup> (*dues*), the right; and (*would then*) know they<sup>z</sup> that Allah, Who (*is*) The Right The Manifester.

يَوْمَذِ يُوفِّيهِمْ اللَّهُ دِينَهُمُ الْحَقَّ  
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٣٥﴾

26. The *khabeethato* (*she-they wicked for the he-they wicked*) for the *khabeethena* (*the he-they wicked for the she-they wicked*); and *khabeethoona* for the *khabeetha'te* and the *tayyeba'te* (*she-they good*) for the *tayyeboona* (*he-they good*) and the *tayyebona* for the *tayyeba'te*; those (*had been*) (*rendered*) disclaimants/absolvers<sup>38</sup> (*of their selves*) of

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ  
لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ  
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ  
مَبْرُوءَاتٌ مِمَّا يَقُولُونَ لَهُمْ

<sup>29</sup> See footnote 26 above regarding "profanity"!

<sup>30</sup> The word "زكى" here means *suited*, in the *intransitive* sense of suit! See *التفاسير* and *اللسان*!

<sup>31</sup> See the *Lexicon* attached to this Translation regarding "أحد"

<sup>32</sup> For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

<sup>33</sup> This particle "ألا" is for "عرض للترغيب أو التحضيض" in this case clearly for "الترغيب" = "desiring!"

<sup>34</sup> See footnote 3709 above regarding *inculcating with adultery*!

<sup>35</sup> See footnote 3710 above regarding "المحصنات!"

<sup>36</sup> The word "يوفي" in "يوفيهم" from "الوفاء" = "التمام" meaning *gathering the last component of any obligation to make it a whole*! Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*!

<sup>37</sup> That is pays them their recompense, according to their *dues*, good or bad on "Day of Judgment's"!

<sup>38</sup> This means and Allah knows best, that whatever the good men and women might have uttered by way of "bad" commentary they are rendered *disclaimants/absolvers* of that, because of Allah's merciful forgiveness, as a result of their overall "goodness"! Thus, "rendered" is for *إمفعول بمعنى فاعل*!

what they<sup>z</sup> say; for them a forgiveness<sup>w</sup> and a *rez'qon*<sup>x</sup> (provision-/victuals for sustenance)<sup>x</sup> *kareemon*<sup>39</sup> (bounteous, ennobling and of multiple uses/effects).

مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٣٩﴾

27. O you who<sup>r</sup> believed they<sup>z</sup> let-not enter you<sup>z</sup> houses<sup>w</sup> other than your<sup>n</sup> houses, until *tas'ta'neso* (you<sup>z</sup> seek familiarizing your selves) and *tosallemo*<sup>40</sup> (you<sup>z</sup> offer-peace) on their folks<sup>w</sup>; *tha'lekum* (collective-afar-that)<sup>x</sup> *kehayron* (choicer/ superior/ worthier) for you<sup>bl</sup> *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> reminisce you<sup>z</sup>.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٠﴾

28. Then *en*(if) not found you<sup>z</sup> in it<sup>w</sup> an *abadan*<sup>41</sup> (lone/ any -one), then let-not enter it<sup>w</sup> you<sup>z</sup> until (to be) permitted for you<sup>b</sup>; and *en* (having been) said for you<sup>b</sup>: let-return you<sup>z</sup> then let-return you<sup>z</sup>; it<sup>x</sup> (is) *azka*<sup>42</sup> (more befitting and beneficial/ cleansing) for you<sup>b</sup>; and Allah by what you<sup>z</sup> work (is) Omniscient.

فَإِنْ لَمْ يَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٤١﴾

29. Not on you<sup>b</sup> a *jonahon*<sup>43</sup> (sin) to enter you<sup>z</sup> houses<sup>w</sup> other than (it<sup>w</sup> being) occupied<sup>w</sup> in it<sup>w</sup> *mata'on* (furnishings-/ chattel/ convenience) for you<sup>b</sup>; and Allah knows what you<sup>z</sup> disclose and what you<sup>z</sup> conceal.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تَبْذُونَ وَمَا تَكْتُمُونَ ﴿٤٢﴾

30. Let-say [you<sup>s</sup>] for the believers: *yaghdhbdho*<sup>44</sup> (they<sup>z</sup> (curb-/ lower and break the gaze) [of]<sup>45</sup> their *abssa're* (insights-/ discernments) and they<sup>z</sup> keep-up<sup>46</sup> their *foroja* (orifices-/ private-parts); *tha'leka* (afar-that-it/)<sup>x</sup> (is) *azka* (more cleansing and befitting) for them; verily Allah (is) Proficient by what *yass'naóna*<sup>47</sup> (carefully craft they<sup>z</sup>).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٤٣﴾

31. And Let-say [you<sup>s</sup>] for the she-believers (to) *yaghdhbdhna*<sup>48</sup> (she-they<sup>z</sup> curb/ lower-and-break the gaze) [of] their<sup>y</sup> *abssa're* (insights/ discernments), and (to) keep-up they<sup>y</sup> their<sup>y</sup> *foroja* (orifices/ private-parts); and let not disclose-/ flash they<sup>y</sup> their<sup>y</sup> adornment<sup>w</sup>/ trim<sup>w</sup> except what

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

<sup>39</sup> The word “*kareem*”= “كَرِيم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in footnote 28 of the Introduction! Summarily: bounteous, ennobling and of multiple uses/effects!

<sup>40</sup> The word “تَسَلَّمُوا” in “تَسَلَّمُوا” is a present tense of “السَّلَام”= “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English! So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate expression, such as “offer-peace,” as we did in this case!

<sup>41</sup> See the Lexicon attached to this Translation regarding “أَدَدٌ”!

<sup>42</sup> That is, and Allah is knower, “more befitting or more beneficial/ cleansing for you!”

<sup>43</sup> See the Lexicon attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جَنَاحٌ”= no sin!

<sup>44</sup> The word “*yaghdhbdho*”= “يَغْضُضْ” if with respect to sight means: to curb, lower and break the gaze! If it applies to the “sound” then it means to soften! See اللسان

<sup>45</sup> This “of” is very significant, as it indicates portioning of the eyesight! That is to say, it is not possible to deflect the entire eyesight, as the first look is part of it! But what is required is not to gaze at what is not allowed for one to gaze at!

<sup>46</sup> The word “يَحْفَظُوا” is rooted in “حَفَظَ”= “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts it: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>47</sup> The word “يَصْنَعُونَ” is rooted in the verb “صَنَعَ,” which means (1) carefully choose or (2) carefully craft or tried to approach perfection in making of (anything) or upbringing of any human or animal!

<sup>48</sup> See footnote 3822 above regarding “*yaghdhbdho*”!

<sup>49</sup> See footnote 46 above regarding “keep-up!”



appeared/manifested of it<sup>w</sup>; and let cast-they<sup>y</sup> by their<sup>y</sup> kerchiefs<sup>50</sup> over their<sup>y</sup> bosoms; and let not disclose/flash they<sup>y</sup> their<sup>y</sup> adornment<sup>w</sup>/trim<sup>w</sup> except to their<sup>y</sup> *bo'aolto* (*husbands/lords/possessors/owner of*) them<sup>y</sup> or their<sup>y</sup> sons, or sons (*of*) their<sup>y</sup> *bo'aolto* them<sup>y</sup> or their<sup>y</sup> brothers or sons (*of*) their<sup>y</sup> brothers or sons (*of*) their<sup>y</sup> sisters or their<sup>y</sup> women or what possessed their<sup>y</sup> *yamenes*(*right hands*) (*i.e. their slaves*), or the *ta'be'eena* (*male followers, e.g.: servants*) other than *erbatey<sup>w</sup>* (*having sexual desire/need*)<sup>w</sup> possessors of the men or the children who<sup>r</sup> not ascended/cognized they<sup>z</sup> over the women's *am'ra'te* (*pudenda*) and let not strike-they<sup>y</sup> their<sup>y</sup> feet to (*be*) known what hide-they<sup>y</sup> of their<sup>y</sup> adornment<sup>w</sup>; and let-repent you<sup>z</sup> to Allah together, O believers, *la'alla*(*craving currently unavailable deed that, perhaps*) you<sup>b</sup> thrive you<sup>z</sup>.

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ  
أَوْ آبَائِهِنَّ أَوْ آبَاءَ بُعُولَتِهِنَّ  
أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ  
أَوْ إِخْوَانَهُنَّ أَوْ بَنَى إِخْوَانَهُنَّ أَوْ  
بَنَى أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا  
مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ  
أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ  
الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ  
النِّسَاءِ وَلَا يَضُرُّنَّ بِأَرْجُلِهِنَّ لِعَلَمَ مَا  
تُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ  
جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿٣٢﴾

32. And let-wed you<sup>z</sup> the widows of you<sup>b</sup> and the *ssa'leheena* (*righteous-people*) of your<sup>n</sup> *eba'de*(*he-slaves*) and your<sup>n</sup> *ema* (*she-slaves*); *en*(*if*) they<sup>z</sup> be indigents<sup>51</sup> enriches them Allah of His munificence; and Allah (*is*) *Wa'seon*<sup>52</sup> (*Surrounder and encompassing all things*), Omniscient.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ  
مِنْ عِبَادِكُمْ وَأَمْ يَكُنْ لَكُمْ  
فُقَرَاءُ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

33. And *le'yasta'afise* (*let affirmably abstain*) who<sup>r</sup> not find they<sup>z</sup> marriage until enriches them Allah of His munificence; and who<sup>r</sup> *yabtaghona*(*they<sup>z</sup> earnestly-quest*) the book<sup>53</sup> of what possessed your<sup>n</sup> right hands<sup>w</sup> then *ka'tebo* (*let-you<sup>z</sup> mutually inscribe*) them, *en*(*if*) you<sup>c</sup> knew in them *kbayran*(*goodness/pledge-honorers*); and *aa'to* (*let-you<sup>z</sup> accord*) them of Allah's possession which<sup>x</sup> *aa'ta*<sup>54</sup> (*[He] accorded*) you<sup>b</sup> and let-not coerce you<sup>z</sup> your<sup>n</sup> (*slave*) maids on harlotry, *en* they<sup>y</sup> wanted chastity/marriage to *tabtagho*<sup>55</sup> (*you<sup>z</sup> earnestly-quest*) a transient (*of*) the life<sup>w</sup> (*of*) the world<sup>w</sup>; and whoever [*he*] coerces them<sup>y</sup>, then verily Allah from after their<sup>y</sup> coercion (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَلَيْسَتَعَفُّفَ الَّذِينَ لَا تَجِدُونَ  
نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا  
مَلَكَتْ أَيْمَانُكُمْ فَيَكْتُبُوهُمُ إِنْ  
عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَوْتَوْهُمُ مِنْ  
مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا  
فَتَيْبَتُكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ  
تَحْصِينَ لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا  
وَمَنْ يُكْرِهْنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ  
إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

34. And *laqad*(*verily, already and affirmatively*) We descended to you<sup>b</sup> *Aya'ten<sup>w</sup>* (*Qur'anic statements*) manifesters-she<sup>y</sup><sup>m</sup>;

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ

<sup>50</sup> The word “خمار” in “خمرهن” is a plural for “خمار” which is linguistically speaking, and The Qur'an is foremost is “Arabic Qur'an” means “handkerchief” See الهادي والتاج والراغب واللسان!

<sup>51</sup> The word “فقراء” versus the “مساكين” see the Lexicon attached to this Translation for the distinction!

<sup>52</sup> The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

<sup>53</sup> “الكتاب” here = “المكاتبة,” i.e. the mutual writing of a pledge of one party to another! So in this great Ayah, *ka'tebo* (*let-you<sup>z</sup> mutually inscribe*) them (*i.e. your slaves*) a pledge, that they pay you ransom to get their freedom! This is a clear command from Allah to abolish slavery through mutual benefits between the owner and his/her slave! See القرطبي!

<sup>54</sup> That is, and Allah knows best, from the Zakah wealth, as the Zakah possession is not but a trusted possession in the hands of the one giving that portion of his possession as Zakah!

<sup>55</sup> The word “ابتغى” = “طلب حثيثا” meaning: earnestly quested!

and a parable/example of whom<sup>r</sup> they<sup>z</sup> ceded of before you<sup>b</sup>; and an exhortation<sup>w56</sup> for the *muttaqeena* (reverential guarders against Allah's displeasure).

35. Allah (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> illumination<sup>x</sup>; parable/example (*of*) His illumination (*is*) as a niche<sup>w</sup> in it<sup>w</sup> lamp; the lamp (*is*) in a glass-she<sup>y</sup> the glass-she<sup>y</sup> (*is*) like a lustrous-star<sup>w57</sup> being kindled of a blessed tree<sup>w</sup>, an olive<sup>w58</sup> neither [eastern-she<sup>y</sup>] nor [western-she<sup>y</sup>]; almost its<sup>w</sup> oil lightens and albeit not touched it<sup>x</sup> a fire<sup>w</sup>; an illumination<sup>x</sup> on an illumination<sup>x</sup>; Allah divinely-guides for His illumination<sup>x</sup> whom<sup>r</sup> [He] wills; and strikes Allah the parables/examples for the mankind; and Allah by every-thing (*is*) Omniscient.

36. In houses Allah allowed (*to be*) elevated<sup>59</sup> and (*to be*) mentioned in it<sup>w</sup> His name; *yousabbeho*<sup>60</sup> (saying: *subhana Allah*) for Him in it<sup>w</sup> by the *ghodowne* (dawn-until-sunrise) and the *aa'ssale*<sup>61</sup> (late afternoon until sunset).

37. Men neither *tolhey* (entertainingly-preoccupies/distracts) them a trade<sup>w</sup> and nor a sale<sup>x</sup> a'an (off) Allah's *Thekre*<sup>62</sup> and *eqa'me* (upping/sustaining the prescribed obligations of) the Prayer<sup>w</sup> and *eeta* (according and fulfilling the obligations of) the *Zakatey*<sup>w63</sup> (prescribed percentage of personal possessions)<sup>w</sup>; they fear/know<sup>64</sup> a day<sup>x</sup> *tataqallabo* (iteratively turnover) in it<sup>x</sup> the hearts and the *abssa'ro* (insights/discernments).

38. To requite them Allah *ahsa'na*<sup>65</sup> (perfecter and beautifuler) (*of*) what worked they<sup>z</sup>; and [He] augments them of His munificence; and Allah provides whom<sup>r</sup> [He] wills by other than a count.

39. And who<sup>r</sup> unbelieved they<sup>z</sup> their works (*are*) like a mirage<sup>x</sup> in a bowl<sup>w66</sup> reckons it<sup>x</sup> the thirster water; until if/when [*he*] came (*to*) it<sup>x</sup> [*he*] found it<sup>x</sup> not a

وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ  
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٥﴾

﴿٢٥﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ  
مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ  
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ  
كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ  
مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا  
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ  
تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي  
اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ  
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٦﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ  
وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ  
فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٢٦﴾

رَجَالٌ لَا تُلْهِيمُ تِجَارَةً وَلَا بَيْعًا  
عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ  
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ  
الْقُلُوبُ وَالْأَبْصَارُ ﴿٢٧﴾

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا  
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ  
مَن يَشَاءُ بَغِيرِ حِسَابٍ ﴿٢٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَلُهُم كَسَرَابٍ  
بَقِيعةٍ تَحْسِبُهُ الظَّمْآنُ مَاءً حَتَّىٰ  
إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ

<sup>56</sup> The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition!

<sup>57</sup> The word “كوكب” from a linguistic stand means: star! Although in modern times “كوكب” = planet!

<sup>58</sup> Tree in Arabic is a feminine. So the reference to it is obviously feminized. Hence, the references: “olive,<sup>w</sup> “she-eastern, she-western!”

<sup>59</sup> That is to be built, i.e. the mosques!

<sup>60</sup> The word “yousabbeho” has no English equivalent! It means [*he*] says, “subhana Allah,” that is: hallowedly and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every tasbeeh (saying subhana Allah) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his tafseer (explanation of this Ayah)!

<sup>61</sup> In English there is no exact corresponding words for “غدا” = “ghodow” (grammatically inflected “ghodowe”) and “آصال” = “aasal,” late afternoon until sunset!

<sup>62</sup> The word “thekre” as it stands here, Qur'an commentators are differing as to its exact meaning! However, Prayer seems to be the most suitable as it is with respect to trading and traders! See القرطبي!

<sup>63</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

<sup>64</sup> Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

<sup>65</sup> There is no English word for أحسن = absane! Both words perfecter and beautifuler are in their adjective sense!

<sup>66</sup> The word “قيعة” = bowl, meaning: a bowl-shaped topographic depression! See الهادي and The American Heritage Dictionary!

thing; and [he] found Allah *endabo* (by it<sup>x</sup> / by him); so [He] fulfilled<sup>67</sup> him his account; and Allah (is) swift (in) the account.

اللَّهُ عِنْدَهُ فُوفَتْهُ حِسَابُهُ وَاللَّهُ  
سَرِيعُ الْحِسَابِ ﴿٣٦﴾

40. Or like darknesses<sup>w</sup> in a sea *lujjeyen*<sup>x</sup> (abyss/ of tremendous depth/ vast water amount)<sup>x</sup>, overlies it<sup>x</sup> a surge above it<sup>x</sup> a surge, of above it<sup>x</sup> *sahabon*<sup>68</sup> (gliding-clouds); darknesses<sup>w</sup> some (of) it<sup>w</sup> above some, if [he] produced his hand<sup>w</sup> almost not sees it<sup>w</sup> [he]; and whom<sup>p</sup> made Allah not for him an illumination, so not for him of an illumination.

أَوْ كَظُلُمَاتٍ فِي تَحْرِ لَاجِي يَغْشَاهُ  
مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ  
سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ  
إِذَا أَخْرَجَ يَدُهُ لَمْ يَكَدْ يَرَاهَا  
وَمَنْ لَمْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا  
لَهُ مِنْ نُّورٍ ﴿٣٧﴾

41. Have not seen [you<sup>s</sup>] that Allah, *yousabbeho*<sup>69</sup> (say: *subhana Allah*) for Him who<sup>p</sup> (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and the birds, *ssaffa'ten* (in rows/ spreading-their-wings-in-flight)<sup>70</sup>; each *qad* (already and affirmatively) knew his/ its<sup>x</sup> Prayer<sup>w</sup> and his/ its<sup>x</sup> *tasbeeha*<sup>71</sup> (hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him); and Allah (is) Omniscient by what they<sup>z</sup> do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي  
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ  
صَفَّتْ كُلُّ قَدِّ عِلْمَ صَلَاتِهِ  
وَتَسْبِيحِهِ وَاللَّهُ عَلِيمٌ بِمَا  
يَفْعَلُونَ ﴿٣٨﴾

42. And for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship and to Allah (is) the destiny.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٩﴾

43. Have not seen [you<sup>s</sup>] that Allah wafts *sahaban*<sup>72</sup> (gliding-clouds); afterwards [He] congregates [among it<sup>x</sup>]; afterwards [He] makes it<sup>x</sup> a heap; then [you<sup>s</sup>] see the *wadqa* (haze/ raindrops) issuing from its<sup>x</sup> bores<sup>73</sup>; and *younazzeelo* (recurrently descends [He]) from the sky<sup>w</sup> of mountains in it<sup>w</sup> hails; then [He] betides by it<sup>x</sup> whom<sup>p</sup> [He] wills and averts it<sup>x</sup> [He] *a'an* (off) whom<sup>p</sup> [He] wills; almost glare/ flash (of) its<sup>x</sup> lightning goes (takes-away) by the *abssa're* (insights/ discernments).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ  
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى  
الْوَدْقَ تَخْرُجُ مِنْ خِلَالِهِ وَيُنْزَلُ  
مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ  
فَيُصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ  
عَن مَن يَشَاءُ يَكَادُ سَنَا بَرْقِهِ  
يَذْهَبُ بِالْأَبْصَرِ ﴿٤٠﴾

44. You *qallebo* (iteratively transposes) Allah the night and the day; verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (is) *ebratan*<sup>w</sup> (instructive-example) <sup>w</sup> for the *abssa're* (insights/ discernments) possessors.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي  
ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤١﴾

45. And Allah created every a *dabba'ten*<sup>w74</sup> (*she-moving-creature*), of water; so of them who<sup>p</sup> [he/ it<sup>x</sup>] creeps on its<sup>x</sup> belly; and of them who<sup>p</sup> [he/ it<sup>x</sup>] walks on two

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ  
مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن  
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي

<sup>67</sup> The word “وفى” in “وفاه,” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole! Thus, “وفى” means endeavored and gathered the last part of an obligation to fulfill it

<sup>68</sup> The word “سحاب” versus “غيم,” is that the “سحاب هو ينسحب” i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a “إسحابية” Whereas the “غيم” appears stationary! انظر اللسان!

<sup>69</sup> See footnote 3765 above regarding يسبح!

<sup>70</sup> The word “الصفافات” means: (1) the angels as they spread themselves in rows, or (2) the “birds,” as in this great *Ayat*, as they spread their wings in the sky and not move them!

<sup>71</sup> According to القرطبي since Prayer and *tasbeeh* are synonymous, they mentioned twice here for intensity!

<sup>72</sup> The word “سحاب” versus “غيم,” is that the “سحاب هو ينسحب” i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a “إسحابية” Whereas the “غيم” appears stationary! انظر اللسان!

<sup>73</sup> The word “خلاله أي ثقبه التي يخرج منها” means its bores! See اللسان!

<sup>74</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility!



feet<sup>w</sup>; and of them who<sup>p</sup> [*he/it*<sup>x</sup>] walks on four<sup>w</sup>; creates Allah whatever<sup>75</sup> [*He*] wills; verily Allah (*is*) on everything Omnipotent.

46. *Laqad* (verily, already and affirmatively) We descended *Aya'ten*<sup>w</sup> (*Qur'anic statements*) manifesters<sup>w</sup> and Allah divinely-guides whom<sup>p</sup> [*He*] wills to a *Sseratten* (road/way) straight.

47. And they<sup>z</sup> say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a team of them from after *tha'leka* (*afar-that-it*)<sup>x</sup>; and not those surely (*are*) the believers.

48. And if (*had been*) invited they<sup>z</sup> to Allah and His Messenger to rule among them, *edha* (*suddenly/-surprisingly*) a team of them (*are*) [shunners].

49. And *en(if)* (*to*) be for them the right<sup>x</sup> *ya'tona*<sup>x</sup> (*they*<sup>x</sup> *obligingly come*)<sup>x</sup> to it<sup>x</sup> *mudh'eneena* (*humbly submitters*).

50. Is in their hearts an illness<sup>76</sup>, or they<sup>z</sup> suspected, or they<sup>z</sup> fear/know<sup>77</sup> that Allah warps/prejudices<sup>78</sup> over them and His messenger [*warps over them too*]<sup>79</sup>; rather those, they (*are*) the *dha'lemona*<sup>80</sup> (*injustice-doers*).

51. Verily only [was] the believers' say if (*had been*) invited they<sup>z</sup> to Allah and his Messenger to rule among them to say they<sup>z</sup>: we heard and we obeyed; and those, they (*are*) the thrivers.

52. And whoever [*he*] obeys Allah and His Messenger and *yakhsba* ([*he*] *reverently-fears*) Allah and *yatta'qeb* ([*he*] *reverently guards not to displease Him*), so those, they (*are*) the winners.

53. And *aqsamoo* (*they*<sup>z</sup> *oathed*) by Allah *jahda* (*ultimate/effort-most*) their *ayma'ne* (*oaths*), *la'en* (*if indeed*) commanded them you<sup>h</sup> surely assuredly<sup>81</sup> exit they<sup>z</sup>; let-say [*you*]: let-not *toq'semo* (*you*<sup>z</sup> *oath*) an obedience<sup>w</sup> *ma'aroofaton* (*that which is known*)<sup>w</sup>; verily Allah (*is*) Proficient by what work you<sup>z</sup>.

54. Let-say [*you*]: let-obey you<sup>z</sup> Allah and let-obey you<sup>z</sup> the Messenger; then *en(if)* diverted they<sup>z</sup> then verily only

عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ  
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

لَقَدْ أَنْزَلْنَا ءَايَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ  
يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ

مُسْتَقِيمٍ ﴿٤٦﴾

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ  
وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ  
بَعْدَ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

﴿٤٧﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ  
بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ  
مُذْعَبِينَ ﴿٤٩﴾

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ  
يَخَافُونَ أَنْ يَحْجِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ  
بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا  
إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ  
يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ  
هُمُ الْمُفْلِحُونَ ﴿٥١﴾

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ  
وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

❖ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ  
لَنْ أَمَرْتَهُمْ لِيَخْرُجُنَّ قُلْ لَا  
تَقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

<sup>75</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*! See *الدّر المصون*، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي

<sup>76</sup> The word “illness” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

<sup>77</sup> See footnote 3842 above regarding *fear/know*!

<sup>78</sup> The word “يحيف” is to be *unjust through inclining and judging by injustice*! Thus, “warp”= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased!

<sup>79</sup> This Ayah says: “الله ورسوله” thus, “رسوله مرفوع” as a *second* “فاعل” Hence it means and His “messenger warps over them too”! In Arabic the *construct* is very clear! In English it seems it does *require this clarification*!

<sup>80</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>81</sup> The “ل” in “ليخرجن” is a *juratory* “ل” = “القسم” amounting to = “التأكيد” i.e. *affirmation*, expressed by “assuredly”!

فَلَا تُولُوا فَلَانَمَا عَلَيْهِ مَا حُمِّلَ  
وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ  
تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا  
الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ  
وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ  
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ  
الَّذِينَ مِن قَبْلِهِمْ وَلِيُمَكِّنَنَّ لَهُمْ  
دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُم  
مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي  
لَا يُشْرِكُونَ بِي شَيْئًا وَمَن  
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٢٠٥﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَطِيعُوا الرُّسُلَ لَعَلَّكُمْ تُرْحَمُونَ

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا  
مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ  
بِالنَّارِ وَلَبِئْسَ الْمَصِيرُ

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذَّ نَكْمُ  
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ  
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ  
قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ  
ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ  
الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ

<sup>88</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

after them<sup>y89</sup>; *tawwafona* (iterative circumambulators) on you<sup>b</sup> some (of) you<sup>b</sup> on some; like *tha'leka* (afar-that-it/) <sup>x</sup> manifests Allah for you<sup>b</sup> the *Aya'te<sup>w</sup>* (*Qur'anic statements*); and Allah (*is*) Omniscient, *Hakeemon*<sup>90</sup> (*infinite hekma<sup>b</sup>*<sup>91</sup> Possessor).

عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ  
طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى  
بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

59. And if/when reached the children of you<sup>b</sup> the puberty, then *le'yasta'athena* (let seek permission they<sup>r</sup>) as *ista'athana* (sought permission) who<sup>r</sup> of before them; like *tha'leka* (afar-that-it/) <sup>x</sup> manifests Allah for you<sup>b</sup> His *Aya'te<sup>w</sup>* (*Qur'anic messages*); and Allah (*is*) Omniscient *Hakeemon*<sup>92</sup> (*infinite hekma<sup>b</sup>*<sup>93</sup> Possessor).

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ  
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ  
مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

60. And the *qawa'edo*<sup>94</sup> (*she-menopausal-sitters*) of the women who<sup>v</sup> not hope (for) *nekaban* (wedlock), then not on them<sup>y</sup> a *jonahon*<sup>95</sup> (*sin*) to *yadha'ana* (put-aside-they<sup>y</sup>) their<sup>y</sup> apparel, other than *mutabarreja'ten* (flauntingly displaying-she<sup>ym</sup>) by an adornment<sup>w</sup>; and to *yasta'afefna* (affirm-chastity they<sup>y</sup>) (*is*) *khayron* (superior/ worthier) for them<sup>y</sup>; and Allah (*is*) *Sameeon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer) Omniscient.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا  
يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ  
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ  
مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ  
خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾

61. Not on the blind a constraint<sup>96</sup> and not on the lame a constraint and not on the ill a constraint and not on your<sup>n</sup> selves<sup>w</sup> a constraint to eat from your<sup>n</sup> houses or your<sup>n</sup> fathers' houses or your<sup>n</sup> mothers' houses or your<sup>n</sup> brothers' houses or your<sup>n</sup> sisters' houses or your<sup>n</sup> fathers' brothers' house, or your<sup>n</sup> fathers' sisters' houses, or your<sup>n</sup> mothers' brothers' houses or your<sup>n</sup> mothers' sisters' houses, or what you<sup>c</sup> possessed its<sup>x</sup> keys, or (house of) your<sup>n</sup> friend; not on you<sup>b</sup> a *jonahon*<sup>97</sup> (*sin*) to you<sup>z</sup> eat together or segregates; so if you<sup>c</sup> entered houses then *sallemo*<sup>98</sup> (let-

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى  
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ  
حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا  
مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ  
أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ  
إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ  
بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ  
عَمَتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ  
بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ  
مَفَاتِحَهُ أَوْ صَدِيقَكُمْ لَيْسَ  
عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا

<sup>89</sup> The reason for “feminizing” this pronoun as “them<sup>y</sup>” because it is so in the text, as it is in reference to the word “عورة” which is a feminine gender!

<sup>90</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>91</sup> See the *Lexicon* attached to this Translation for “hekma!”

<sup>92</sup> See the *Lexicon* attached to this Translation regarding “الحكيم” and “إحكيم”

<sup>93</sup> See the *Lexicon* attached to this Translation for “hekma!”

<sup>94</sup> The word “qawa'ed” = “قواعد” based on “قعد” = sat, and so sitters, as if to say “she retires!” Thus, “qawa'id,” meaning: those women who are “sitters” because they are in their menopausal age!

<sup>95</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

<sup>96</sup> The word “حرج” = “أضيق الضيق,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حرج” could mean “sin!”

<sup>97</sup> See footnote 3793 above regarding “جناح”

<sup>98</sup> The word “تسلم” in “تسلموا” is a present tense of “السلام,” = “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English! So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate an expression, such as “offer-peace,” as we did in this case!



*you<sup>z</sup> offer-peace*) on your<sup>n</sup> selves<sup>w</sup> a greeting<sup>w</sup> from *ende* (by munificence of/ by Rule of) Allah a blessed<sup>w</sup> a good<sup>w99</sup>; like *tha'leka* (afar-that-it/) <sup>x</sup> manifests Allah for you<sup>b</sup> the *Ayate<sup>w</sup>* (Qur'anic statements) *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> cerebrate you<sup>z</sup>.

62. Verily only the believers (are) who<sup>r</sup> believed they<sup>z</sup> by Allah and His Messenger and if were they<sup>z</sup> with him on a matter-congregator, not gone they<sup>z</sup> until *yasta'thenobo* (they<sup>z</sup> seek his permission); verily who<sup>r</sup> *yasta'thenoka* (they<sup>z</sup> seek you<sup>s</sup> permission) those (are) who<sup>r</sup> they<sup>z</sup> believe by Allah and His messenger; so if *ista'athanaoka* (they<sup>z</sup> sought you<sup>s</sup> permission) for some (of) their function<sup>100</sup>; then let-permit [you<sup>s</sup>] for whom<sup>r</sup> willed you<sup>h</sup> of them; and *ista'ghfer<sup>101</sup>* (let-seek forgiveness [you<sup>s</sup>] from) Allah for them; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

63. Let-not make you<sup>z</sup> the Messenger's invocation among you<sup>b</sup> like invocation (of) some (of) you<sup>b</sup> (to/ of) some; *qad<sup>102</sup>* (iteratively and affirmatively) knows Allah whom<sup>r</sup> *yatasallalona* (they<sup>z</sup> secretly withdraw) of you<sup>b</sup> *lewathan* (elusively); so *le'yather* (let-take-caution) who<sup>r</sup> dissent they<sup>z</sup> *a'n* (regarding) his command to betide<sup>w</sup> them a *fetna'ton* (trial/ affliction/ tumult/ unbelief) <sup>w</sup> or betides<sup>x</sup> them a painful torment.

64. Lo! Verily for Allah what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; *qad<sup>103</sup>* (iteratively and affirmatively) knows [He] what you<sup>f</sup> (are) on it<sup>x</sup> (of adherence or not to His commands); and day (to be) returned they<sup>z</sup> to Him then *youna'bbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they<sup>z</sup> worked; and Allah by everything (is) Omniscient.

أَوْ أَشْتَاتًا ۖ فَإِذَا دَخَلْتُمْ بُيُوتًا  
فَسَلِّمُوا عَلَى أَنْفُسِكُمْ ۚ تَحِيَّةٌ مِّنْ عِندِ  
اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ ۚ كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ ﴿٦٢﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا  
بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ  
عَلَى أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّى  
يَسْتَعِذُّوهُ ۚ إِنَّ الَّذِينَ يَسْتَعِذُّونَكَ  
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ  
وَرَسُولِهِ ۚ فَإِذَا أَسْتَعِذُّوكَ لِبَعْضِ  
شَأْنِهِمْ فَاذْنُ لِمَنْ شِئْتَ مِنْهُمْ  
وَأَسْتَغْفِرْ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿٦٣﴾

لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ  
كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ  
اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ  
لِوَإِذَا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ  
أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ  
عَذَابٌ أَلِيمٌ ﴿٦٤﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ  
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ  
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا  
عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٥﴾

<sup>99</sup> The word "greeting" = "تحية" is a feminine gender in Arabic so the references to it are too feminized! So "[she-blessed]" and "[she-good]" are stated as above!

<sup>100</sup> For the word "شان" I did not like to use the word "affair" because of its implication/denotation!

<sup>101</sup> The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness!" In English there is no seemly way to say: "استغفر" per se! So I settled for saying: "[you] seek forgiveness!" So in this case: [you] seek Allah's forgiveness!

<sup>102</sup> The particle "Qad" preceding a future tense means: للتوكيد و التأكيد = for "affirmatively and iteratively!" See المقني!

<sup>103</sup> Ibid!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Tabaraka</i> <sup>1</sup> ( <i>Allah is exclusively, firmly, iteratively and immensely elevated</i> ) Who <i>naẓala</i> ( <i>repetitively descended [He]</i> ) The Criterion ( <i>The Qur'an</i> ) on <i>abdehe</i> <sup>2</sup> ( <i>His slave</i> ), to be for the worlds <i>na'theran</i> ( <i>iterative warner</i> ).	تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾
2. Who for Him ( <i>is</i> ) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship; and not <i>yattakbeth</i> <sup>3</sup> ( <i>[He] takes-and-makes</i> ) a son; and not [was] for Him a partner in the proprietorship; and [He] created every-thing <sup>x</sup> so [He] fated it <sup>x</sup> <i>tag'deran</i> <sup>4</sup> ( <i>infinite fate/fating</i> ).	الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾
3. And <i>ittakbatho</i> <sup>5</sup> ( <i>they<sup>z</sup> took-and-made</i> ) of lesser than/-without Him <i>aa'lehatan</i> ( <i>deities</i> ); not they <sup>z</sup> create a thing while they ( <i>are: to be/being</i> ) created; and they <sup>z</sup> possess neither a death <sup>x</sup> nor a life <sup>w</sup> and nor a resurrection <sup>x</sup> .	وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا تَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾
4. And said who <sup>r</sup> unbelieved they <sup>z</sup> <i>en</i> ( <i>not</i> ) this except <i>efkor</i> <sup>x</sup> ( <i>slandorous-fabrication/ specious concoction</i> ) <sup>x</sup> <i>iftraho</i> ( <i>[he] crafted it<sup>x</sup> as a lie for fraudulent end</i> ) and aided him on it <sup>x</sup> other people; so <i>qad</i> ( <i>already and affirmatively</i> ) they <sup>z</sup> [came] an injustice and a mendacity.	وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءَ وَظُلْمًا وَزُورًا ﴿٤﴾
5. And they <sup>z</sup> said: the [firsts'] ( <i>ancients</i> ) fables <sup>w</sup> [he] scribed it <sup>w</sup> so it <sup>w</sup> ( <i>is being</i> ) dictated on him <i>bukratan</i> <sup>w6</sup> ( <i>early-dawn</i> ) <sup>w</sup> and <i>a'seyla</i> <sup>7</sup> ( <i>late afternoon to sunset</i> ).	وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾
6. Let-say [ <i>you</i> s]: descended it <sup>x</sup> Who [He] knows the secret in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; verily He [was] <i>Ghafooran</i> ( <i>iterative Forgiver</i> ) <i>Raheeman</i> ( <i>iterative mercy Giver</i> ).	قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾
7. And they <sup>z</sup> said: what ( <i>is</i> ) for this, the messenger, [he] eats the <i>tta'aama</i> <sup>x</sup> ( <i>wheat/edible/food-grains</i> ) <sup>x</sup> and [he] walks in the markets; <i>lawla</i> ( <i>why have not been</i> ) descended to him an angel, so [he] be with him <i>na'theran</i> ( <i>iterative</i>	وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*)!

<sup>2</sup> The word “*abdehe*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

<sup>3</sup> The word “*اِتَّخَذَ*” from “*اِلْتِخَازَ*” which is “*اِفْتَعَالَ*” for “*اِلْتِخَازَ*,” as stated in *لسان العرب*; therefore, “*اِتَّخَذَ*” is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

<sup>4</sup> The word “*تَقْدِيرًا*” is the infinitive noun of “*قَدَرَ*,” hence the translation is “an infinitive fate,” as “*التقدير*” from *Allah* is the “*اِقْدَرُ*”

<sup>5</sup> See footnote 3884 above, regarding “*اِتَّخَذَ*”

<sup>6</sup> The word “*bukratan*,” literally means the time between *Fajr* (*early dawn*) Prayer and sunrise!

<sup>7</sup> The word “*aseyla*,” literally means the time from *noon* to *sunset* or from *Asr* (*late afternoon*) Prayer to *sunset*!

warner).	مَعَهُ نَذِيرًا ﴿٢٥﴾
8. Or (to be) cast for him a treasure or (to) be <sup>w</sup> for him a garden <sup>w</sup> [he] eats from it <sup>w</sup> ; and said the <i>dha'lemoonah</i> <sup>8</sup> (injustice-doers): <i>en</i> (not) <i>tatta'be'aona</i> (you <sup>z</sup> closely-follow) except a man <i>mas'hoora</i> <sup>9</sup> (he who is bewitched).	أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٢٦﴾
9. Let-look [you <sup>s</sup> ] how they <sup>z</sup> struck for you <sup>s</sup> the parables-/examples, so they <sup>z</sup> strayed; so not they <sup>z</sup> can (find) a path.	أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٢٧﴾
10. <i>Tabaraka</i> <sup>10</sup> (Allah is exclusively, firmly, iteratively and immensely elevated) Who <i>en</i> (if) [He] willed [He] (would have) made for you <sup>s</sup> <i>khayran</i> (choicer/superior/worthier) than <i>tha'leka</i> (afar-that-it/) <sup>x</sup> gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers and [He] makes for you <sup>s</sup> castles.	تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿٢٨﴾
11. Rather denied they <sup>z</sup> by The Hour <sup>w</sup> while We prepared for who <sup>p</sup> [he] denied by The Hour <sup>w</sup> a <i>Sa'era</i> <sup>w</sup> (intensely kindling Fire) <sup>w</sup> .	بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا ﴿٢٩﴾
12. If/when it <sup>w</sup> saw them from afar place they <sup>z</sup> heard for it <sup>w</sup> <i>taghayyodhan</i> <sup>11</sup> (intense exasperation) and sighing.	إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ﴿٣٠﴾
13. And if (had been) flung they <sup>z</sup> of it <sup>w</sup> a narrow place, <i>mugarraneena</i> (they <sup>z</sup> being iteratively bound <sup>12</sup> in chains), they <sup>z</sup> called <sup>13</sup> far-there <sup>14</sup> <i>thoboran</i> <sup>15</sup> (utter-ravage).	وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿٣١﴾
14. Let-not call you <sup>z</sup> today: <i>thoboran</i> (utter-ravage) one and let-call you <sup>z</sup> <i>thoboran</i> (utter-ravage) multitudinous.	لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿٣٢﴾
15. Let-say [you <sup>s</sup> ]: is <i>tha'leka</i> (afar-that-it/) <sup>x</sup> <i>khayron</i> (choicer/-superior/worthier) or the immortality Paradise <sup>w</sup> which <sup>u</sup> (had been) promised the <i>muttaqoona</i> (the reverential guarders against Allah's displeasure); it <sup>w</sup> [was] for them a requital and a destiny.	قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿٣٣﴾
16. For them in it <sup>w</sup> whatever <sup>16</sup> they <sup>z</sup> will, immortals they <sup>z</sup> (are); (that) [was] on your <sup>t</sup> Lord a promise (by) request.	لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا ﴿٣٤﴾
17. And day [He] throngs them and what they <sup>z</sup> worship of lesser than/without Allah, then says [He]: have you <sup>c</sup> misled My <i>eba'de</i> (worshippers/submitters/slaves) these or they strayed the path.	وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأُنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿٣٥﴾

<sup>8</sup> The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>9</sup> The word “مَسْحُورًا” = “mashoora” is singular, masculine, objective noun, meaning: he who is bewitched!

<sup>10</sup> See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated)!

<sup>11</sup> The word “تَغِيظًا” = “علي وزن تَفْعِيلًا” that is an intensifying state of exasperation, which is different than “الغَيْظُ” = exasperation!

<sup>12</sup> The word “مُقَرَّنِينَ” for “التَكْتِيرُ” see التَّاج and البَصَائِر!

<sup>13</sup> The word “دَعَا” in “دَعُوا” has many meanings, among them: نَادَاهُ وَصَاحَ بِهِ = دعا صاحبه! See الهادي!

<sup>14</sup> In Arabic the demonstrative noun: “هَنا”، “هَناك”، “هَنا” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest)”! For the “بَعِيدُ” = “far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

<sup>15</sup> The word “ثُبُورًا” is infinitive noun, meaning intensity and implying multitudinousness and utterness! See إعراب القرطبي، القرآن لـ محمود صافي!

<sup>16</sup> The particle “مَا” is “إِسْمٌ أَوْ أَدَاةٌ شَرْطٌ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُوصُولٌ” = connective noun meaning that which! See إعراب القرآن، لـ أحمد الحلب، إعراب القرآن، لمحمود صافي!



18. Said they<sup>z</sup>: *subhana*<sup>17</sup> (*hallowedly and marvelously we deem You<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of*) You<sup>g</sup>; not [was] befitting for us to *nattakbetta*<sup>18</sup> ([we] take and make) of lesser than/-without You<sup>g</sup> of *aw'leyaa*<sup>19</sup> (*guardians/allies*); [and,] but *matta'ata* (*You<sup>g</sup> let relish the transitory worldly delights*) them and their fathers until they<sup>z</sup> forgot<sup>20</sup> (*ceased paying attention to*) the *Thekra* (*Qur'an/Prayer/Allah's mention*) and they<sup>z</sup> [were] a people worthless.

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ  
نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ  
مَتَّعْتَهُمْ وَعِآبَاءَهُمْ حَتَّى نَسُوا  
الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

19. So *qad* (*already and affirmatively*) denied you<sup>b</sup> by what you<sup>z</sup> say; so neither can you<sup>z</sup> avert nor succor; and whoever [he] wrongs<sup>21</sup> of you<sup>b</sup> We (*make*) him taste a big torment.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ  
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا  
وَمَنْ يَظْلِمْ مِنْكُمْ نَذْفُهُ عَذَابًا  
كَبِيرًا ﴿١٩﴾

20. And not We sent before you<sup>g</sup> of the *mursaleena* (*sent-messengers*) except verily they<sup>z</sup> surely eat the *tta'aama*<sup>x</sup> (*wheat/edible/food-grains*)<sup>x</sup> and they<sup>z</sup> walk in the markets; and We made some (*of*) you<sup>b</sup> for some an essay<sup>w</sup>; do *tassbera* (*hold on patiently*) you<sup>z</sup>; and your<sup>t</sup> Lord [was] *Basseeran* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ  
إِلَّا أَنْهُمْ لَيَأْكُلُونَ الطَّعَامَ  
وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا  
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتَصِرُونَ  
وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

21. And said who<sup>t</sup> not *yarjona*<sup>22</sup> (*they<sup>z</sup> fear/hope*) Our *leqa'a* (*meeting/ fronting*): *lawla* (*why have not been*) descended on us the angels or we see our Lord; *laqad* (*verily, already and affirmatively*) *istakbaro*<sup>23</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) in their selves<sup>w</sup> and recalcitrated they<sup>z</sup> a big recalcitration.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
لَوْلَا أَنْزَلْ عَلَيْنَا الْمَلَيِكَةَ أَوْ نَرِ  
رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ  
وَعَتَوْا عُتْوًا كَبِيرًا ﴿٢١﴾

22. Day see they<sup>z</sup> the angels, no *bushra*<sup>w</sup> (*pleasing-tiding*)<sup>w24</sup> then-day for the criminals; and they<sup>z</sup> say: a *hejran* (*ban*) *mahjooran*<sup>25</sup> (*a banned ban*).

يَوْمَ يَرَوْنَ الْمَلَيِكَةَ لَا بُشْرَى  
يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا  
مَحْجُورًا ﴿٢٢﴾

23. And *qa'demna* (*We came-forth*) to what worked they<sup>z</sup> of a work<sup>x</sup> then We made it<sup>x</sup> a dust *manthora* (*that which is scattered*).

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ  
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

<sup>17</sup> The word “*subhanaka*”= “سُبْحَانَكَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَان” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>18</sup> The word “*نَتَّخِذُ*” from “*اِتَّخَذَ*” which is “*اِفْتَعَلَ*” for “*اِتَّخَذَ*”, as stated in *لسان العرب*; therefore, “*اِتَّخَذَ*” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>19</sup> The word “*أَوْلِيَاءَ*” could also mean, among them: protector, friend!

<sup>20</sup> The word “*نَسُوا*” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing! See *اللسان*!

<sup>21</sup> See the *Lexicon* attached to this Translation for “*ظَالِمٌ*”= “*ظَالِمٌ*”= “*injustice-doer*” and “*اِظْلَمَ*”= “*wronger!*”

<sup>22</sup> The word “*تَرْجُونَ*” from “*رَجَا*” meaning: feared! But such meaning for “*رَجَا*” is always, according to the linguist and scholar Al-Farra, associated with the denial, like: “*بِمَا رَجَوْتُمْ أَيُّ مَا خَفْتُمْ*” see *اللسان*!

<sup>23</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>24</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasheran*= “*يُبَشِّرُ مَبَشِّرًا*”

<sup>25</sup> The word “*mahjoora*”= “*مَحْجُورًا*” is a masculine, singular, objective noun! It means a “banned ban!” That means: the criminals will be told: today it is a banned ban (rather firm and irrevocable ban) vis-à-vis you and the good tiding of any relief for you from your punishment!

24. The Paradise's <sup>w</sup> companions, then-day <i>khayron</i> (choicer/-superior/worthier) <i>mustagarran</i> <sup>26</sup> (permanent-abode/ultimate realization) and <i>ahsa'no</i> <sup>27</sup> (perfecter and beautifuler) <i>ma'qeela</i> <sup>28</sup> (noon nap spot).	أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾
25. And day <i>tasha'qqaqo</i> (iteratively rives) the Heaven <sup>w</sup> by the <i>ghama'me</i> <sup>29</sup> (white-clouds), and the angels (had been descended) <i>tan'zeelan</i> <sup>30</sup> (utter/successive descending).	وَيَوْمَ تَشْقُقُ السَّمَاءَ بِالْغَمَمِ وَتُزَلُّ الْمَلَائِكَةُ تَزِيلًا ﴿٢٥﴾
26. The proprietorship then-day <sup>31</sup> (is) the right for <i>Ar-Rahman</i> ; and [was] a day, on the unbelievers, <i>aseera</i> <sup>32</sup> (of dire difficulty).	الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾
27. And day (when) bites the <i>dha'lemo</i> <sup>33</sup> (injustice-doer) on his both hands <sup>34</sup> and says [he]: <i>yalaytanee</i> (O, my longing that) <i>ittakhathto</i> <sup>35</sup> (took and made I) with the Messenger a path.	وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيِّنُنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾
28. <i>Ya'waylata</i> (O, what a pending disgraceful ruinous plight about to betide me); <i>yalayta</i> (O, for a longing that) I not <i>attakhethto</i> <sup>36</sup> (I took and presumed) <i>folanan</i> (such and such he-person) <i>khaleela</i> <sup>37</sup> (ultimate faithful friend).	يَوَيْلَ لَيِّنِي لِمَ أَخَذْتُ فَلَانًا خَلِيلًا ﴿٢٨﴾
29. <i>Laqad</i> (verily, already and affirmatively) [he] misled me a'n (off) the <i>Thekre</i> <sup>x</sup> (Qur'an/Messenger) <sup>x</sup> after <i>edh</i> (when/since) it <sup>x</sup> came (to) me; and the Satan [was] for the mankind a deserter/forsaker.	لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾
30. And said the Messenger: O, my Lord, verily my people <i>ittakhattho</i> <sup>38</sup> (they <sup>z</sup> took and made) this, The Qur'an, <i>mahjoora</i> <sup>39</sup> (that which is considered obsolete and thus abandoned it).	وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾
31. And like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> We made for every a prophet a foe <sup>40</sup> of the criminals; and sufficed by your <sup>t</sup> Lord <i>Ha'dian</i> (divine-guider) and <i>na'sseran</i> (iterative succorer).	وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

<sup>26</sup> Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

<sup>27</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

<sup>28</sup> The word "مَقِيلًا" means the place of noon napping spot!

<sup>29</sup> The word "الْغَمَامُ" = "white clouds," unlike "السحاب" = "gliding clouds of a darker color and rain carrier! See اللسان!

<sup>30</sup> The word "تَزِيلًا" has two possible connotations: (a) some Qur'an commentators say it meant for *surety* or the intensity of the descending! (b) Others say it is meant for *successiveness* of the descending!

<sup>31</sup> There is no English equivalent for "يَوْمَنَد" literally on then-day, not on that day, as that indicates further or less immediate, whereas "يَوْمَنَد" indicate then and then!

<sup>32</sup> The word "dire" is to qualify "difficult," as "difficult" means "عسير," but "عسير" is the intensive form of عسير!

<sup>33</sup> The word "ظالم" = "فَاعِلُ الظَلَمِ" = "the injustice-doer," as "الظالم" = "injustice!" Also, in this *Ayah*, the word "الظالم" is to qualify the word "اهل" in "اهلها," which is singular or plural! So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people! And here since the "اهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so!

<sup>34</sup> The expression "bites on his both hands" is Arabic tongue, figurative speech for strong regret and contrition!

<sup>35</sup> See footnote 18 above regarding اتخذ!

<sup>36</sup> Ibid!

<sup>37</sup> The word "خليل" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect! English as well as Arabic-English dictionaries almost all do not have an entry for "خلة" They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect! Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلة" as stated in The Qur'an. That is why I chose to express "خلة" as "ultimate-faithful-friendship" and "khaleel" as "ultimate faithful friend!"

<sup>38</sup> See footnote 18 above regarding اتخذ!

<sup>39</sup> The word "mahjoora," is an objective, singular, masculine noun =: that which is considered obsolete and thus abandoned!

<sup>40</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان and الهادي!

32. And said who <sup>r</sup> unbelieved they <sup>z</sup> : <i>lanla</i> ( <i>why have not been</i> ) <i>nuzẓela</i> ( <i>recurrently descended</i> ) on him The Qur'an <sup>x</sup> a statement <sup>w</sup> a once <sup>w41</sup> ; like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> to We firm by it <sup>x</sup> your <sup>t</sup> <i>foaa'da</i> ( <i>keen-preoccupation of the heart</i> ); and <i>rattalnabo</i> ( <i>We sequentially intoned it</i> ) <sup>x</sup> <i>tarteelan</i> <sup>42</sup> ( <i>sequential absolute intonement</i> ).	وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾
33. And not <i>ya'atonaka</i> ( <i>they<sup>z</sup> come to you<sup>s</sup></i> ) by a parable-/example except We came ( <i>to</i> ) you <sup>s</sup> by the right and an <i>absa'no</i> <sup>43</sup> ( <i>perfecter and beautifuler</i> ) explanation.	وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾
34. Who <sup>r</sup> ( <i>are to be</i> ) thronged they <sup>z</sup> on their faces to Hell <sup>w</sup> those ( <i>are in</i> ) eviler place and <i>adhallo</i> <sup>44</sup> ( <i>more astray</i> ) a path.	الَّذِينَ تُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾
35. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We gave Mosa ( <i>Moses</i> ) the book and We made with him his brother Haroona ( <i>Aaron</i> ) <i>awaẓeera</i> ( <i>vizier/ minister/ assistant</i> ).	وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ زَكِيًّا ﴿٣٥﴾
36. So We said: let-go you both to the people who <sup>r</sup> they <sup>z</sup> denied by Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) then We destroyed them <i>ted'meran</i> <sup>45</sup> ( <i>utter-destruction</i> ).	فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمْزِلْنَهُمْ ذَمِيرًا ﴿٣٦﴾
37. And Noohen's ( <i>Noah's</i> ) people <i>lamma</i> ( <i>when/whence</i> ) denied they <sup>z</sup> the messengers <sup>46</sup> ; We drowned them, and We made them for the mankind an <i>Aya'tan</i> <sup>w</sup> ( <i>sign/proof</i> ) and We prepared for the <i>dha'lemeena</i> <sup>47</sup> ( <i>injustice-doers</i> ) a torment painful.	وَقَوْمُ نُوحٍ لَّمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾
38. And <i>Aadan</i> ( <i>people of Aad</i> ) and <i>Thamooda</i> ( <i>people of Thamood</i> ) and the Ras' ( <i>well</i> ) companions and generations between <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> many.	وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾
39. And each, We struck for him the parables/-examples; and each <i>tabbarna</i> ( <i>We had smashed/damaged</i> ) <i>tatbera</i> <sup>48</sup> ( <i>an utter-bane/ damage</i> ).	وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَلَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾
40. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>ataw</i> <sup>x</sup> ( <i>they<sup>z</sup> arrived at and passed by</i> ) <sup>x</sup> on the village <sup>w</sup> which <sup>u</sup> ( <i>had been</i> ) ill-rained <sup>w</sup> the ill rain; have then not they <sup>z</sup> been seeing it <sup>w</sup> ;	وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوْءًا أَلَمْ يَكُونُوا يَرَوْنَهَا ﴿٤٠﴾

41 The word “جملة” = “statement” is a *feminine* gender in Arabic and “once<sup>w</sup>” is a *qualifier* for the “statement!” Hence, [she-] is prefixed to convey such qualification!

42 The word “ترتيلًا” is *infinitive objective noun* hence it is prefixed by “absolute” for *intensity*!

43 There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

44 The word “أضل” = “adhallo” is a *superlative* adjective for “strayer” for which there is *no* English equivalent!

45 The word “تدميرًا” is the *infinitive noun* of “دمر” for *intensity*, i.e. *total destruction* or an *utter destruction*!

46 The word “messengers” is used here in *generic* sense as Noah is the *first* messenger! That is to say whoever *unbelieves one* messenger it is as if he *unbelieved all* messengers! Because *all* Allah's messengers carry His message! See القرطبي! This is a *proof* of such a fact, i.e. whoever *unbelieves one* messenger as if he *unbelieved all* other messengers!

47 The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

48 The word “تتبيرًا” is an *infinitive noun*, giving *intensity* for being repetitive and utter!

49 In Arabic there is a *distinction* between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر! In this case “أمطر” is used! So for *lack* of “أمطر” in English, I chose ill-rained!



rather they <sup>z</sup> were, not <i>yarjona</i> <sup>50</sup> (fearing/hoping for) resurrection.	بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾
41. And if they <sup>z</sup> saw you <sup>g</sup> <i>en</i> (not) <i>yattakhethonaka</i> <sup>51</sup> (they <sup>z</sup> take and make you <sup>g</sup> ) except jestingly; is this whom <sup>x</sup> Allah missioned <sup>52</sup> a messenger.	وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾
42. Surely <i>kada</i> ([he] neared to/verged/almost) surely (to) mislead us <i>a'n</i> (off) our <i>aa'lebata</i> (deities) <i>lawla</i> (had it not been for) that <i>ssaba'rna</i> (we held on patiently) on it <sup>w</sup> ; and they <sup>z</sup> will know when they <sup>z</sup> see the torment who <sup>p</sup> (is) <i>adhallo</i> (more astray) a path.	إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾
43. Have you <sup>h</sup> seen whom <sup>p</sup> <i>ittakhatha</i> <sup>53</sup> ([he] took and presumed) his <i>elaba</i> (a deity) his <i>hawa</i> (tendentious liking); are you <sup>s</sup> then (to) be on him a custodian.	أَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾
44. Or do reckon [you <sup>s</sup> ] that most (of) them hear or reason; <i>en</i> (not) they except like the <i>an'aame</i> <sup>54</sup> (cattle-/sheep-/goats/and camels) <sup>w</sup> rather they (are) <i>adhallo</i> (more astray) a path.	أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِن هُمْ إِلَّا كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾
45. Have not seen [you <sup>s</sup> ] to your <sup>t</sup> Lord how [He] extended the shadow <sup>x</sup> ; and had [He] willed surely (would have) made it <sup>x</sup> [He] still; afterwards We made the sun <sup>w</sup> on it <sup>x</sup> a proof <sup>55</sup> .	أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾
46. Afterwards <i>qabadhna</i> <sup>56</sup> (We hand-held/took) it <sup>x</sup> to Us <i>gabdhan</i> <sup>57</sup> (hand-holding, taking) easy.	ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾
47. And He Who made for you <sup>b</sup> the night a <i>lebasan</i> (a sweeping cover/wear by its darkness) and the sleep a <i>sobatan</i> (repose/ease); and [He] made the day a <i>noshoran</i> (revival/spread/resurrection).	وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾
48. And He Who sent the winds <sup>w</sup> a <i>bushra</i> (pleasant tiding) before His mercy's <sup>w</sup> ( <i>ghaytha</i> =delightful satiating-and-reviving rain) [both hands <sup>w</sup> ] <sup>58</sup> ; and We descended from the sky <sup>w</sup> water <sup>x</sup> <i>ttabooran</i> <sup>59</sup> (resolutely purged/ purger) <sup>x</sup>	وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾
49. To quicken [We] by it <sup>x</sup> a dead <i>baldata</i> <sup>w</sup> (region, settlement, Makkah) <sup>w</sup> and <i>nus'qeya</i> <sup>60</sup> (avail to drink) it <sup>x</sup> [We] of what We created (of) <i>an'aa'man</i> <sup>w</sup> (cattle/ camel/ sheep and goats) <sup>w</sup> and peoples, many.	لِنُخْرِجَ بِهِ بَلَدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيَّ كَثِيرًا ﴿٤٩﴾

<sup>50</sup> The word “ترجون” from “رجا” meaning: feared! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the denial, like: “ما رجوتك أى ما خفتك” see اللسان!

<sup>51</sup> See footnote 18 above regarding اتخذ!

<sup>52</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted!

<sup>53</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>54</sup> The word “Al-an'am” = “الأنعام” or “neam” “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذى خلف و ظلف” = cattle, sheep, goats, and camels!

<sup>55</sup> That is “proof” = “برهان” if it were not for the sun, the shadow would not be known!

<sup>56</sup> That is He took it to Him a taking!

<sup>57</sup> That is gradual in proportion to sun-light, less sun-light less shadow or more sun-light more shadow!

<sup>58</sup> This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of! Additionally, some maintain that the “hands” are symbols of divine Might or Power!

<sup>59</sup> The word “طهور” means that which is clean and pure in and of itself and it purges others!

<sup>60</sup> The word “أسقىناكم” rooted in “أسقى” and not “أسقى” And “أسقى” means availed (liquid) for drinking! See الراغب!

50. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We variegated it <sup>x</sup> among them, to <i>yadhdhakkaro</i> ( <i>repetitively-reminisce they<sup>z</sup></i> ); then <i>aba</i> <sup>61</sup> ( <i>categorically-refused</i> ) most (of) [the] mankind except <i>kofooran</i> <sup>62</sup> ( <i>unbelief/ingratitude</i> ).	وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَلَّىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾
51. And had We willed, surely ( <i>We would have</i> ) missioned <sup>63</sup> in every village <sup>w</sup> <i>na'theran</i> ( <i>iterative warner</i> ).	وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾
52. So let-not [ <i>you</i> <sup>s</sup> ] obey the unbelievers; and <i>jahid</i> ( <i>let-exert [<i>you</i><sup>s</sup>] your<sup>t</sup> utmost mental, physical and possessional efforts fighting/ striving in Allah's cause against</i> ) them by it <sup>x64</sup> a big <i>jeyhadan</i> ( <i>vigorous exertion of utmost mental, physical and possessional efforts</i> ).	فَلَا تُطِيعُوا الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾
53. And He Who merged the two seas; this ( <i>is</i> ) <i>adhbbon</i> <sup>65</sup> ( <i>palatably good</i> ), <i>foraton</i> <sup>66</sup> ( <i>strongly palatably good</i> ), and this ( <i>is</i> ) salty <i>ujajon</i> <sup>67</sup> ( <i>strongly salty-bitter-hot</i> ); and [He] made between them both <i>barzakhan</i> <sup>68</sup> ( <i>invisible-barrier</i> ) and a <i>ban mahjoora</i> <sup>69</sup> ( <i>a banned ban</i> ).	وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾
54. And He Who created of the water a human; then [He] made him a lineage ( <i>paternally</i> ) and a kinship ( <i>maternally-/ by marriage</i> ); and [was] your <sup>t</sup> Lord Omnipotent.	وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾
55. And they <sup>z</sup> worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord <i>dhabeeran</i> <sup>70</sup> ( <i>openly and pertinaciously evil helper/ backer/ supporter</i> ).	وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾
56. And not We sent you <sup>s</sup> except a <i>mubashsheran</i> <sup>71</sup> ( <i>iterative teller of pleasing tiding</i> ) and <i>na'theran</i> ( <i>iterative warner</i> ).	وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾
57. Let-say [ <i>you</i> <sup>s</sup> ]: not [I] ask you <sup>z</sup> over it <sup>x</sup> of remuneration except whom <sup>p</sup> [ <i>he</i> ] willed to <i>yattakbetha</i> <sup>72</sup> ( <i>[he] takes and makes</i> ) to his Lord a path.	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾
58. And let-trust [ <i>you</i> <sup>s</sup> ] on The <i>Hayya</i> ( <i>Living/ Alive</i> ), Who dies not; and <i>sabbeh</i> <sup>73</sup> ( <i>let-say [<i>you</i><sup>s</sup>]: subhana Allah</i> ) by His praise; and sufficed by Him by His <i>eba'de's</i>	وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ

<sup>61</sup> The word *aba*=“أبَى” means *categorically (absolutely, without exception)* refused, i.e. *not* just simply refused!

<sup>62</sup> The word “كُفُور” is *masculine noun*, denoting two meanings: (1) *unbelief in religion*; (2) *ingratitude towards Allah's favors!* Thus, this translation: “*unbelief/ingratitude*”

<sup>63</sup> The word “بَعَثَ” carries several meanings, among them: *missioned, sent, arouse, resurrected, awaken, and prompted!*

<sup>64</sup> That is by The Qur'an!

<sup>65</sup> The word “عَذْبٌ” means *palatably good!* See اللسان

<sup>66</sup> The word “فُرَاتٌ” means *strongly palatably-good!* See اللسان

<sup>67</sup> The word “أُجَاجٌ” means *salty, and strongly salty-bitter-hot!* For definition of “أُجَاجٌ” see الراغب و اللسان

<sup>68</sup> The word “بَرْزَخٌ” is an “*invisible-barrier!*”

<sup>69</sup> The word “*mahjoora*”=“مَحْجُورًا” is a *masculine, singular, objective noun!* It means a “*banned ban!*” That means: the criminals will be told: today it is *banned a ban (rather firm and irrevocable ban)* vis-à-vis you and the good tiding of any relief for you from your punishment!

<sup>70</sup> The word “ظَهِيرًا” is an intensive form for *singular, subjective, masculine noun* with at least *double* meanings, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper!*

<sup>71</sup> The word “*mubashsheran*” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent!

<sup>72</sup> See footnote 18 above regarding اتَّخَذَ

<sup>73</sup> The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!*

(*worshippers/ submitters/ slaves*)'s offenses Proficient.

59. Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and whatever between them both in six days; afterwards *istawa*<sup>74</sup> ([He] *set Himself*) on The *Arshe*<sup>75</sup> (Throne of Kingship), *Ar-Rahmano*, so let-ask [you<sup>s</sup>] by Him a proficient.

بِهِ بِذُنُوبٍ عِبَادِهِ خَبِيرًا ﴿٥٩﴾  
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ  
اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ  
فَسَلِّ بِهِ خَبِيرًا ﴿٦٠﴾

60. And if(*had been*) said for them: let-kowtow you<sup>z</sup> for *Ar-Rahman*; said they<sup>z</sup>: and what (*is*) *Ar-Rahman*; do we kowtow for what command us [you<sup>s</sup>]; and [it<sup>x</sup>]<sup>76</sup> augmented them an aversion.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ  
قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا  
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦١﴾

61. *Tabaraka*<sup>77</sup> ([He] *firmly bestows as accepts multitudinous goodness and worthiness*) Who made [He] in the Heavens<sup>w</sup> zodiacs and [He] made in it<sup>w</sup> a lamp<sup>x</sup> and a moon<sup>x</sup> an illuminator.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ  
بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا  
مُنِيرًا ﴿٦٢﴾

62. And He Who made the night and the day *khelfatan* (*succession/alternate*) for whom<sup>p</sup> [he] wanted to *yadhdhakara* (*repetitively-remisce* [he]) or [he] wanted *shokoran*<sup>78</sup> (*iterative/ utmost thanks*).

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ  
خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ  
أَرَادَ شُكُورًا ﴿٦٣﴾

63. And *Ar-Rahman's eba'de* (*worshippers/ submitters*), who<sup>r</sup> walk they<sup>z</sup> on the land<sup>w</sup> gently and if the *jabiloona*<sup>79</sup> (*they who act ignorantly or incorrectly*) addressed them, said they<sup>z</sup>: *salaman* (*peace/ greeting*).

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ  
عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٤﴾

64. And who<sup>r</sup> *youbayyetona* (*they<sup>z</sup> nocturnally remain*) for their Lord *sujjadan* (*they who are kowtowing*) and *geyaman* (*they who are upstanding*).

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا  
وَقِيَمًا ﴿٦٥﴾

65. And who<sup>r</sup> say they<sup>z</sup>: (O,) our Lord, let-avert a'n (*off*) us [You<sup>s</sup>] Hell's<sup>w</sup> torment; verily its<sup>w</sup> torment [was] a *gharaman*<sup>80</sup> (*adherent to a lasting ruinous torment*).

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ  
عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا  
كَانَ غَرَامًا ﴿٦٦﴾

66. Verily it<sup>w</sup> fouled a *mustagarran* (*long-term abode/-ultimate realization*) and a residence.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٧﴾

67. And who<sup>r</sup> if expended they<sup>z</sup> neither squander they<sup>z</sup> and nor they<sup>z</sup> stinted and [was] between *tha'leka* (*afar-that-it*)<sup>x</sup> *qawaman* (*balanced-middle*).

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ  
يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ  
قَوَامًا ﴿٦٨﴾

68. And who<sup>r</sup> not invoke they<sup>z</sup> with Allah another *elahan* (*a deity*), and not they<sup>z</sup> kill the self<sup>w</sup> which<sup>u</sup> Allah hallowed/forbade except by the right, and not

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا  
آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي

<sup>74</sup> The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "hon" did He "istawa" is not knowable*, because there is *nothing* to compare Allah with to know the "*hon*" of His action!

<sup>75</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

<sup>76</sup> The hidden pronoun [*it*] refers to the *say to them*: you kowtow! Such *say augmented them aversion!*

<sup>77</sup> See the *Lexicon* attached to this *Translation* for this important word "*تَبَارَكَ*". In summary: [He] *firmly bestows as* [He] *accepts multitudinous goodness and worthiness!!*

<sup>78</sup> The word "*شُكُورًا*" means multitudinousness of thanks, or doing the utmost of thanks!

<sup>79</sup> The word "*جاهلون*" = "*jabeloona*" is rooted in "*جهل*" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary to reality*, (3) *did* some-thing *not correct*! So the "*jabiloona*" are *they who act ignorantly or incorrectly!*

<sup>80</sup> The word "*gharama*" is an *adherent to a lasting ruinous torment!*



adulterate they <sup>z</sup> and whoever [he] does <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> <i>yalqa</i> ([he] meets) <i>athama</i> <sup>81</sup> ( <i>sins/punishments-/valley-in-Hell</i> ).	حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٣٨﴾
69. (To be) doubled for him the torment, The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day, and immortalizes [he] in it <sup>x</sup> <i>mubanan</i> <sup>82</sup> ( <i>looked at sordidly and contemptibly</i> ).	يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿٣٩﴾
70. Except whom <sup>p</sup> [he] repented and [he] believed and [he] worked a righteous work, then those Allah substitutes their <i>sayyea'tey</i> <sup>w</sup> ( <i>demeritorious-deeds</i> ) <sup>w</sup> <i>hasanaten</i> ( <i>meritorious-deeds</i> ) <sup>w</sup> ; and [was] Allah <i>Ghafora</i> ( <i>iterative Forgiver</i> ), <i>Ra'heman</i> ( <i>multitudinous mercy Giver</i> ).	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٤٠﴾
71. And who <sup>p</sup> [he] repented and [he] worked righteously then truly he repents to Allah a <i>mataban</i> <sup>83</sup> ( <i>assured repentance</i> ).	وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٤١﴾
72. And who <sup>r</sup> not witness/testify they <sup>z</sup> ( <i>by</i> ) the mendacity, and if/when passed they <sup>z</sup> by the frivolity they <sup>z</sup> passed <i>Keraman</i> <sup>84</sup> ( <i>in high self-esteem and heedless to frivolity</i> ).	وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٤٢﴾
73. And who <sup>r</sup> if ( <i>had been</i> ) reminded they <sup>z</sup> by their Lord's <i>Aya'te</i> <sup>w</sup> ( <i>messages</i> ) they <sup>z</sup> tumbled not on it <sup>w</sup> <i>somman</i> ( <i>deafly people</i> ) and <i>omyanan</i> ( <i>blind people</i> ).	وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٤٣﴾
74. And who <sup>r</sup> say they <sup>z</sup> : (O,) our Lord, let-grant for us [You <sup>s</sup> ] of our spouses ( <i>wives</i> ) and our offsprings <sup>w</sup> <i>qurra-ta'ayonen</i> <sup>85</sup> ( <i>eyes'-cooling for bounteous satisfaction</i> ) <sup>w</sup> and let-[You <sup>s</sup> ] make us for the <i>muttaqeena</i> ( <i>who reverentially guard against Allah's displeasure</i> ) leader(s) <sup>86</sup> .	وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٤٤﴾
75. Those ( <i>are to be</i> ) requited they <sup>z</sup> the chamber <sup>w</sup> by what <i>ssabaro</i> ( <i>they<sup>z</sup> held on patiently</i> ) and ( <i>are made to</i> ) receive-/meet they <sup>z</sup> in it <sup>w</sup> a greeting <sup>w</sup> and a peace.	أُولَٰئِكَ يَخْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلْقُونَ فِيهَا خِجَةً وَسَلَامًا ﴿٤٥﴾
76. Immortals they <sup>z</sup> ( <i>are</i> ) in it <sup>w</sup> <i>hasonat</i> ( <i>ultimately perfected and beautified-she</i> ) <sup>87</sup> <i>mustagarran</i> ( <i>long-term-abode</i> ) and a residence.	خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٤٦﴾
77. Let-say [you <sup>s</sup> ]: not encumbers by you <sup>b</sup> my Lord <i>lawla</i> ( <i>had it not been for</i> ) your <sup>n</sup> invocation; so <i>qad</i> ( <i>already and affirmatively</i> ) denied you <sup>c</sup> so will ( <i>your<sup>n</sup> punishment</i> ) be adherent <sup>88</sup> ( <i>obligatory on you<sup>r</sup> i.e. it is inescapable</i> ).	قُلْ مَا يَعْبُؤُنَا بِكُمُ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لَكُمْ إِذَا ﴿٤٧﴾

<sup>81</sup> The word “أثامًا” although could be plural for “إثم” = “sin,” so “أثامًا” becomes “sins!” But *in fact* it means “punishment,” or “a valley in Hell,” see الفرقاني واللسان!

<sup>82</sup> The word “muban” = “مهانا” is a singular, objective, masculine noun, meaning: he who is looked at sordidly and contemptibly!

<sup>83</sup> The word “متابا” is the infinitive noun of “تاب,” which means the *assured or sure doing of the action of the word*!

<sup>84</sup> The word “كراما” is subjective, plural, masculine noun! See the Lexicon attached to this Translation for this important word! This is an Arabic tongue expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about!

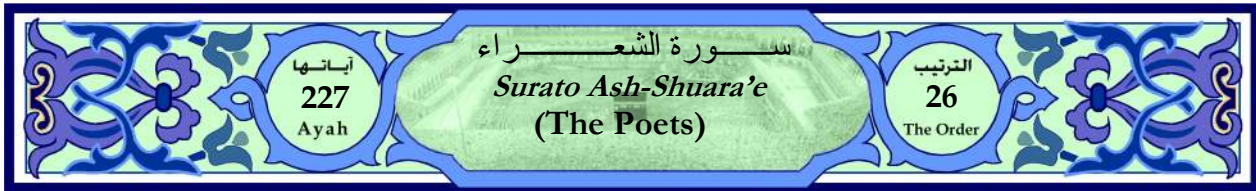
<sup>85</sup> The statement: “قرة أعين” is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what they saw! In other word: the one with such eyes became rather happy!

<sup>86</sup> The word “إماما” is infinitive noun, so no plural for it! So in this case it means an example to be followed by others! See “إعرب القرآن لـ محمود صافي” and “القرطبي”! However, there are some linguists who say it might be a plural in and of itself: على وزن فعال كـ صاحب!

<sup>87</sup> This suffix -she<sup>y</sup> is التانيث = the feminizing article designating word/phrase femininity!

<sup>88</sup> That is the Battle of Badr, when the polytheists who unbelieved the Prophet(SAWS) and were punished by the fight and their slaying on the Day of Badr! Thus, the fight and the killing of them were inescapable, so “adherent” to them!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Tta-seen- Meem <sup>1</sup> .	طسّم
2. Telka <sup>w</sup> (she-that-afar-it <sup>w</sup> /those <sup>w</sup> ) (are) Aya'te <sup>w</sup> (Qur'anic statements) (of) The Book <sup>x</sup> the manifester <sup>x</sup> .	تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ
3. La'alla (craving currently unavailable deed that/ perhaps) you <sup>g</sup> (are) ba'kehe'on (fagging/exhausting) your <sup>t</sup> self <sup>w</sup> that not be they <sup>z</sup> believers.	لَعَلَّكَ بَنِيعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ
4. En(if) [We] will nonaẓẓil ([We] iteratively descend) on them from the sky <sup>w</sup> Aya'tan <sup>w</sup> (miracle/ sign/ proof) so remained their necks <sup>w</sup> for it <sup>w</sup> khadhe'eena (they <sup>z</sup> who are succumbing/ capitulators).	إِنْ نَشَأْ نُثَرِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَقُهُمْ لَهَا خَاضِعِينَ
5. And not yaátee (comesto) them of the kren (Qur'an/ message) from Ar-Rahman, muhdathen <sup>2</sup> (that which is caused to be: discourser/ new by revelation) except they <sup>z</sup> were a'n(off)it <sup>x</sup> shunners.	وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ
6. So qad (already and affirmatively) they <sup>z</sup> denied; then shall yaátee (come to) them anba'o <sup>3</sup> (significant-and-availing-news) (of) what they <sup>z</sup> were by it <sup>x</sup> yasta'hzeona (affirmably jesting they <sup>z</sup> ).	فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
7. Have[and] <sup>4</sup> not they <sup>z</sup> seen to the Earth <sup>w</sup> how-much/-many/often <sup>5</sup> We sprouted in it <sup>w</sup> of every category/-hue <sup>6</sup> kareemen <sup>7</sup> (bounteous, ennobling and of multiple uses/-effects).	أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
8. Verily in tha'leka (afar-that-it/) <sup>x</sup> (is) surely an Aya'tan <sup>w</sup> (miracle/ sign/ roof) and not [was] most of them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
9. And verily your <sup>t</sup> Lord surely He (is) The Mighty Ar-Rabeemo (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> The word *muhdathen* is singular, masculine, objective noun, meaning: *that which is caused to be new by revelation*!

<sup>3</sup> See the *Lexicon* attached to this *Translation* for "*naba'a*!"

<sup>4</sup> The Arabic interrogative-castigatory particle "*أولم*" (implying negation) is made up of three parts (أ), (و), (لم) meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! It implies why they have *not* done *proper examination of all the facts* and *considered the proper decision* accordingly!

<sup>5</sup> The word "*كم*" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-often*!"

<sup>6</sup> The word "*زوج*" here means "*hue*," see *الفرطبي*! However, *strictly and linguistically* speaking the word means: (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word "*زوج*" is its *plural*: (1) "*أزواج*," which could *also* mean: (2) *similar*, i.e. the *look-likes*! ), (3) *hues*! See *اللسان*!

<sup>7</sup> The word "*kareem*" = "*كريم*" is a *subjective, singular, masculine noun*! It has *no exact English equivalent*, as explained in *length* in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/ effects*!



10. And <i>edh</i> ( <i>when/since</i> ) called your <sup>t</sup> Lord <i>Mosa</i> ( <i>Moses</i> ) that <i>e'etey</i> ( <i>let-come you<sup>s</sup></i> ) the people the <i>dha'lemeena<sup>s</sup></i> ( <i>injustice-doers</i> ).	وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَنتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾
11. Pharaoh's people, should not <sup>9</sup> <i>yattaqoona</i> ( <i>they<sup>z</sup> reverentially guard not to displease Allah</i> ).	قَوْمَ فِرْعَوْنَ ۖ أَلا يَتَّقُونَ ﴿١١﴾
12. Said [ <i>he</i> ]: O, my Lord, [I] verily fear/know <sup>10</sup> that they <sup>z</sup> deny [ <i>me</i> ] <sup>11</sup> .	قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾
13. And my chest straitens and not <i>yanttaleqo</i> <sup>12</sup> ( <i>utters</i> ) my tongue; so let-send [ <i>You<sup>s</sup></i> ] to <i>Haroona</i> ( <i>Aaron</i> ).	وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسَلْ إِلَىٰ هَرُونَ ﴿١٣﴾
14. And for them on me an offense so I fear/know that they <sup>z</sup> kill [ <i>me</i> ] <sup>13</sup> .	وَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾
15. Said [ <i>He</i> ]: Not-at-all <sup>14</sup> ; so let-go you both by Our <i>Aya'te<sup>w</sup></i> ( <i>miracles/signs/proofs</i> ), verily We ( <i>are</i> ) with you <sup>b</sup> <i>Musta'me'oona<sup>15</sup></i> ( <i>affirmably Listeners</i> ).	قَالَ كَلَّا ۖ فَاذْهَبَا بِمَايْتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمْعُونَ ﴿١٥﴾
16. So <i>ee'teya</i> ( <i>let-come you both to</i> ) Pharaoh then let-say you both: verily we( <i>are</i> ) the worlds' Lord[messenger] <sup>16</sup> .	فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾
17. That let-send [ <i>you<sup>s</sup></i> ] with us Israel's sons.	أَنْ أَرْسَلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾
18. Said [ <i>he</i> ]: have not [ <i>we</i> ] reared you <sup>s</sup> in [ <i>us</i> ] ( <i>our midst</i> ) a newly-born <sup>17</sup> and waited you <sup>h</sup> in [ <i>us</i> ] of your <sup>t</sup> age years <sup>w</sup> .	قَالَ أَلَمْ نُزِدْكَ فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾
19. And acted you <sup>t</sup> your <sup>t</sup> act-she <sup>y</sup> /act-up <sup>w18</sup> which <sup>u</sup> acted you <sup>t</sup> and you <sup>s</sup> ( <i>are</i> ) of the unbelievers/ingrates.	وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنْ الْكَافِرِينَ ﴿١٩﴾
20. Said [ <i>he</i> ]: I did it <sup>w</sup> then while I ( <i>was</i> ) of the strayers.	قَالَ فَعَلْتُهَا إِذْ وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾
21. So I fled from you <sup>b</sup> when <sup>19</sup> I feared/knew <sup>20</sup> you <sup>c</sup> ; then granted for me my Lord a rule and [ <i>He</i> ] made me of the <i>mursaleena</i> ( <i>sent-messengers</i> ).	فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾
22. And <i>telka<sup>w</sup></i> ( <i>she-that-afar-it<sup>w</sup> / it<sup>w</sup></i> ) ( <i>is</i> ) a boon <sup>w21</sup> <i>tamonno<sup>22</sup></i> ( <i>[your] grace</i> ) it <sup>w</sup> on me that [ <i>you<sup>s</sup></i> ] enslaved Israel's sons.	وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىٰ أَنْ عَبَدْتَ بَنِي إِسْرَءِيلَ ﴿٢٢﴾

<sup>8</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

<sup>9</sup> Clearly this “ألا” is the “ألا” for *urging* and *promoting* the action of the following verb, here the *taqwa*!

<sup>10</sup> Linguistically the word “خفت” carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

<sup>11</sup> The letter “ن” in “يَكْذِبُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “يَكْذِبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

<sup>12</sup> The word “ينطلق” means to move forward or to utter, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah's message!

<sup>13</sup> See footnote 11 above only *here* regarding “يَقْتُلُونِ”

<sup>14</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

<sup>15</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>16</sup> The word “رَسُولٌ” = “messenger” is in the *singular*! So it *could* mean that both came with a *single-message*, or *each is a messenger*, with a single message!

<sup>17</sup> The word “وليد” is *adverbial*, meaning: *he who is newly born* or *the child who is rather close to such an age*!

<sup>18</sup> The byword “act-up” means “misbehave” or “malfunction!” See *The American Heritage Dictionary*!

<sup>19</sup> The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! Or it enters on the past tense to mean “when!” See الهادي والقرطبي ومغني اللبيب

<sup>20</sup> See footnote 10 above regarding *fear/know*!

<sup>21</sup> See the *Lexicon* attached to this *Translation* for “ne'amal” (“boon”)!

<sup>22</sup> The word “نَمْنٌ” in “يَمْنٌ” means “نِعْمَةٌ يَنْعِمُهَا” That a “boon he graces it”

23. Said Pharaoh: and who <sup>a</sup> (is) the worlds' Lord.	قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾
24. Said [he]: Lord (of) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what(are) between them both, en(if) you <sup>c</sup> were <i>moqeneena</i> (certitude possessors).	قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾
25. Said [he] for whom <sup>p</sup> (that were) around him: should not <sup>23</sup> <i>tasta'me'aona</i> (you <sup>r</sup> seek listening).	قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ﴿٢٥﴾
26. Said [he] your <sup>n</sup> Lord and your <sup>n</sup> fathers' the [firsts'] (forefathers') Lord.	قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٢٦﴾
27. Said [he]: verily your <sup>n</sup> messenger who <sup>x</sup> (had been) sent to you <sup>b</sup> (is) surely a maniac <sup>24</sup> .	قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
28. Said [he]: Lord (of) the <i>mashrege</i> (sunrise's locus) and the <i>maghrebe</i> (sunset's locus) and what (are) between them both, en(if) you <sup>c</sup> were celebrating you <sup>z</sup> .	قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾
29. Said [he]: <i>la'en</i> (indeed if) <i>ittakbathta</i> <sup>25</sup> (you <sup>s</sup> took and presumed) <i>elaban</i> (deity) other than me, surely [I] assuredly <sup>26</sup> make you <sup>g</sup> of the prisoners.	قَالَ لَنْ أَخَذْتُ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾
30. Said [he]: even while albeit <sup>27</sup> I came (to) you <sup>g</sup> by a thing manifest.	قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ ﴿٣٠﴾
31. Said [he]: then let-come [you <sup>s</sup> ] by it <sup>x</sup> en(if) you <sup>c</sup> were of the <i>ssadeqeena</i> (always-truth-enforcers).	قَالَ فَأْتِ بِمَآءٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾
32. So [he] threw his staff <sup>w</sup> so <i>edha</i> (suddenly/surprisingly) it <sup>w</sup> (was) a <i>tho'abanon</i> (he-big-serpent) <sup>x</sup> manifest.	فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٣٢﴾
33. And [he] wrested his hand <sup>w</sup> then <i>edha</i> (suddenly/-surprisingly) it <sup>w</sup> (was) white for the beholders.	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾
34. Said [he] to the chiefs around him: verily this (is) surely a magician omniscient.	قَالَ لِلْمَلَآئِكَةِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾
35. [He] wants to exit you <sup>b</sup> from your <sup>n</sup> land <sup>w</sup> by his magic; so what do you <sup>z</sup> command.	يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾
36. Said they <sup>z</sup> : let-postpone him [you <sup>s</sup> ] and his brother; and let-send <sup>28</sup> [you <sup>s</sup> ] in the cities <sup>w</sup> <i>hashereena</i> (crowd-gathering summoners) <sup>29</sup> .	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾
37. Come they <sup>z</sup> (to) you <sup>g</sup> by every <i>sabharen</i> (ever/stout magician) omniscient.	يَأْتُونَكَ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٧﴾
38. So (had been) gathered the magicians for an appointment, a day <i>ma'aloomen</i> (that which is known).	فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٣٨﴾

<sup>23</sup> Clearly this "أَلَا" is the "أَلَا" for urging and promoting the action of the following verb, here for listening!

<sup>24</sup> The word "مَجْنُونٌ" is a noun corresponding to "maniac" rather than "insane" which is an adjective!

<sup>25</sup> The word "أَخَذْتُ" from "الْإِتْخَاذُ" which is "إِفْتَعَالٌ" for "الْإِتْخَاذُ", as stated in لسان العرب; therefore, "أَخَذْتُ" is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>26</sup> The "لَ" in "أَجْعَلَنَّكَ" is a juratory "لَ" = "الْقَسَمُ" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>27</sup> The construct "أَوْلَوْ" is made up of three distinct components: (1) "أَلَا" = "الاستفهام الاستنكاري" = "disapprobatory interrogative", (2) "أَو" adverbial = "while", and (3) "لَوْ" = "conditional particle" = "albeit" For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious! For (3) "albeit" seems to me very appropriately self-explanatory!

<sup>28</sup> The word "أَبْعَثْ" in "أَبْعَثْ" carries several meanings, among them: sent, arouse, resurrected, and prompted!

<sup>29</sup> The word "حَاشِرِينَ" is plural, masculine, subjective noun, rooted in the word "حَشَرَ" meaning: gathered crowdedly! So, "حَاشِرِينَ" summoners that gather the crowds/gatherings! No English equivalent for "حَاشِرِينَ"!

39. And ( <i>had been</i> ) said for the mankind: are you <sup>c</sup> meters.	وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾
40. <i>La'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) us <i>natta'be'o</i> ( <i>[we] closely-follow</i> ) the magicians, <i>en(if)</i> were they ( <i>are</i> ) the overcomeers.	لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾
41. So <i>lamma</i> ( <i>when/whence</i> ) came the magicians said they <sup>z</sup> to Pharaoh: is verily for us a sure remuneration, <i>en(if)</i> were we, the overcomeers.	فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لِنَأْتِيكَ بِسِحْرٍ وَهَبْ لَنَا أَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾
42. Said [ <i>he</i> ]: yes and verily you <sup>b</sup> then surely ( <i>would be</i> ) of the <i>mugarrabeena</i> <sup>30</sup> ( <i>they that are made near to the Pharaoh</i> ).	قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾
43. Said for them <i>Mosa</i> ( <i>Moses</i> ): let-throw you <sup>z</sup> what you <sup>f</sup> ( <i>are</i> ) throwing.	قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٤٣﴾
44. So they <sup>z</sup> threw their ropes and their canes <sup>w</sup> and they <sup>z</sup> said: by Pharaoh's prestige, <sup>31</sup> verily we ( <i>are</i> ) the overcomeers.	فَالْقُوا حَبَاهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾
45. Then threw <i>Mosa</i> ( <i>Moses</i> ) his staff <sup>w</sup> so <i>edha</i> ( <i>suddenly/-surprisingly</i> ) it <sup>w</sup> engulfs <sup>w</sup> what <i>ya'afekeona</i> ( <i>they<sup>c</sup> speciously-concoct</i> ).	فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾
46. So ( <i>had been</i> ) thrown the magicians <i>sa'jedeena</i> ( <i>they who are kon-toning</i> ).	فَأَلْقَى السَّحَرَةُ سِجْدِينَ ﴿٤٦﴾
47. Said they <sup>z</sup> : we believed by the worlds' Lord.	قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾
48. <i>Mosa's</i> ( <i>Moses</i> ) and <i>Haroon's</i> ( <i>Aaron's</i> ) Lord.	رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾
49. Said [ <i>he</i> ]: you <sup>z</sup> believed for him before that [ <i>I</i> ] proclaim for you <sup>b</sup> ; verily he, surely ( <i>is</i> ) your <sup>n</sup> chief who <sup>x</sup> [ <i>he</i> ] taught you <sup>b</sup> the magic; so surely you <sup>z</sup> will know; surely [ <i>I</i> ] assuredly <sup>32</sup> cut your <sup>n</sup> hands <sup>w</sup> and your <sup>n</sup> feet <sup>w</sup> from opposite-sides and surely I assuredly <sup>33</sup> crucify you <sup>b</sup> wholes.	قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا قُطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا أَصْلَابَكُمْ أَجْمَعِينَ ﴿٤٩﴾
50. Said they <sup>z</sup> : no <i>dba'iyra</i> ( <i>retributive-burt</i> ); verily we ( <i>are</i> ) to our Lord ( <i>are</i> ) transposing <sup>34</sup> .	قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾
51. Verily we, covet [ <i>we</i> ] that [ <i>forgives</i> ] for us our Lord our errors that we were first( <i>of</i> ) the believers.	إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾
52. And We revealed <sup>35</sup> to <i>Mosa</i> ( <i>Moses</i> ) that <i>as're</i> (let-[ <i>you</i> ] <sup>s</sup> ) nocturnally-ambulate/travel by My <i>eba'de</i> ( <i>worshippers/-submitters/slaves</i> ); verily you <sup>b</sup> <i>muttaba'ona</i> ( <i>are to be closely-followed</i> ).	وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسِرْ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ ﴿٥٢﴾

<sup>30</sup> The word "mugarrabeen" is a subjective, masculine, plural noun, for which there is no English equivalent!

<sup>31</sup> The word "العزة" = "prestige" = lordliness in the sense of: possessing power and authority over others!

<sup>32</sup> The "ل" in "لاقطعن" and in "لأصلين" are juratory "ال القسم" = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>33</sup> Ibid!

<sup>34</sup> The word "تقلبهم" = "their transpose," means their betaking themselves uninhibitedly moving!

<sup>35</sup> The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!



53. Then sent Pharaoh in the cities <sup>w</sup> <i>hashereena</i> <sup>36</sup> (summoners of crowd-gatherings).	فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾
54. Verily, these surely (are) little shertthematon <sup>37</sup> (fleeing band).	إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾
55. And verily they (are) for us surely exasperators.	وَأَنَّهُمْ لَنَا لِلْغَاطِطُونَ ﴿٥٥﴾
56. And verily we surely together <i>hatheroona</i> <sup>38</sup> (are fearers/ they who: bewareing/ circumspect/ cautious).	وَأَنَا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾
57. So We exited them from gardens <sup>w</sup> and wells <sup>w</sup> .	فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾
58. And treasures and a <i>maqamen</i> (status/ station) <i>kareemen</i> <sup>39</sup> (bounty-giver, ennobler and of multiple uses/ effects).	وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
59. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> and We bequeathed it <sup>w</sup> Israel's sons.	كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾
60. Then they <sup>z</sup> followed them <i>mushbreqeena</i> <sup>40</sup> (as they entered the full sunshine after sunrise).	فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾
61. Then <i>lamma</i> (when/ whence) mutually saw (each other) the <i>ja'maa'ne</i> (the twain opponent: hosts/ multitudes), said Mosa's (Moses') companions: verily we (are) surely <i>mudrakoon</i> <sup>41</sup> (ones that are to be caught and overtaken).	فَلَمَّا تَرَأَتْهُ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾
62. Said [he]: Not-at-all <sup>42</sup> ; verily, with me (is) my Lord. [He] shall divinely-guide [me] <sup>43</sup> .	قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾
63. So We revealed <sup>44</sup> to Mosa (Moses) that: let-strike [you <sup>s</sup> ] by your <sup>t</sup> staff the sea <sup>x</sup> so [it <sup>x</sup> ] rifted; then was each constituent like the precipice the great.	فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾
64. And We nighed, hither the others.	وَأَزَلَفْنَا ثُمَّ الْآخَرِينَ ﴿٦٤﴾
65. And We delivered Mosa (Moses) and whomever (were) with him wholes.	وَأَخْرَجْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾
66. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾
67. Verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely (is) an <i>Aya'tan</i> <sup>w</sup> (miracle/ sign/ proof); and [was] not most (of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾
68. Verily your <sup>t</sup> Lord, surely He (is) The Mighty <i>Ar-Rabeemo</i> (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾
69. And let-recite [you <sup>s</sup> ] on them Ebraheema's (Abraham's) <i>naba'a</i> <sup>45</sup> (piece-of-significant-and-availing-news).	وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

<sup>36</sup> See footnote 29 above for "حاشرين"!

<sup>37</sup> According to some linguists "الشِرْذِمَةُ" is a small band of a defeated or fleeing army! Contrasting "الشِرْذِمَةُ" with "الثَّبَّةُ" which is a small band of victorious army!

<sup>38</sup> The word "حَاذِرُونَ" is a subjective, masculine, plural noun, for which there is no English equivalent! It means (1) fearers, or (2) they who are bewareing, circumspect, or cautious!

<sup>39</sup> The word "kareem" = "كَرِيمٌ" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily it means bounty-giver ennobler!

<sup>40</sup> The word "mushbreqeena" means as they entered into the full sun shine immediately after sunrise, as sunrise = "الْبُرُوقُ" and "الشُّرُوقُ" = full sunshine after sunrise! See اللُّتَاجُ!

<sup>41</sup> The word "mudrakoon" is an objective, muscular, plural noun! It means: they who are being or are overtaken!

<sup>42</sup> The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

<sup>43</sup> The letter "ن" in "سَيَهْدِينِ" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "إِي" The speaker's pronoun "ي" in "سَيَهْدِينِ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>44</sup> See footnote 35 above regarding أَوْحَى!

70. <i>Edb (when/since) [he] said to his father and his people: what (are) you<sup>z</sup> worshipping.</i>	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾
71. Said they <sup>z</sup> : [we] worship idols <sup>x</sup> ; so [we] remain for it <sup>w</sup> anchorites.	قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَنكِفِينَ ﴿٧١﴾
72. Said [he]: do they <sup>z</sup> hear you <sup>b</sup> <i>edh (while) you<sup>z</sup> invoke.</i>	قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَ ﴿٧٢﴾
73. Or they <sup>z</sup> benefit you <sup>b</sup> or hurt they <sup>z</sup> [you <sup>b</sup> ].	أَوْ يَنْفَعُونَكُمُ أَوْ يَضُرُّونَ ﴿٧٣﴾
74. Said they <sup>z</sup> : rather we found our fathers like <i>tha'leka (afar-that-it/)</i> <sup>x</sup> (were) doing.	قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾
75. Said [he]: have then seen you <sup>c</sup> what you <sup>c</sup> were worshipping.	قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾
76. You <sup>f</sup> and your <sup>n</sup> fathers the ancients.	أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾
77. So verily they (are) foe <sup>46</sup> for me except the worlds' Lord.	فَلَيْسَ لَهُمْ عَدُوٌّ إِلَّا رَبُّ الْعَالَمِينَ ﴿٧٧﴾
78. Who [He] created me, so [He] divinely-guides [me] <sup>47</sup> .	الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾
79. And Who He <i>youtt'emoney (gives me to: ingest/feed) and yasqee'ney</i> <sup>48</sup> ([He] avails drink [for me]).	وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
80. And if I sickened then [He] cures [me] <sup>49</sup> .	وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾
81. And Who [He] deadens <sup>50</sup> me afterwards [He] quickens [me] <sup>51</sup> .	وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾
82. And Who [I] covet to forgive [He] for me my offense <sup>w</sup> /inequity <sup>w52</sup> the <i>Deen's (Judgment's) Day</i> .	وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾
83. My Lord: let-grant [You <sup>s</sup> ] for me a rule and let-conjoin me [You <sup>s</sup> ] by the <i>ssa'lebeena (righteous-people)</i> .	رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بِالصَّالِحِينَ ﴿٨٣﴾
84. And let-make for me [You <sup>s</sup> ] a tongue (of) truth <sup>53</sup> in the lasts.	وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
85. And let-make me [You <sup>s</sup> ] of inheritors (of) the Paradise <sup>w</sup> (of) the <i>naeeme (permanent mental and physical delights in the highest chambers of Paradise)</i> .	وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾
86. And let-forgive [You <sup>s</sup> ] for my father, verily he [was] of the strayers.	وَاغْفِرْ لَأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
87. And let-not disgrace me [You <sup>s</sup> ] day (to be) resurrected they <sup>z</sup> .	وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾
88. Day benefits neither possession and nor sons.	يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

<sup>45</sup> See the *Lexicon* attached to this *Translation* for “naba'al”

<sup>46</sup> The word “عدو” in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *الهادي واللسان*!

<sup>47</sup> See footnote 43 above only here regarding *إسهيدين*!

<sup>48</sup> *Ibid*!

<sup>49</sup> *Ibid*!

<sup>50</sup> The word “أمات” in “يُمَيِّتُنِي” is the *transitive verb* to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

<sup>51</sup> The letter “ن” in “يَحْيِينِ” by *Arabic (linguistic) Rule*, is called “نون الوقاية أو العمد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “يَحْيِينِ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *أعراب القرآن، لمحمود صافي*!

<sup>52</sup> There is “خطء” and “خطيئة” both are “offenses” committed *intentionally* and therefore are *sins*! But “خطء” is *masculine and singular* and “خطيئة” is *feminine and singular*!

<sup>53</sup> The expression “*tongue of truth*” is an *Arabic tongue expression* meaning “*praiseworthiness*!”

89. Except whom <sup>p</sup> <i>ata</i> ([he] <i>cameto</i> ) Allah by a <i>sa'leemen</i> <sup>54</sup> ( <i>free of blights and defects/sound heart</i> ).	إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾
90. And ( <i>had been</i> ) <i>nighed</i> <sup>w</sup> the Paradise <sup>w</sup> for the <i>muttaqeena</i> ( <i>they who reverentially guarded against Allah's displeasure in this world</i> ).	وَأَزَلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾
91. And ( <i>had been</i> ) <i>prepared</i> <sup>w</sup> / <i>shown</i> <sup>w</sup> the <i>Iabeemo</i> <sup>55</sup> ( <i>intensely-blazing Fire</i> ) for the <i>ghaweena</i> <sup>56</sup> ( <i>strayers because of fallacious belief</i> ).	وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
92. And ( <i>had been</i> ) said for them: where ( <i>is</i> ) what you <sup>c</sup> were worshipping.	وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. Of lesser than/without Allah; do they <sup>z</sup> succor you <sup>b</sup> or they <sup>z</sup> avenge/prevail <sup>57</sup> .	مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾
94. So <i>kubkeybo</i> ( <i>they had been abysmally-upside-down flung</i> ) in it <sup>w</sup> they and the <i>ghawoona</i> <sup>58</sup> ( <i>strayers because of fallacious belief resulting in disappointment</i> ).	فَكَبِكَبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾
95. And Iblees' soldiers wholes.	وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
96. Said they <sup>z</sup> : while they ( <i>are</i> ) in it <sup>w</sup> disputing.	قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
97. <i>Ta-Allahey</i> <sup>59</sup> ( <i>by Allah</i> ) <i>en</i> <sup>60</sup> ( <i>not</i> ) we were surely/-except <sup>61</sup> in a misguidance manifest.	تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾
98. <i>Edb</i> ( <i>when/while</i> ) we even/level you <sup>b</sup> by the worlds' Lord.	إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾
99. And not misled us except the criminals.	وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾
100. So not for us of intercessors.	فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾
101. And nor an affectionate friend <sup>62</sup> .	وَلَا صَدِيقَ حَمِيمٍ ﴿١٠١﴾
102. Thus had ( <i>there been</i> ) for us a recurrence <sup>w</sup> then we ( <i>shall</i> ) be of the believers.	فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾
103. Verily in <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> surely ( <i>is</i> ) an <i>Aya'tan</i> <sup>w</sup> ( <i>proof</i> ); and [was] not most ( <i>of</i> ) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

<sup>54</sup> That is *free from defects and blight*, i.e. *sound all around in the true belief of Mohammad* (SAWS)!

<sup>55</sup> The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

<sup>56</sup> The word "الغاوين" strayers because of fallacious belief

<sup>57</sup> The word "انتصر" could apply in *three* distinct senses: (1) "انتصر من" which in turn has two distinct meanings, (1a) "انتصر من الظلم أي امتنع و أنف من" = "avenged from his enemy," and (1b) "انتصر من عدوه أي انتقم من عدوه" = "refrained from and disdained the wrong!" (2) "انتصر على" = "prevailed over!" And (3) "انتصر لـ" = "succored and assisted!"

<sup>58</sup> The word "الغاوون" strayers because of fallacious belief resulting in disappointment for them! See اللسان and الراغب!

<sup>59</sup> The word "ta-Allahey" is made up of *two* distinct components: the "ta" = "ت" and "Allahey!" The "ta" is "ت القسم" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "Allahey" is "Allah" grammatically inflected because of the *prepositional genitive particle* "ta"

<sup>60</sup> This "إن، المخففة" = "نافية" = *not*, and the following "لـ" = "إلا" = *except*! See الدر المصون، لـ المد الحلبى

<sup>61</sup> The "لـ" in "لـفي" means "إلا"، see الدر المصون، لـ احمد الحلبى

<sup>62</sup> The word "حميم" in Arabic is a *paradoxical* term, meaning "cold" and "hot" or "very cold" or "very hot!" However, in Arabic tongue expression: "الصديق الحميم" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend!" I do not like to use: "intimate" as this word is rather suggestive of "sexual" closeness (intimacy), by its own definition! You can tell I am fumbling to describe "الصديق الحميم," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the Arabic language! So for "الصديق الحميم," I am settling for: "true, cherisher, compassionate and sympathetic friend, mutually affectionate" and for short: "mutually affectionate friend!"



104. And verily, your <sup>t</sup> Lord surely He ( <i>is</i> ) The Mighty <i>Ar-Rabeemo</i> ( <i>The multitudinous mercy Giver</i> ).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾
105. Denied-she <sup>y63</sup> Nooben's (Noah's) people the <i>mursaleena</i> <sup>64</sup> ( <i>sent-messengers</i> ).	كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾
106. <i>Edb</i> ( <i>when/while</i> ) said to them, their brother Noohon (Noah): should not <sup>65</sup> <i>tattaqoona</i> ( <i>reverentially guard you<sup>z</sup> not to displease Allah</i> ).	إِذْ قَالَ لَهُم أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
107. Verily I am for you <sup>b</sup> a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾
108. So <i>ettaqo</i> ( <i>let reverentially guard you<sup>z</sup> not to displease</i> ) Allah and let-you <sup>z</sup> obey [ <i>me</i> ] <sup>66</sup> .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾
109. And not [ <i>I</i> ] ask you <sup>b</sup> on it <sup>x</sup> of remuneration <i>en</i> ( <i>not</i> ) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾
110. So <i>ettaqo</i> ( <i>let reverentially guard you<sup>z</sup> not to displease</i> ) Allah and let-you <sup>z</sup> obey [ <i>me</i> ] <sup>67</sup> .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾
111. Said they <sup>z</sup> :do we believe for you <sup>g</sup> while <i>ettaba'aka</i> ( <i>closely-followed you<sup>g</sup></i> )the <i>arthaloona</i> ( <i>lows/ despicable ones</i> ).	﴿١١١﴾ قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذُلُونَ ﴿١١٢﴾
112. Said [ <i>he</i> ]: and what( <i>is</i> )my knowledge by what they <sup>z</sup> were working.	قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٣﴾
113. <i>En</i> ( <i>not</i> ) their account except on my Lord, <i>la'n</i> <sup>68</sup> ( <i>if/ though</i> ) you <sup>z</sup> perceive.	إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٤﴾
114. And not I am surely an ouster ( <i>of</i> ) the believers.	وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٥﴾
115. <i>En</i> ( <i>not</i> ) I am, except <i>na'theron</i> ( <i>iterative warner</i> ) manifester.	إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٦﴾
116. Said they <sup>z</sup> : <i>la'en</i> ( <i>indeed if</i> ) not desisted [ <i>you<sup>s</sup></i> ], O Nooho (Noah) surely assuredly <sup>69</sup> you <sup>g</sup> be of the <i>murjoo-meena</i> <sup>70</sup> ( <i>they that are stoned/ cursed</i> ).	قَالُوا لَيْن لَّمْ تَنْتَهِ يَنْتُوحَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٧﴾
117.Said[ <i>he</i> ]:my Lord;verily my people denied [ <i>me</i> ] <sup>71</sup> .	قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٨﴾
118.So let-open[ <i>You<sup>s</sup></i> ]betweenmeand[between]them an opening <sup>x72</sup> ( <i>overwhelming victory</i> ); and <i>najjeiny</i> ( <i>let-</i>	فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَجَّحِي

<sup>63</sup> The word “كَذَّبَتْ”= denied-she<sup>y</sup> is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ”

<sup>64</sup> The word “*mursaleen*” = “sent messengers,” although Noah is the *first* messenger! That is to say whoever unbelieve *one* messenger it is as if he unbelieved *all* messengers! Because *all* Allah’s messengers carry His message! See القرطبي and his *tafseer* of (S24:36)! This is a *proof* of such a fact, i.e. whoever unbelieve *one* messenger as if he unbelieved *all* other messengers!

<sup>65</sup> Clearly this “أَلَا” is the “أَلَا,” for *urging* and *promoting* the action of the following verb, here the *taqwa*!

<sup>66</sup> The letter “ن” in “أَطِيعُونَ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “أَطِيعُونَ” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

<sup>67</sup> Ibid!

<sup>68</sup> The particle “لَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لَوْ” amounts to “if” or “when!” See إعراب القرآن، ابن هشام

<sup>69</sup> The “ل” in “لَتَكُونَنَّ” is a *juratory* “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed by “assuredly”!

<sup>70</sup> The word “*murjoomeen*,” is a *masculine, objective, plural noun*, there is *no* exact English equivalent!

<sup>71</sup> The letter “ن” in “كَذَّبُونِ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “كَذَّبُونِ” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

iteratively deliver me[You <sup>s</sup> ])and whomever(are)with me of the believers.	وَمَنْ مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
119. So We delivered him and whomever (were) with him in the folke <sup>x</sup> (ship) <sup>x</sup> the mash'boone <sup>73</sup> (fully loaded).	فَأَنْجَيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾
120. Afterwards We drowned after the remainders.	ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾
121. Verily in tha'leka(afar-that-it/) <sup>x</sup> surely (is) an Aya'tan <sup>w</sup> (miracle/ sign/ proof)and not[was]most(of)them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾
122. And verily, your <sup>t</sup> Lord surely He (is) The Mighty Ar-Rabeemo (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾
123. Denied-she <sup>74</sup> Aadonthe mursaaleena(sent-messengers).	كَذَبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾
124. Edb (when/ since) said for them their brother Hoodon (Heber) should not <sup>75</sup> tattaqoona (you <sup>z</sup> reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Verily I am for you <sup>b</sup> a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
126. So ettaqo (let reverentially guard you <sup>z</sup> not to displease) Allah and let-you <sup>z</sup> obey [me] <sup>76</sup> .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾
127. And not [I] ask you <sup>b</sup> on it <sup>x</sup> of remuneration, en (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾
128. Do you <sup>z</sup> build in every rey'ean(acme/ summit) an Aya'tan <sup>w</sup> (signpost/ monument) <sup>w</sup> ta'abatboona (you <sup>z</sup> trifle/ disfigure that which is otherwise good product/ deed).	أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾
129. And tattakbethona <sup>77</sup> (you <sup>z</sup> take and make) castles <sup>78</sup> for you <sup>b</sup> la'allaa (craving currently unavailable deed that/ perhaps) you <sup>b</sup> immortalize.	وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ ﴿١٢٩﴾
130. And if/when you <sup>c</sup> seized you <sup>c</sup> seized jabbareena <sup>79</sup> (vigorous compeller/ ever contumacious stubborn).	وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
131. So ettaqo (let-reverentially guard you <sup>z</sup> not to displease) Allah and let-you <sup>z</sup> obey [me] <sup>80</sup> .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾
132. And ettaqo (let reverentially guard you <sup>z</sup> not to displease) Who [He] supplied you <sup>b</sup> by what you <sup>z</sup> know.	وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾
133. [He] supplied you <sup>b</sup> by anaa'men <sup>w</sup> (camels/ cows/ goats and sheep) <sup>w</sup> and sons.	أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
134. And gardens <sup>w</sup> and wells <sup>w</sup> .	وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾
135. Verily I fear/know <sup>81</sup> on you <sup>b</sup> a torment (of) a great	إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ ﴿١٣٥﴾

<sup>72</sup> The words “افتح” and “فتحا” here means “rule” and “ruling” respectively! That is a “ruling” through an overwhelming victory for me!

<sup>73</sup> The word “mash'boon” is an objective, masculine, singular noun for which there is no English equivalent per se!

<sup>74</sup> The word “كذبت”= denied-she<sup>v</sup> is in reference to the “Aad,” which is a feminine gender; so its reference must be feminized, as indicated by the “ت” in “كذبت”

<sup>75</sup> See footnote 65 above regarding “ألا”

<sup>76</sup> See footnote 66 above, with respect to “أطيعون”

<sup>77</sup> The word “تأخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “تأخذ” is always taking and making some-thing of what was taken! Thus, it is not just the mere taking!

<sup>78</sup> The word “مصانع” = “القصور” meaning castles! See اللسان!

<sup>79</sup> The word “jabbareen” is a subjective, masculine, plural noun for which there is no English equivalent for it!

<sup>80</sup> See footnote 3966 above, only here with respect to “أطيعون”

day.	عَظِيمٌ ﴿١٣٦﴾
136. Said they <sup>z</sup> : equal on us, you <sup>h</sup> exhorted <sup>82</sup> or not be [you <sup>s</sup> ] of the exhorters.	قَالُوا سَوَاءٌ عَلَيْنَا أُوْعِظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٧﴾
137. <i>En (not) this (is) except the firsts' (ancients') character (customs/fables).</i>	إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٨﴾
138. And not we (are) surely <i>mu'a'ththabeen</i> <sup>83</sup> (ones to be tormented).	وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٩﴾
139. So denied him they <sup>z</sup> ; then We perished them; verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely (is) an <i>Aya'tan</i> <sup>w</sup> (sign/proof); and not [was] most (of) them believers.	فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٤٠﴾
140. And verily, your <sup>t</sup> Lord surely He (is) The Mighty <i>Ar-Raheemo</i> (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤١﴾
141. Denied-she <sup>y84</sup> <i>Thamood</i> the <i>mursaleena</i> (sent-messengers).	كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤٢﴾
142. <i>Edb (when/since)</i> said for them their brother <i>Ssa'libor</i> : should not <sup>85</sup> <i>tattaqoona</i> (you <sup>z</sup> reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٣﴾
143. Verily I am for you <sup>b</sup> a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٤﴾
144. So <i>ettaqo</i> (let reverentially guard you <sup>z</sup> not to displease) Allah and let-you <sup>z</sup> obey [me] <sup>86</sup> .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٤٥﴾
145. And not I ask you <sup>b</sup> on it <sup>x</sup> of remuneration, <i>en (not)</i> my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٦﴾
146. Are you <sup>z</sup> (to be) left in whatever (is) ha, here <i>aa'meneena</i> (self-safety-securers).	أَتُتْرَكُونَ فِي مَا هُنَاءَ آمِنِينَ ﴿١٤٧﴾
147. In gardens <sup>w</sup> and wells <sup>w</sup> .	فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٨﴾
148. And <i>zorooen</i> <sup>87</sup> (various crops/sprouts) and palm-trees <sup>w</sup> its <sup>w</sup> sheath a labyrinth.	وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٩﴾
149. And you <sup>z</sup> carve of the mountains houses <i>fa'rebeena</i> (profligately/perfectly).	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٥٠﴾
150. So <i>ettaqo</i> (let reverentially guard you <sup>z</sup> not to displease) Allah and let-you <sup>z</sup> obey [me] <sup>88</sup> .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٥١﴾
151. And let-not obey you <sup>z</sup> the exceders' command.	وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥٢﴾
152. Who <sup>r</sup> they <sup>z</sup> corrupt in the Earth <sup>w</sup> and not reform they <sup>z</sup> .	الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٣﴾
153. Said they <sup>z</sup> : verily only you <sup>s</sup> (are) of the <i>musah-bareena</i> <sup>89</sup> (they who are iteratively bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٤﴾

<sup>81</sup> Linguistically the word “خَفْتُ” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>82</sup> The word “أُوْعِظْتَ” = “exhorted” or “admonished” as “مُوْعِظَةٌ” could mean: exhortation or admonition!

<sup>83</sup> The word “mu'aththabeen” is an objective, masculine, plural noun there is no exact English equivalent for it!

<sup>84</sup> The word “كَذَّبَتْ” = denied-she<sup>y</sup> is in reference to the “Thamood,” which is a feminine gender; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”

<sup>85</sup> See footnote 65 above regarding “أَلَا”

<sup>86</sup> See footnote 66 above, only here with respect to “أَطِيعُوا”

<sup>87</sup> The word “zorooen” is an objective, masculine, plural noun there is no exact English equivalent for it!

<sup>88</sup> See footnote 66 above, only here with respect to “أَطِيعُوا”

<sup>89</sup> The word “musahbareen” is an objective, masculine, plural noun there is no exact English equivalent for it!



154. Not you <sup>s</sup> (are) except a human like us; so ee'tey (let-come [you <sup>s</sup> ]) by an Aya'ten (miracle/sign/proof), en(if) you <sup>h</sup> were of the ssa'dequeena (always-truth-enforcers).	مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٥٤﴾
155. Said [he]: this-she <sup>y</sup> (is) a she-camel for her a drink and for you <sup>b</sup> a drink (each on) a day ma'aloomen (that which is known).	قَالَ هٰذِهِ نَاقَةٌ لِّهَا شَرْبٌ وَلَكُمَّ شَرْبٌ يَّوْمَ مَعْلُوْمٍ ﴿١٥٥﴾
156. And let-not touch/betide her you <sup>z</sup> by an ill then (shall) take you <sup>b</sup> a torment (of) a great day.	وَلَا تَمْسُوْهَا بِسُوْءٍ فَيَأْخُذَكُمْ عَذَابٌ يَّوْمٍ عَظِيْمٍ ﴿١٥٦﴾
157. Then hamstrung her they <sup>z</sup> ; so they <sup>z</sup> became/(by morning, i.e. after dawn) <sup>90</sup> regretters.	فَعَقَرُوْهَا فَاصْبَحُوْا نَدِيْمِيْنَ ﴿١٥٧﴾
158. So took them the torment; verily in tha'leka(afar-that-it/) <sup>x</sup> (is) surely an Aya'tan <sup>w</sup> (sign/proof); and [was] not most (of) them believers.	فَأَخَذَهُمُ الْعَذَابُ اِنَّ فِيْ ذٰلِكَ لَآيَةً وَمَا كَانْ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٥٨﴾
159. And verily, your <sup>t</sup> Lord surely He (is) The Mighty, Ar-Raheemo (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٥٩﴾
160. Denied-she <sup>y91</sup> Looten's (Lott's) people the mursaleena (sent-messengers).	كَذَّبَتْ قَوْمٌ لُّوطَ الْمُرْسَلِيْنَ ﴿١٦٠﴾
161. Edb (when/since) said for them their brother Looton (Lott), should not <sup>92</sup> tattaqoona (you <sup>z</sup> reverentially guard not to displease Allah).	اِذْ قَالَ لَهُمْ اٰخُوهُمْ لُوطُ اَلَا تَتَّقُوْنَ ﴿١٦١﴾
162. Verily I am for you <sup>b</sup> a messenger trustworthy.	اِنِّىْ لَكُمْ رَسُوْلٌ اٰمِيْنٌ ﴿١٦٢﴾
163. So ettaqo (let reverentially guard you <sup>z</sup> not to displease) Allah and let-you <sup>z</sup> obey [me] <sup>93</sup> .	فَاتَّقُوا اللّٰهَ وَاَطِيعُوْنَ ﴿١٦٣﴾
164. And not [I] ask you <sup>b</sup> on it <sup>x</sup> of remuneration en (not) my remuneration except on the worlds' Lord.	وَمَا اَسْأَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِيْ اِلَّا عَلَى رَّبِّ الْعٰلَمِيْنَ ﴿١٦٤﴾
165. Do taáto (you <sup>z</sup> come, i.e. engage in sexual intercourse with) the dhukrana <sup>94</sup> (males-effeminates) <sup>95</sup> of the worlds.	اَتَأْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ ﴿١٦٥﴾
166. And you <sup>z</sup> leave what created for you <sup>b</sup> your <sup>n</sup> Lord of your <sup>n</sup> spouses (wives); rather you <sup>f</sup> (are) people aggressors.	وَتَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ اَزْوَاجِكُمْ بَلْ اَنْتُمْ قَوْمٌ عَادُوْنَ ﴿١٦٦﴾
167. Said they <sup>z</sup> : la'en (indeed if) not desisted [you <sup>s</sup> ], O, Lootto (Lott), surely [you <sup>s</sup> ] assuredly <sup>96</sup> be of the mukbra-jeena (expellees).	قَالُوْا لَیْن لَّمْ تَنْتَهِ يَلُوطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ ﴿١٦٧﴾

<sup>90</sup> The word "اصبحوا" carries double meanings: (1) they became or (2) by morning, i.e. after dawn!

<sup>91</sup> The word "كَذَّبَتْ" = denied-she<sup>y</sup> is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كَذَّبَتْ"

<sup>92</sup> Clearly this "اَلَا" is the "اَلَا" for urging and promoting the action of the following verb, here the taqwa!

<sup>93</sup> See footnote 66 above, only here with respect to "اَطِيعُوْنَ"

<sup>94</sup> The words "dhukranan" = "ذَكَرَانَ" (in Arabic, and the Qur'an is firstly Arabic: ("Verily We caused it to descend Arabic Qur'an, perhaps you cerebrated!")) is made up of five letters, and "ذُكُور" is made up of four letters! Therefore, "ذَكَرَانَ" has more meaning as its construct has more letters! But from this Ayah above, (S26:165), the word "ذَكَرَانَ" has an additional letter "ن" giving it additional meaning! The additional meaning could be (1) good to neutral, or (2) bad! See footnote 95 next regarding the خُنًى = "male-effeminate!" If you take this great Ayah (S26:165), "dhukranan" here is bad, as it indicates the males as being "male-effeminates" and are being come unto by another male! But if you take another great Ayah: "Or He pairs them thukranan (males) and females" (S42:50) it is good to neutral, as the "maleness" here is obviously not effeminateness, but normal to neutral!

<sup>95</sup> The "dhukranan" mentioned in the above great Ayah is obviously the type of "male" which could be "يُوتَى" = "being come unto," as a female, hence such "male" is "male-effeminate" = "خُنًى أَوْمَخُنًى" i.e. womanish!

<sup>96</sup> The "ل" in "لَتَكُوْنَنَّ" is a juratory "ل" = "القسم" amounting to = "التاكيد", i.e. affirmation, expressed by "assuredly"!

168. Said [be]: Verily I am for your <sup>n</sup> work ( <i>is</i> ) of the execrators.	قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾
169. My Lord: <i>najjeyney</i> ( <i>let-iteratively deliver me [Your<sup>s</sup>]</i> ) and my family <sup>w</sup> of what they <sup>z</sup> work.	رَبِّ تَجْنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
170. So <i>najjaynabo</i> ( <i>We iteratively delivered him</i> ) and his family <sup>w</sup> wholes.	فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾
171. Except an <i>ajoozan</i> ( <i>aged-woman</i> ) in the <i>gha'bereena</i> ( <i>residuum/ remnants</i> ).	إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾
172. Afterwards We destroyed the others.	ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٧٢﴾
173. And We ill-rained <sup>97</sup> on them a rain; so fouled the <i>munthareena's</i> <sup>98</sup> ( <i>they the warned-ones</i> ) rain.	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾
174. Verily in <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> surely ( <i>is</i> ) an <i>Aya'tan</i> <sup>w</sup> ( <i>miracle/ sign/ proof</i> ); and [was] not most ( <i>of</i> ) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾
175. And verily, your <sup>t</sup> Lord surely He ( <i>is</i> ) The Mighty, <i>Ar-Raheemo</i> ( <i>The multitudinous mercy Giver</i> ).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾
176. Denied the <i>Ayka's</i> ( <i>thicket's</i> ) companions the <i>mursaleena</i> ( <i>sent-messengers</i> ).	كَذَّبَ أَصْحَابُ الْفَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾
177. <i>Edb</i> ( <i>when/ since</i> ) said for them <i>Shuaybon</i> : should not <sup>99</sup> <i>tattaqoona</i> ( <i>you<sup>z</sup> reverentially guard not to displease Allah</i> ).	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾
178. Verily I am for you <sup>b</sup> a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
179. So <i>ettaqo</i> ( <i>let reverentially guard you<sup>z</sup> not to displease Allah and let-you<sup>z</sup> obey [me]</i> ) <sup>100</sup> .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٧٩﴾
180. And not [I] ask you <sup>b</sup> on it <sup>x</sup> of remuneration <i>en</i> ( <i>not</i> ) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾
181. Let-fulfill <sup>101</sup> you <sup>z</sup> the measure and let-not be you <sup>z</sup> of the <i>mukhsereena</i> ( <i>they who are loss-causers</i> ).	۞ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
182. And let-weigh you <sup>z</sup> by the scale the straight.	وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾
183. And let-not diminish <sup>102</sup> you <sup>z</sup> the mankind their things and let-not <i>ta'atho</i> <sup>103</sup> ( <i>you<sup>z</sup> mischief hardest</i> ) in the Earth <sup>w</sup> corruptingly/ ( <i>as</i> ) corruptors.	وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾
184. And <i>ettaqo</i> ( <i>let reverentially guard you<sup>z</sup> not to displease Allah</i> ) Who created you <sup>b</sup> and the generation <sup>104</sup> , the [firsts] ( <i>ancients</i> ).	وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولِينَ ﴿١٨٤﴾

<sup>97</sup> In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used! So for lack of “أمطر” in English, I chose ill-rained!

<sup>98</sup> The word “munthareen” is an objective, masculine, plural noun there is no exact English equivalent for it!

<sup>99</sup> Clearly this “ألا” is the “ألا” for urging and promoting the action of the following verb, here for *tattaqoona*!

<sup>100</sup> See footnote 66 above, only here with respect to “أطيعوا”!

<sup>101</sup> The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

<sup>102</sup> The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

<sup>103</sup> The word “تعثوا” means to mischief causing hardest corruption! See اللسان!

<sup>104</sup> The word “جبل” is a singular the plural for it is: “جبل” is “إجبلات أو جبال”!

185. Said they <sup>z</sup> : verily only you <sup>s</sup> (are) of the <i>musabha-reena</i> <sup>105</sup> (ones that have been bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾
186. And not you <sup>s</sup> (are) except a human, like us; and <i>en</i> (surely) [we] presume you <sup>s</sup> certainly of the liars.	وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾
187. So let [you <sup>s</sup> ] (cause to) fall on us fragments of the sky <sup>w</sup> , <i>en</i> (if) you <sup>c</sup> were of the <i>ssa'deqeena</i> (always-truth-enforcers).	فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ ﴿١٨٧﴾
188. Said [he]: my Lord (is) knowinger by what you <sup>z</sup> work.	إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٨﴾
189. So denied him they <sup>z</sup> ; then took them the Overshadow-Day's torment; verily it <sup>x</sup> [was] a great torment's day.	قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٩﴾
190. Verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely (is) an <i>Aya'tan</i> <sup>w</sup> (sign,proof);and[was]notmost(of)thembelievers.	فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظَّلَّةِ ﴿١٩٠﴾
191. And verily, your <sup>t</sup> Lord surely He (is) The Mighty, <i>Ar-Rabeemo</i> (The multitudinous mercy Giver).	إِنَّهُ كَانَ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٩١﴾
192. And verily it <sup>x</sup> (is) surely a descending <sup>106</sup> (of/caused by) the worlds' Lord.	إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٢﴾
193. Descended by it <sup>x</sup> The Rooho (Arch Angel/Gabriel) the trustworthy.	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩٣﴾
194. On your <sup>t</sup> heart to be [you <sup>s</sup> ] of the warners.	وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٤﴾
195. By an Arabic tongue <sup>x</sup> manifeste <sup>x</sup> .	تَزَلُّ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٥﴾
196. And verily it <sup>x</sup> (is) surely in writs (of) the [firsts'] (ancients').	عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٦﴾
197. Has [and] not been for them an <i>Aya'tan</i> <sup>w</sup> (sign/proof); to know it <sup>x</sup> Israel's sons-scholars.	بَلْسَانَ عَرَبِيٍّ مُّبِينٍ ﴿١٩٧﴾
198. And had We <i>naẓẓala</i> (iteratively descended) it <sup>x</sup> on some <i>Ajameena</i> (non-Arabs).	وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٨﴾
199. Then [he] read it <sup>x</sup> on them, they <sup>z</sup> were not by it <sup>x</sup> believers.	أَوَلَمْ يَكُنْ لَهُمْ ءَايَةٌ أَنْ يَأْتِيَهِمْ عِلْمُهُمْ بِبَنِي إِسْرَءِيلَ ﴿١٩٩﴾
200. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> We threaded it <sup>x</sup> in the criminals' heart.	وَلَوْ تَرَىٰ ذُنُوبَهُمْ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿٢٠٠﴾
201. Not they <sup>z</sup> believe by it <sup>x</sup> until they <sup>z</sup> see the torment the painful.	فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُّؤْمِنِينَ ﴿٢٠١﴾
202. Then it <sup>x</sup> <i>yaátey</i> (comes to) them suddenly <sup>w</sup> while they not perceive they <sup>z</sup> .	كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٢﴾
203. Then they <sup>z</sup> say: are we <i>mundbaroona</i> <sup>107</sup> (they that are given a reprieve).	لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠٣﴾
204. Do then by Our torment <i>yasta'ajelona</i> (they <sup>z</sup> seek-bastening).	فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٤﴾
	فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٥﴾
	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٦﴾

<sup>105</sup> The word "musabhareen" is an objective, masculine, plural noun there is no exact English equivalent for it!

<sup>106</sup> The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>107</sup> The word "mundbaroon" is an objective, masculine, plural noun there is no exact English equivalent for it!



205. Do then see you <sup>h</sup> <i>en(if) matta'na</i> (We let relish the transitory worldly delight) them years <sup>w</sup> .	أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾
206. Afterwards came (to) them what they <sup>z</sup> were (being) promised.	ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾
207. Not enriched <sup>108</sup> <i>a'n</i> (off) them what they <sup>z</sup> were <i>youtatta'oona</i> (relishing the transitory worldly delights they <sup>z</sup> ).	مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَنِعُونَ ﴿٢٠٧﴾
208. And not perished We of a village <sup>w</sup> except for it <sup>w</sup> warners.	وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا هَا مُنْذِرُونَ ﴿٢٠٨﴾
209. Reminiscence <sup>w</sup> /remembrance <sup>w109</sup> , and We were not <i>dha'lemeena</i> (injustice-doers).	ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾
210. And not <i>tana zzalet</i> (iteratively descended) <sup>w</sup> by it <sup>x</sup> the Satans.	وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾
211. And (it's) not befitting/facile for them and cannot they <sup>z</sup> .	وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾
212. Verily they (are) <i>a'n</i> (regarding) the hearing surely (are) <i>ma'azoloona</i> <sup>110</sup> (they that are being isolated).	إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ﴿٢١٢﴾
213. So let-not invoke [you <sup>s</sup> ] with Allah another <i>elaban</i> (a deity), then (shall) be [you <sup>s</sup> ] of the <i>mu'athabeena</i> <sup>111</sup> (they that are being tormented).	فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾
214. And let-warn [you <sup>s</sup> ] your <sup>t</sup> nearest clan <sup>v</sup> .	وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾
215. And let-lower [you <sup>s</sup> ] your <sup>t</sup> wing <sup>112</sup> for whomever <i>etta'ba'a</i> ([be] closely-followed) you <sup>s</sup> of the believers.	وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾
216. Then <i>en(if)</i> they <sup>z</sup> disobeyed you <sup>s</sup> then let-say [you <sup>s</sup> ]: verily I (am) disclaimant/absolver <sup>113</sup> (of myself) of what you <sup>z</sup> work.	فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾
217. And let-trust [you <sup>s</sup> ] on the Mighty, <i>Ar-Raheeme</i> (The multitudinous mercy Giver).	وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾
218. Who [He] sees you <sup>s</sup> when [you <sup>s</sup> ] up <sup>114</sup> .	الَّذِي يَرْنَكَ حِينَ تَقُومُ ﴿٢١٨﴾
219. And your <sup>t</sup> transpose <sup>115</sup> in the <i>sa'jedeena</i> (they who <i>konton</i> ).	وَتَقْلِبَكَ فِي السَّجْدِينَ ﴿٢١٩﴾
220. Verily He, He (is) The Samee <sup>116</sup> (The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.	إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

<sup>108</sup> The word “أَغْنَى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*! Hence “enriched” is *superior*!

<sup>109</sup> The word “ذِكْرَى” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>s</sup> to assuredly forget then sit not, after [the] *reminiscence/remembrance*” (S 6: 68).

<sup>110</sup> The word “*ma'azoloona*” is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!

<sup>111</sup> The word “*mu'athabeena*” is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!

<sup>112</sup> The expression “[you<sup>s</sup>] lower your wing” is lofty Arabic *tongue* expression meaning *show* “*softness,*” *kindness,* or be “*courteous towards*” all are as *figurative* expressions, as the “wings” are the arms, *symbols of strength*! So when one “lowers” the arms the person makes them tucked to his sides indicating *respect* or *submission*!

<sup>113</sup> The word “*بريء*” “*فَعِيل*” “*أَعْلَى وَزَن*” “*بِمَعْنَى فَاعِل*” or “*بِمَعْنَى فَعِيل*” In this case, “*بِمَعْنَى فَاعِل*” *masculine, singular noun*! So, “*absolver/disclaimant*” in the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah and he refuses to associate with them or with what they claim*! In other words, he *disclaims/absolves himself from such associations*!

<sup>114</sup> There is a distinction between “*تَقُومُ*” = “*up*” = “*get up or rise*” (in the *intransitive* sense, and “*stands*” = “*تَقِفُ*”

<sup>115</sup> The word “*تَقْلِبَكَ*” = “*they transpose,*” means your *betook* of your self among the *Sajdeen*!

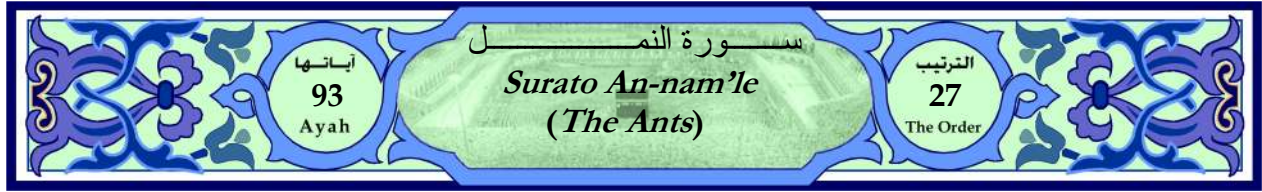
<sup>116</sup> The word “*As-Samee*” is one of Allah’s most beautiful attributive names!

221. Do <i>ona'bbe'okum</i> ([I] <i>inform you<sup>z</sup> by piece-of-significant-and-availing-news</i> ) on whom <sup>a</sup> <i>tata'naẓẓel</i> ( <i>iteratively descend</i> ) the Satans.	هَلْ أَنْبَيْتُمْ عَلَىٰ مَنْ تَنْزِلُ الشَّيَاطِينُ ﴿٢٢١﴾
222. <i>Tatanaẓẓalo</i> ( <i>iteratively descend they<sup>z</sup></i> ) on every <i>affakn<sup>x</sup></i> ( <i>slandorous fabricator/ specious concoctor</i> ) <sup>x</sup> <i>atheemen</i> ( <i>iterative sinner</i> ).	تَنْزِلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ ﴿٢٢٢﴾
223. They <sup>z</sup> cast the hearing and most (of) them (are) liars.	يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾
224. And the poets <i>yattabe'ohum</i> ( <i>closely follow them</i> ) the <i>gha'woona</i> <sup>117</sup> ( <i>strayers because of fallacious belief resulting in disappointment</i> ).	وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾
225. Have not seen [ <i>you<sup>s</sup></i> ]: that they (are) in every valley they <sup>z</sup> ramble.	أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
226. And that they say what not they <sup>z</sup> do.	وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
227. Except whom <sup>r</sup> believed they <sup>z</sup> and worked the righteous-works <sup>w</sup> they <sup>z</sup> and they <sup>z</sup> remembered Allah multitudinously and avenged <sup>118</sup> they <sup>z</sup> from after what <i>dholemo</i> ( <i>they<sup>z</sup> had been wronged</i> ); and will know who <sup>r</sup> <i>dhalamo</i> ( <i>they<sup>z</sup> wronged</i> ) which <sup>x</sup> a transpose <sup>119</sup> they <sup>z</sup> transpose.	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مَنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

<sup>117</sup> The word “الغاون” strayers *because of fallacious belief resulting in disappointment for them!* See *اللسان والراغب*!

<sup>118</sup> The word “انتصر” could apply in *three* distinct senses: (1) “انتصر من” which in turn has two distinct meanings, (1a) “انتصر من الظلم أي إمتنع و أنف من” = “avenged from his enemy,” and (1b) “انتصر من عدوه أي إنتقم من عدوه” = “refrained from and disdained the wrong!” (2) “انتصر على” = “prevailed over!” And (3) “انتصر لـ” = “succored and assisted for!”

<sup>119</sup> The word “ينقلبون” = “they<sup>z</sup> repair,” means they *betake* themselves *returning!*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Tta Seen, <sup>1</sup> telka <sup>w</sup> (she-that-afar-it <sup>w</sup> /those <sup>w</sup> ) (are) The Qur'an's Aya'to <sup>w</sup> (statements)and a book manifestor.	طَسَّ تِلْكَ ءَايَتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾
2. A divine-guidance <sup>x</sup> and a bushra <sup>w</sup> (pleasing-tiding) <sup>w2</sup> for the believers.	هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾
3. Who <sup>r</sup> youqeymona <sup>s</sup> (they <sup>r</sup> uphold/sustain the prescribed obligations of)the Prayer <sup>w</sup> and youatona(they <sup>r</sup> produce and fulfill the obligations of)the Zakata <sup>w4</sup> (prescribed percentage of personal possessions) <sup>w</sup> and they(are)by the Hereafter <sup>w</sup> they(are)youqenoono(theybelieve withcertitude).	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾
4. Verily who <sup>r</sup> not believe they <sup>r</sup> by the Hereafter <sup>w</sup> We adorned for them their works; so they addle.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زِينَتًا لَّهُمْ أَعْمَلُهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾
5. Those, who <sup>r</sup> (are)for them(is)ill-the torment and they (are)in the Hereafter <sup>w</sup> they(are)the most-losers.	أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ﴿٥﴾
6. And verily you <sup>s</sup> surely tolaqqa (forgather/ receive) The Qur'an from lador <sup>s</sup> (directly and possessively) Hakeemen <sup>6</sup> (infinitebekmah <sup>7</sup> Possessor),Omniscient.	وَأَنَّكَ لَتَلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾
7. Edh (when/ since) said Mosa (Moses) for his family <sup>w</sup> : verily I sensed/perceived a fire <sup>w</sup> ;shallaa'tee(II bring-/come to)you <sup>b</sup> from it <sup>w</sup> by a tiding or aa'tee you <sup>b</sup> by a torch brand, la'alla (craving currently unavailable deed that/perhaps)you <sup>b</sup> tasstaloona (you <sup>r</sup> seek its warmth).	إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَافَتِيكُمْ مِنْهَا بَخْرٌ أَوْ آتِيكُمْ بِشَبَابٍ قَبَسَ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾
8. So lamma (when/whence) [he] came (to) it <sup>w</sup> [he] (had been) called: that (had been) blessed Whom <sup>8</sup> (is) in The Fire <sup>w</sup> and whomever (is) around it <sup>w</sup> ; and subhana <sup>9</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of)Allah,the worlds' Lord.	فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٨﴾

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this!

<sup>2</sup> See the *Lexicon* attached to this *Translation* for bashbara/youbashbaro/mubasherona=بَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ

<sup>3</sup> The word "يَقِيمُونَ" is rooted in "أَقَامَ" =upheld! linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً."

So, "يَقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer! (2) Called or upped to perform the Prayer itself.

Note: Prayer and how (it<sup>w</sup>) to be done was established and revealed by Allah! Hence people do not establish Prayer they only uphold and follow, i.. perform, and maintain it<sup>w</sup>!

<sup>4</sup> See the *Lexicon* attached to this *Translation* for what exactly are the Zakah and its implications!

<sup>5</sup> The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مال و المال ليس بقبضتك الآن" thus, "لَدُنْ" which closer spatially and more specific! So, "directly and possessively" seems to indicate such closeness! See *اللسان*!

<sup>6</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "الحكيم"

<sup>7</sup> See the *Lexicon* attached to this *Translation* for "bekmah!"

<sup>8</sup> The pronoun "Whom" is capitalized here as a sign of respect and magnanimity for "Whom" is in The Fire and had already been blessed by Allah, i.e. Allah's Authority/Illumination, as says it Ibn Abbas! See *القرطبي*!

<sup>9</sup> The word "subhana"="سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana"="سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!



9. O, *Mosa* (*Moses*): verily it<sup>x10</sup> I am Allah, The Mighty, The *Hakeemo*<sup>11</sup> (*infinite bekma*<sup>12</sup> Possessor).

يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. And let-throw [you<sup>s</sup>] your<sup>t</sup> staff<sup>w</sup>; then *lamma* (*when/whence*) [he] saw it<sup>w</sup> shaking, as it<sup>w</sup> (*were*) a *jannon* (*young-snake*)<sup>w13</sup> [he] diverged reversely and not steps-retraced [he]<sup>14</sup>; O, *Mosa* (*Moses*), let-not fear [you<sup>s</sup>]; verily I not fear *ladayya*<sup>15</sup> (*directly at My presence*) the *mursaloona* (*sent-messengers*).

وَأَلْقَ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ لَا تَخَفْ إِنِّي لَا اتَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾

11. Except whom<sup>p</sup> [he] wronged<sup>16</sup>; afterwards [he] interchanged *husnan* (*ultimate meritorious deed*) after an ill, then verily I am *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*).

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

12. And let-enter [you<sup>s</sup>] your<sup>t</sup> hand<sup>w</sup> into your<sup>t</sup> (*garment's*) bosom [it<sup>w</sup>] egresses white, of other than an ill; in a nine *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) to Pharaoh and his people; verily they were people *fa'seeqeena* (*rebels: vis-à-vis Allah's command*).

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

13. Then *lamma* (*when/whence*) came<sup>w</sup> (*to*) them Our *Aya'tow*<sup>w</sup> (*miracles/signs/proofs*) [discernment-enabler<sup>w</sup>] said they<sup>z</sup>: this (*is*) a magic manifest.

فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾

14. And rejected they<sup>z</sup> by it<sup>w</sup> and *istay'qanat'ha*<sup>17</sup> (*affirmably ascertained it<sup>w</sup>*) themselves<sup>w</sup> unjustly and arrogantly; so let-look [you<sup>s</sup>] how [was]<sup>x18</sup> the corrupters' consequence<sup>w</sup>.

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

15. And *laqad* (*verily, already and affirmatively*) *aa'tatna* (*We accorded*) *Dawooda* (*David*) and *Solaymana* (*Solomon*) knowledge; and both said: the praise (*is*) for Allah, Who preferred/favored us over many of His *eba'de* (*worshippers/submitters/slaves*) the believers.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

16. And inherited *Solaymano* (*Solomon*) *Dawooda* (*David*) and said [he]: O, you the mankind, we (*had been*) taught the birds' speech<sup>19</sup> and *oteyna* (*we had been accorded*) of every-thing; verily this surely it<sup>x</sup> (*is*) the munificence the manifest.

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَتَاءَتِيهَا النَّاسُ عِلْمًا مِّنْطِقِ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

17. And (*had been*) thronged for *Solaymana* (*Solomon*) his soldiers of the Jinn and the humankind and the birds, so they *youza'ona* (*were being arrayed*).

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

18. Until *edha* (*if/whereas*) *atan*<sup>x</sup> (*they<sup>z</sup> arrived at and passed*

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ

<sup>10</sup> The pronoun “هـ” in “إنه” refers to “حقيقة الأمر أو الشأن,” “The fact of the matter,” or “the truth of the situation!” See القرطبي!

<sup>11</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>12</sup> See the *Lexicon* attached to this Translation for “bekma!”

<sup>13</sup> The word “jann”= “جان” has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon!

<sup>14</sup> The word “يعقب” means steps-retrace!” In this case, he steps-retraced not his own steps, in his flight!

<sup>15</sup> The word “لدى” in “لدى” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly at My presence” seems to indicate such closeness! See اللسان!

<sup>16</sup> See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “اظلم”= “wronger!”

<sup>17</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>18</sup> The word “كان” perhaps refers to “واقع، أو حال، أو مال” the corrupters! So it is in masculine!

<sup>19</sup> The word “منطق” has multiple meanings, such as “النطق بالكلام” that is the speech or the language, or “the logic” or “the speech’s logic!” See اللسان!

<p>by)<sup>x</sup> on the ants' valley said an ant<sup>w</sup>: O, you the ants let-enter you<sup>z</sup> your<sup>n</sup> dwellings; (<i>lest</i>) not destroy<sup>w</sup> you<sup>ym</sup> <i>Solaymano</i> (<i>Solomon</i>) and his soldiers while not perceive they.</p>	<p>قَالَتْ نَمْلَةٌ يَتَأَيُّهَا النَّملُ ادْخُلُوا مَسْكَنَكُمْ لَا تَحْطُمَنَّكُمْ سُلَيْمَنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾</p>
<p>19. So [<i>he</i>] smiled laughingly of its<sup>w</sup> say and said [<i>he</i>]: my Lord <i>aw'ze'aney</i> (<i>let-dispose me [You<sup>s</sup>]</i>) to thank Your<sup>t</sup> boon<sup>w20</sup> which<sup>u</sup> <i>an'ama</i><sup>21</sup> (<i>had graced bounteously and ennoblingly the most desirable and delighting boons</i>) You<sup>g</sup> on me and on my both begetters (<i>parents</i>) and that [<i>I</i>] work righteously (<i>which</i>) [<i>You<sup>s</sup>]</i> delight [<i>it</i><sup>x</sup>]; and let-admit me [<i>You<sup>s</sup>]</i> by Your<sup>t</sup> mercy<sup>w</sup> in Your<sup>t</sup> <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) the <i>ssa'le-beena</i> (<i>righteous-people</i>).</p>	<p>فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزَعْنِي أَن أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَن أَعْمَلَ صَالِحًا تَرْضَاهُ وَادْخُلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾</p>
<p>20. And <i>tafaqqada</i> ([<i>he</i>] <i>inspected/roll-called</i>) the birds; then said [<i>he</i>]: what (<i>is</i>) for me not [<i>I</i>] see the hoopoe; or [<i>was</i>] [<i>he/it</i><sup>x</sup>] of the absentees.</p>	<p>وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدَّ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾</p>
<p>21. Surely assuredly<sup>22</sup> [<i>I</i>] (<i>shall</i>) torture/torment him a severe torture/torment or surely assuredly [<i>I</i>] (<i>shall</i>) slaughter him or surely assuredly [<i>he</i>] (<i>shall</i>) come (<i>to</i>) me by a proof manifest.</p>	<p>لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْهَبَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ﴿٢١﴾</p>
<p>22. Then <i>makatha</i><sup>23</sup> (<i>stayed/tarried</i>) [<i>he</i>] other than afar then said [<i>he</i>]: I encompassed by what not [<i>you<sup>s</sup>]</i> encompassed by it<sup>x</sup>; and I came (<i>to</i>) you<sup>g</sup> from <i>Saba'en</i> (<i>Sheba</i>) by a <i>naba'en</i><sup>24</sup> (<i>piece-of-significant-and-availing-news</i>) <i>yaqeenen</i> (<i>absolutely certain</i>).</p>	<p>فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تَحِطْ بِهِ وَجِئْتُكَ مِن سَبِيلٍ مِّن بَيْنِ يَقِينٍ ﴿٢٢﴾</p>
<p>23. Verily I found a woman reigning (<i>over</i>) them; and <i>oteyat</i> (<i>had been accorded-she<sup>y</sup></i>) of every-thing; and for her (<i>is</i>) a great <i>Arshe</i><sup>25</sup> (<i>Throne of Kingship</i>)<sup>x</sup>.</p>	<p>إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾</p>
<p>24. I found her and her people kowtowing they<sup>z</sup> for the sun<sup>w</sup> of lesser than/without Allah; and adorned for them the Satan their works; so [<i>he</i>] repelled them <i>a'n</i> (<i>off</i>) the path; so not they <i>yahtadoona</i> (<i>find and accept the divine-guidance they<sup>z</sup></i>).</p>	<p>وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾</p>
<p>25. That not kowtow they<sup>z</sup> for Allah, Who <i>youkbrejo</i> ([<i>He</i>] <i>emerges/produces</i>) the occult<sup>26</sup> in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and knows [<i>He</i>] what you<sup>z</sup> conceal</p>	<p>أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ</p>

<sup>20</sup> See the *Lexicon* attached to this Translation for “*ne'amal*” (“*boon*”)!

<sup>21</sup> The word “*أنعم*” in “*نعمت*” denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is no English word to express all the various ideas denoted by “*أنعم*” So, I think the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*!

<sup>22</sup> The “*ن*” in “*لأعذبته*”, “*لأذبحته*”, and “*ليأتيني*” are juratory “*ن*” = “*ال القسم*” amounting to = “*التأكيد*”, i.e. *affirmation*, expressed in all cases by “*assuredly*”

<sup>23</sup> This [*he*] and the second [*he*] refer to the hoopoe!

<sup>24</sup> See the *Lexicon* attached to this Translation for “*naba'al*”

<sup>25</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>26</sup> The word “*occult*” = “*خبء*” is subjective, masculine, singular noun meaning: *that which is hidden*! The “*occult*” of the Heavens is the rain and the “*occult*” of the Earth is the sprout!

and what you <sup>z</sup> disclose.	وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾
26. Allah, no an <i>elaha</i> (a deity) except Him, Lord (of) The <i>Arsh</i> <sup>27</sup> (Throne of Kingship), The Great.	﴿٢٦﴾
27. Said [he]: we shall look, whether <i>ssadaqata</i> (you <sup>h</sup> always-enforced-the-truth) or you <sup>h</sup> were of the liars.	﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٨﴾
28. Let-go [you <sup>s</sup> ] by my letter, this; then let-cast it <sup>x</sup> [you <sup>s</sup> ] to them; afterwards let-divert [you <sup>s</sup> ] a'n (off) them; then let-look [you <sup>s</sup> ] what (would) return they <sup>z</sup> .	﴿٢٨﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَيْهِمْ ثُمَّ تَوَلَّى أَنْظِرْهُمْ فَرَمَاذِيرَ جَعُونَ ﴿٢٩﴾
29. Said-she <sup>y</sup> : O, you the chiefs; verily I (had been) cast to me a letter- <i>kareemon</i> <sup>28</sup> (bounty-giver and ennobler).	﴿٢٩﴾ قَالَتْ يَتَايَأُ آلْمَلُؤُا إِنِّي أَلْقِي إِلَيْكَ كِتَابٌ كَرِيمٌ ﴿٣٠﴾
30. Verily it <sup>x</sup> (is) from <i>Solaymana</i> (Solomon) and verily it <sup>x</sup> (is): by Allah's name <i>Ar-Rahma'ne Ar-Rabeeme</i> (the multitudinous mercy Giver).	﴿٣٠﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣١﴾
31. That let-not heighten you <sup>z</sup> on me and <i>ee'toney</i> (let-come you <sup>z</sup> to me) <i>Muslemeena</i> (you <sup>z</sup> : submitters/peacefully succumbing).	﴿٣١﴾ أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ ﴿٣٢﴾
32. Said she <sup>y</sup> : O, you the chiefs <i>aftoney</i> (let-you <sup>z</sup> situationally fittingly and wisely opine me) in my matter; I was not a [cutter] <sup>29</sup> (of) a matter until you <sup>z</sup> witness.	﴿٣٢﴾ قَالَتْ يَتَايَأُ آلْمَلُؤُا أَفْتُونِي فِي أَمْرٍ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٣﴾
33. Said they <sup>z</sup> : we (are) a strength possessors and possessors (of) <i>ba'asen</i> (bravery and warfare) severe; and the command (is) to you <sup>y</sup> ; so let-look you <sup>y</sup> what command you <sup>y</sup> .	﴿٣٣﴾ قَالُوا نَحْنُ أَوْلَاوُا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿٣٤﴾
34. Said she <sup>y</sup> : verily, the kings if entered they <sup>z</sup> a village <sup>w</sup> they <sup>z</sup> corrupted it <sup>w</sup> and they <sup>z</sup> made lords <sup>w30</sup> (of) its <sup>w</sup> folk <i>athellatan</i> <sup>31</sup> (they who are humbled and subdued); and like <i>tha'leka</i> (he-that-afar-it/that) they <sup>z</sup> do.	﴿٣٤﴾ قَالَتِ إِنِ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٥﴾
35. And verily I am a sender-she <sup>y32</sup> to them by a gift; then a looker-she <sup>y</sup> [I am] by what returns the <i>mursaloona</i> (sent-messengers).	﴿٣٥﴾ وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٦﴾
36. Then <i>lamma</i> (when/whence) came (to) <i>Solaymana</i> (Solomon) said [he]: do you <sup>z</sup> supply me by a possession; So what <i>aa'taney</i> (accorded me) Allah (is) <i>kabayron</i> (superior/worthier) than what <i>aa'takum</i> ([He] accorded you <sup>b</sup> ); rather you <sup>f</sup> (are) by your <sup>n</sup> gift rejoice you <sup>z</sup> .	﴿٣٦﴾ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٧﴾
37. Let-return [you <sup>s</sup> ] to them; then, surely we assuredly <sup>33</sup> <i>na'atee</i> <sup>x</sup> (produce/present [we]) <sup>x</sup> them by soldiers not	﴿٣٧﴾ أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا

<sup>27</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>28</sup> The word "*kareem*" = "كَرِيم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in the Introduction to this Translation! In summarily: *bounty-giver ennobler and of multiple uses/effects!*

<sup>29</sup> The expression "قَاطِعَةُ أَمْرٍ" = "cutter (of) a matter" is an Arabic tongue expression meaning "resolutely deciding the matter!"

<sup>30</sup> The word "أَعِزَّةٌ" translated as "lords!" The word "lord" has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: "one having power and authority over others!"

<sup>31</sup> The word "*athellatan*" is plural, masculine, subjective noun, meaning: *they who are humbled and subdued!*

<sup>32</sup> Since the sender is the queen, so in Arabic is a "sender-she," *per se*, so there is the "هـ التانيث" in sender!

<sup>33</sup> The "ل" in "لَنُخْرِجَنَّ" and "لَيَأْتِيَنَّ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"



for them a capacity by [it] <sup>w34</sup> ; and surely we assuredly exit them from it <sup>w</sup> <i>athellatan</i> <sup>35</sup> (they who are humbled and subdued) while they (are) cringers.	قَبْلَ لَّهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾
38. Said [he]: O, you the chiefs; which (of) you <sup>b</sup> <i>ya'ateney</i> (bring about to me) by her <i>Arshe</i> <sup>36</sup> (Throne of Kingship) before <i>ya'ato</i> (they <sup>z</sup> come forward to) me <i>Muslemeena</i> (submitters they).	قَالَ يَتَٰٓأَيُّهَا الْمَلَأُو۟ا۟ إِلَيْكُمۡ يَٰٓأَتَيْنِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾
39. Said a demon of the Jinn: I, <i>aa'teeka</i> (bring/ come to you <sup>g</sup> ) by it <sup>x</sup> before [you <sup>s</sup> ] up <sup>37</sup> from your <sup>t</sup> <i>maqa'me</i> (upping-place); <sup>38</sup> and verily I am on/over it <sup>x</sup> surely a strong trust-worthy.	قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾
40. Said [he] who <sup>x</sup> has knowledge of the book I <i>aa'tee</i> <sup>x</sup> ([I] bring/ come to) <sup>x</sup> you <sup>g</sup> by it <sup>x</sup> before <i>yartadda</i> (forthwith-returns) to you <sup>g</sup> your <sup>t</sup> blink/ glance; so <i>lamma</i> (when/ -whence) [he] saw it <sup>x</sup> settled <sup>39</sup> <i>enda</i> (at the presence of/ in front of) him, said [he]: this (is) from my Lord's munificence to essay me [He], do [I] thank or unbelieve/(be)-ungrateful [I]; and whoever [he] thanks, so verily only [he] thanks for himself and whoever [he] unbelieved/(was)-ungrateful then verily my Lord (is) Rich, <i>Kareemon</i> <sup>40</sup> (bounty-Giver and Ennobler).	قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَٰبِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَٰذَا مِن فَضْلِي رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌ كَرِيمٌ ﴿٤٠﴾
41. Said [he]: let-camouflage you <sup>z</sup> for her, her <i>Arshe</i> (Throne of Kingship); [We] look does [she] <i>tahtadey</i> (she finds and accepts the divine-guidance) or [she] be of whom <sup>r</sup> not <i>yahtadoona</i> (they find and accept the divine-guidance).	قَالَ نَكُرُوا۟ هَٰا عَرْشَهَا نَنظُرْ أَتَهْتَدِي۟ أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾
42. Then <i>lamma</i> (when/ whence) came-she <sup>y</sup> (had been) said: is this like your <sup>y</sup> <i>Arshe</i> <sup>41</sup> (Throne of Kingship); said-she <sup>y</sup> : as surely it <sup>x</sup> (were) it <sup>x</sup> ; and (had been) accorded we the knowledge from before her and we were <i>Muslemeena</i> (Muslims, submitters we).	فَلَمَّا جَاءَتْ قِيلَ أَهَٰكَذَا عَرْشُكَ قَالَتْ كَآئِهِ هُوَ وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾
43. And repelled her, what was-she <sup>y</sup> worshipping of lesser than/without Allah; verily she was-she <sup>y</sup> of a unbelievers people.	وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِن دُونِ اللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾
44. (Had been) said for her: let-enter you <sup>y</sup> the edifice; so <i>lamma</i> (when/ whence) saw-she <sup>y</sup> it <sup>x</sup> reckoned-she <sup>y</sup> it <sup>x</sup> a <i>lujjatan</i> (billow, abyss) <sup>w</sup> ; and bared-she <sup>y</sup> a'n (off) her both legs; said [he]: verily it <sup>x</sup> (is) an edifice <i>mumarradon</i> (lofty/ rendered-smooth) <sup>42</sup> of glass-bottles <sup>w</sup> ; said-she <sup>y</sup> : my Lord, verily I wronged <sup>43</sup> (to) myself <sup>w</sup> and <i>aslamto</i> (I became a Muslim/submitter) with <i>Solaymana</i> (Solomon) for Allah the worlds' Lord.	قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

<sup>34</sup> The word “جنود” is a “جمع تكسير” = “broken plural,” hence the reference to it is by “il!”

<sup>35</sup> See footnote 32 above regarding “athellatan!”

<sup>36</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>37</sup> There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف”

<sup>38</sup> Ibid!

<sup>39</sup> The word “مستقر” is more of a semi-permanent abode, but the word “settled” here is used instead to indicate that part of this “semi-permanent” nature, as it is in this world and would be transitory anyway!

<sup>40</sup> See the *Lexicon* attached to this Translation regarding “kareem!”

<sup>41</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>42</sup> The word “ممرّد” has dual meanings: (1) lofty (in construction) or (2) rendered smooth! Both meanings could apply in this *Ayah*! Qur'an commentators are not unanimous as to which if not both!

<sup>43</sup> See the *Lexicon* attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “اظلم” = “wronger!”

45. And <i>laqad</i> (verily, already and affirmatively) We sent to <i>Thamooda</i> their brother <i>Ssa'liban</i> that let-worship you <sup>z</sup> Allah; then <i>edba</i> (suddenly/ surprisingly) they (were) two teams disputing.	وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ عِبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾
46. Said [he]: O, my people why <i>tasta'ajelo</i> (seek hastening) you <sup>z</sup> by the <i>sayyea'te<sup>w</sup></i> (demeritorious-deed) <sup>w</sup> before the <i>hasana'te<sup>w</sup></i> (meritorious-deed) <sup>w</sup> ; <i>lawla</i> (why do not) <i>tastaghfero</i> <sup>44</sup> (you <sup>z</sup> seek forgiveness) Allah <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you <sup>b</sup> <i>torhamoona</i> <sup>45</sup> (you <sup>z</sup> be mercy-given).	قَالَ يَنْقُورُ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾
47. Said they <sup>z</sup> : we ill-omened by you <sup>g</sup> and by whom-ever (is) with you <sup>g</sup> ; said [he]: your <sup>n</sup> omen (is) <i>enda</i> (by munificence of/ by Rule of) Allah; rather you <sup>f</sup> (are) people (to be/ being) essayed.	قَالُوا أَطِيرَنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَيْرَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾
48. And [was] in the city <sup>w</sup> nine <i>rahbten</i> <sup>46</sup> (group of people) they <sup>z</sup> corrupt in the land and not they <sup>z</sup> reform.	وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾
49. Said they <sup>z</sup> : <i>taqasamo</i> (let-mutually oath you <sup>z</sup> ) by Allah, surely we assuredly <sup>47</sup> (nocturnally harbor to assault) him and his family <sup>w</sup> ; afterward surely we assuredly say for his guardian not witnessed we <i>mahleka</i> (time and place of the perishing of) his family <sup>w</sup> ; and verily we (are) <i>ssadeqoona</i> (always-truth-enforcers).	قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾
50. And they <sup>z</sup> machinated a machination; and machinated We a machination, while not they perceive. <sup>48</sup>	وَمَكْرُوا مَكْرًا وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾
51. So let-look [you <sup>s</sup> ]: how [was] their machination's consequence <sup>w</sup> ; surely We destroyed them and their people wholes.	فَانْظُرْ كَيْفَ كَانَ عَنَقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾
52. So <i>telka<sup>w</sup></i> (she-that-afar-it <sup>w</sup> / those <sup>w</sup> ) (are) their houses <sup>w</sup> <i>khaweyaton</i> <sup>49</sup> (ruinously-empty) <sup>w</sup> by what <i>dbalamo</i> <sup>50</sup> (they <sup>z</sup> wronged); verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) surely an <i>Aya'tan<sup>w</sup></i> (miracle/ sign/ proof) for a knowing people.	فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّا فِي ذَلِكَ لَآيَةٌ لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾
53. And We delivered whom <sup>r</sup> believed they <sup>z</sup> and they <sup>z</sup> were <i>yattaqoona</i> (they reverentially guard not to displease Allah).	وَأُنَجِّينَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾
54. And <i>Loottan</i> (Lott) <i>edh</i> (when/ since) said [he] for his people: <i>ata'atona<sup>x</sup></i> (do you <sup>z</sup> commit/ perpetrate) <sup>x</sup> the profanity <sup>w51</sup> while you <sup>f</sup> sight/ discern.	وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

<sup>44</sup> The word "تستغفرون" = "تطلبون الغفران" = "[you] seek forgiveness!" In English there is no *seemly* way to say: "تستغفرون" *per se*! So I settled for saying: "[you] seek forgiveness!"

<sup>45</sup> The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the *future-passive* for the *masculine plural*! There is *no* way to exactly render this in English *per se*! So the closest is to *transliterate* and *parenthetically explain*, as above stated!

<sup>46</sup> The word "rahbten" = "رَهْط" means the person's clan made up of three to nine people!

<sup>47</sup> The "ل" in "لَنُبَيِّتَنَّهُ" and "لَنَقُولَنَّ" are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

<sup>48</sup> See the *Lexicon* attached to this Translation for the definition of *good* and *bad* "مكر" *contriving* versus *planning*!

<sup>49</sup> The word "خواية" by definition means *empty and in ruin*! See *الناسان* and *الهادي*!

<sup>50</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged"

<sup>51</sup> The word "فاحشة" = "profanity" means *vulgar or irreverent say or action*, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery or fornication or homosexuality*, as in this context!

55. Indeed verily you <sup>b</sup> surely <i>ta'atona</i> <sup>x</sup> (you <sup>z</sup> commit sexual intercourse with) the men a (carnal) wish <sup>w</sup> of lesser than/without the women; rather you <sup>f</sup> (are) a people <i>tajhaloona</i> <sup>52</sup> (acting ignorantly/incorrectly you <sup>z</sup> ).	أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾
56. Then not [was] his people's answer except that said they <sup>z</sup> : let-exit you <sup>z</sup> <i>Lootten's</i> ( <i>Lott's</i> ) <i>aala</i> (family, house, clan) from your <sup>n</sup> village <sup>w</sup> ; verily they (are) people <i>yatattahara</i> (they <sup>z</sup> ever purge from sins).	﴿٥٦﴾ فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾
57. So We delivered him and his family <sup>w</sup> except his [woman] ( <i>wife</i> ) We fated <sup>53</sup> her of the <i>gha'bereena</i> ( <i>residuum/remnants</i> ).	فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾
58. And We ill-rained <sup>54</sup> on them a rain; so fouled, the <i>munthareena's</i> ( <i>they that were warned</i> ) rain.	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾
59. Let-say [you <sup>s</sup> ]: the praise ( <i>is</i> ) for Allah and peace ( <i>be</i> ) on His <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) whom <sup>r</sup> <i>istafa</i> <sup>55</sup> ([He] superlatively and exclusively selected); is Allah <i>kbayron</i> ( <i>choicer/superior/worthier</i> ) or what they <sup>z</sup> partner ( <i>deities with Him</i> ).	قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ۚ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾
60. Or Who <sup>a</sup> created the Heavens <sup>w</sup> and the Earth <sup>w</sup> and descended for you <sup>b</sup> from the sky <sup>w</sup> water <sup>x</sup> then We sprouted by it <sup>x</sup> <i>bada'eqa</i> <sup>56</sup> ( <i>walled-gardens</i> ) <sup>w</sup> delight <sup>w</sup> possessors; not [was] for you <sup>b</sup> to sprout its <sup>w</sup> trees <sup>w</sup> ; is an <i>elabon</i> ( <i>a deity</i> ) with Allah; rather they ( <i>are</i> ) people equating <sup>57</sup> ( <i>partners with Allah</i> ).	أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۚ أُولَئِكَ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
61. Or Who <sup>a</sup> made the Earth <sup>w</sup> an abode and made through <sup>58</sup> it <sup>w</sup> rivers and made for it <sup>w</sup> anchors <sup>59</sup> ( <i>catches, fasteners, stabilizers</i> ) and made between the two seas a barrier; is an <i>elabon</i> ( <i>a deity</i> ) with Allah; rather most ( <i>of</i> ) them know not.	أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أُولَئِكَ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾
62. Or Who <sup>a</sup> answers the desperate if [ <i>he</i> ] invoked Him; and [ <i>He</i> ] doffs the ill and [ <i>He</i> ] makes you <sup>b</sup>	أَمْ مَنْ تَجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ

<sup>52</sup> The word “تجهلون”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did a thing not correct!

<sup>53</sup> The word “قَدَّرَ” has several meaning, among them “measured” or correlated one thing with another as having the corresponding characteristics! However, “التقدير” by Allah seems to me a “fate!”

<sup>54</sup> In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر! In this case “أمطر” is used! So for lack of “أمطر” in English, I chose ill-rained!

<sup>55</sup> See the *Lexicon* to this Translation for elaboration and some specific examples! The word “اصطفى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “على” In the case of (a) it could include more than a single element! In the case of (a) “الإصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء” In the case of (b) the subject of “الإصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

<sup>56</sup> The word “حديقة” means a walled-garden, if not walled than it is not a “حديقة,” see الناج and القرطبي!

<sup>57</sup> Or the word “يعدلون” means they swerve off the right way, i.e. unbelieve in Allah's unity and equate Him with other deities!

<sup>58</sup> The word “خلال” could also mean “between” or “among!” See اللسان!

<sup>59</sup> That is the mountains!



the Earth's <sup>w</sup> successors, is an <i>elabon</i> (a deity) with Allah; little surely <sup>60</sup> you <sup>z</sup> reminisce.	خُلَفَاءَ الْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قَلِيلًا مَا تَذْكُرُونَ ﴿٢٦﴾
63. Or Who <sup>a</sup> aright-divinely-guides you <sup>b</sup> in the desert <sup>61</sup> (land) and the sea's darknesses <sup>w</sup> and Who <sup>a</sup> sends the winds <sup>w</sup> <i>bushran</i> <sup>w</sup> (pleasing-tiding) <sup>w</sup> between His mercy's <sup>w</sup> ( <i>ghaytha</i> = delightful satiating-and-reviving rain) Twain Hands <sup>w62</sup> ; is (there) an <i>elabon</i> (a deity) with Allah; <i>ta'aala</i> (ever elevated [He]) Allah of what they <sup>z</sup> partner (deities with Him).	أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أُولَئِكَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٢٧﴾
64. Or Who <sup>a</sup> commences the creation; afterwards [He] repeats it <sup>x</sup> ; and Who <sup>a</sup> provides you <sup>b</sup> from the Heaven <sup>w</sup> and the Earth <sup>w</sup> ; is an <i>elabon</i> (a deity) with Allah; let-say [you <sup>s</sup> ]: <i>bato</i> (clamorously expressing let-bring) your <sup>n</sup> proof <i>en</i> (if) you <sup>c</sup> were <i>ssa'deqeena</i> (always-truth-enforcers).	أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمِنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾
65. Let-say[you <sup>s</sup> ]:not know who <sup>p</sup> (are) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> the invisible except Allah; and not perceive <i>ayyana</i> <sup>63</sup> (when/which momentous period) (are to be) resurrected they <sup>z</sup> .	قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٩﴾
66. Rather <i>iddaraka</i> <sup>64</sup> (equaled/ adjusted the last and first in it) their knowledge in the Hereafter <sup>w</sup> rather they (are) in a doubt of it <sup>w</sup> rather they (are) <i>amoon</i> <sup>65</sup> (having heart / mind blindness).	بَلْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٣٠﴾
67. And said who <sup>r</sup> unbelieved they <sup>z</sup> : if we were <i>tora'ban</i> (crushed sand) and our fathers [too], are verily we <i>mukbrajoona</i> <sup>66</sup> (we be: emerged/ resurrected).	وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا بِنَا لَمُخْرَجُونَ ﴿٣١﴾
68. <i>Laqad</i> (verily, already and affirmatively) we (had been) promised this, we and our fathers of before; <i>en</i> (not) this except the [firsts'] (ancients') fables.	لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٢﴾
69. let-say[you <sup>s</sup> ]:let-tread you <sup>z</sup> in the land <sup>w</sup> ; then let-look you <sup>z</sup> how[was] <sup>67</sup> the criminals' consequence <sup>w</sup> .	قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٣٣﴾
70. And let-not sadden [you <sup>s</sup> ] on them and let-not be [you <sup>s</sup> ] in constriction of what they <sup>z</sup> machinate.	وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٣٤﴾
71. And they <sup>z</sup> say: when (is) this, the promise, <i>en</i> (if) you <sup>c</sup> were <i>ssa'deqeena</i> (always-truth-enforcers).	وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٥﴾

<sup>60</sup> The particle “ما” is, and Allah knows best, for intensity of paucity in this case! See إعراب القرآن، لمحمود صافي. Some say it is extra = “زائدة” = the meaning is full without it! I do not believe there is anything extra or less in The Qur'an, every-thing in it is essential!

<sup>61</sup> The word “الْبَرِّ” = “الفقر، أي الخلاء من الأرض”، literally means “desert,” i.e. furthest from any body of water! Also, “البر” figuratively speaking could stand for “land!” See اللسان!

<sup>62</sup> This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of! Additionally, some maintain that the “hands” are symbols of divine Might or Power!

<sup>63</sup> The word “ayyana” = “أَيَّانَ” really is “أَيَّانَ أَوْ أَيَّانَ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happen!

<sup>64</sup> The word “iddaraka” = “إِدْرَكَ”، depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are equally knowing in the hereafter!

<sup>65</sup> The word “عمون” is the plural of “عم” versus “عمي” = blind=he who lost his eye-sight! So “عمون” are those who are having blindness of heart or mind, so they cannot find the right or the right way! See الهادي!

<sup>66</sup> The word “mukbrajoon” is subjective, masculine, plural noun!

<sup>67</sup> The word “كان” perhaps refers to “واقع، أو حال، أو مال” the corrupters! So it is in masculine!

72. Let-say [you <sup>s</sup> ]: <i>asa</i> (craving a deed beyond one's means/ may) that, <i>ra'defa</i> (posteriorly-ensued) for you <sup>b</sup> some (of) which <sup>x</sup> <i>tasta'ajelo</i> (seek hastening) you <sup>z</sup> .	قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾
73. And verily your <sup>t</sup> Lord ( <i>is</i> ) surely a munificence possessor over the people; [and,] but most (of) them not thank they <sup>z</sup> .	وَأَنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾
74. And verily your <sup>t</sup> Lord surely knows what conceals their chests and what they <sup>z</sup> disclose.	وَأَنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾
75. And not of <i>gha'eba'ten</i> (an utterly-unseen/ invisible-she) <sup>y68</sup> in the Heaven <sup>w</sup> and the Earth <sup>w</sup> except in a book manifester.	وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾
76. Verily this, The Qur'an narrates on Israel's sons most (of) which <sup>x</sup> they ( <i>are</i> ) in it <sup>x</sup> differing they <sup>z</sup> .	إِنَّ هَذَا الْقُرْآنَ يَفْصِلُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾
77. And verily it <sup>x</sup> ( <i>is</i> ) surely a divine-guidance <sup>x</sup> and a mercy <sup>w</sup> for the believers.	وَأِنَّهُ هُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧٧﴾
78. Verily your <sup>t</sup> Lord judges among them by His rule and He ( <i>is</i> ) The Mighty, The Omniscient.	إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾
79. So let-trust [you <sup>s</sup> ] on Allah, verily you <sup>g</sup> ( <i>are</i> ) on the right the manifester.	فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾
80. Verily you <sup>g</sup> not ( <i>make</i> ) hear [you <sup>s</sup> ] the deceased and not ( <i>make</i> ) hear [you <sup>s</sup> ] the <i>ssomma</i> (deaf people) the prayer <sup>69</sup> if they <sup>z</sup> fled/diverged retreaters.	إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلُوا مُدْبِرِينَ ﴿٨٠﴾
81. And not you <sup>s</sup> surely divine-guider the <i>omya</i> (blind people) a'n (off) their misguidance-she <sup>v</sup> ; en (not) [you <sup>s</sup> ] ( <i>make/ let</i> ) hear except whom <sup>p</sup> [he] believes by Our <i>Aya'te<sup>w</sup></i> (Qur'anic statements); so they ( <i>are</i> ) <i>Muslemonoona</i> (submitters to Islam).	وَمَا أَنْتَ بِهَادِي الْعَمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِفَايَتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾
82. And if befell the say over them, <sup>70</sup> <i>akbraja</i> (emerged/produced) We for them a <i>dabba'ten<sup>w71</sup></i> ( <i>she-moving-creature</i> ), from the Earth <sup>w</sup> talking (to) them: that the mankind were by Our <i>Aya'te<sup>w</sup></i> (Qur'anic statements) not <i>youqenoona</i> (they believe with certitude).	وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِفَايَتِنَا لَا يُوقِنُونَ ﴿٨٢﴾
83. And day We throng of every <i>Ummaten<sup>w</sup></i> (community/ people) <sup>w</sup> a drove of whom <sup>p</sup> denies [he] by Our <i>Aya'te<sup>w</sup></i> (miracles/ signs/ proofs) then they <i>youza'ona</i> (are being arrayed they <sup>z</sup> ).	وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يَكْذِبُ بِفَايَتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾
84. Until if they <sup>z</sup> came, said [He]: have you <sup>c</sup> denied by My <i>Aya'te<sup>w</sup></i> (Qur'anic statements) and not encompassed	حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِفَايَتِي وَلَمْ تُخِطُوا بِهَا عِلْمًا

<sup>68</sup> The “هـ” = “ت التانيث المربوطة” in the word “غائبة” is intended for *intensity*! See إعراب القرآن لـ محمود صافي

<sup>69</sup> The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

<sup>70</sup> The expression “fell the say over them,” is a lofty Arabic *tongue* expression meaning: righted, merited, or became necessary or obligatory to *impose* or *effect* whatever the specific say happens to be!

<sup>71</sup> For lack of a better term I chose a “*she-motile-creature*” for “دابة,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

you <sup>z</sup> by it <sup>w</sup> knowledge, or what were you <sup>c</sup> working.	أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٥﴾
85. And befell the say on them <sup>72</sup> by what <i>dhalamo</i> <sup>73</sup> ( <i>they<sup>c</sup> wronged</i> ); then they pronounce not.	وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٦﴾
86. Have not seen they <sup>z</sup> verily We made the night <sup>x</sup> to settle they <sup>z</sup> in it <sup>x</sup> and the day <i>mubsseran</i> <sup>x</sup> ( <i>discernment-enabler</i> ) <sup>x</sup> ; verily in <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> surely ( <i>are</i> ) <i>Aya'ten</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) for believing people.	أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّا فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾
87. And day ( <i>to be</i> ) blown in the horn then startled whoever ( <i>are</i> ) in the Heavens <sup>w</sup> and whoever ( <i>are</i> ) in the Earth <sup>w</sup> except whomever willed Allah; and each <i>a'ataw</i> <sup>x</sup> ( <i>obediently come to</i> ) <sup>x</sup> Him <i>dakhe'reena</i> ( <i>they who became contemptible or of no significance</i> ).	وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٨﴾
88. And [ <i>you</i> <sup>s</sup> ] see the mountains reckon it <sup>x</sup> [ <i>you</i> <sup>s</sup> ] <i>ja'medatan</i> ( <i>solid/firmly-fixed</i> ) while it <sup>w</sup> passes, the passing ( <i>of</i> ) the <i>saba'be</i> <sup>74</sup> ( <i>gliding-clouds</i> ); Allah's <i>ssun'a</i> ( <i>careful-crafting</i> ), Who [ <i>He</i> ] perfected everything; verily He ( <i>is</i> ) Proficient by what you <sup>z</sup> do.	وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٩﴾
89. Whoever came [ <i>he</i> ] by the <i>hasanatey</i> <sup>w</sup> ( <i>meritorious-deed</i> ) <sup>w</sup> so for him <i>khayron</i> ( <i>choicer/superior/worthier</i> ) than it <sup>w</sup> ; and they ( <i>are</i> ) from the startle then-day ( <i>are</i> ) <i>aa'menoona</i> ( <i>self-safety-securers</i> ).	مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٩٠﴾
90. And whoever came [ <i>he</i> ] by the <i>sayye'aa'te</i> ( <i>demeritorious-deed</i> ) <sup>w</sup> so <i>kubbat</i> ( <i>had been upside-down-dropped</i> ) <sup>w</sup> their faces in The Fire <sup>w</sup> ; are ( <i>to be</i> ) requited you <sup>z</sup> except what you <sup>c</sup> were working.	وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩١﴾
91. Verily only I ( <i>had been</i> ) commanded to worship Lord ( <i>of</i> ) this-she <sup>y</sup> the <i>baldata's</i> <sup>w</sup> ( <i>township, Makkah</i> ) <sup>w</sup> ; Who sanctified it <sup>w</sup> [ <i>He</i> ] and for Him ( <i>is</i> ) everything; and I ( <i>had been</i> ) commanded to be of the Muslims.	إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩٢﴾
92. And that I recite The Qur'an; so whoever <i>ibtada</i> ( <i>he found and accepted the divine-guidance</i> ), verily only <i>yahtadey</i> ( <i>[he] finds and accepts the divine-guidance</i> ) for himself <sup>w</sup> ; and whoever [ <i>he</i> ] strayed then let-say [ <i>you</i> <sup>s</sup> ]: verily only I am of the warners.	وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٣﴾
93. And let-say [ <i>you</i> <sup>s</sup> ]: the praise ( <i>is</i> ) for Allah, [ <i>He</i> ] shall show you <sup>b</sup> His <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) so you <sup>z</sup> know it <sup>w</sup> ; and not your <sup>t</sup> Lord surely neglecter <i>amma</i> ( <i>regarding</i> ) what you <sup>z</sup> work.	وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٤﴾

<sup>72</sup> See footnote 70 above regarding "befell the say over them!"

<sup>73</sup> See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>74</sup> The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "اسحابة!" Whereas the "غيم" appears *stationary*! أنظر اللسان!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Tta-seen-meem <sup>1</sup>	طسّم
2. Telka <sup>w</sup> (she-that-afar-it <sup>w</sup> /those <sup>w</sup> ) (are) Aya'te <sup>w</sup> (Qur'anic statements) (of) The Book the manifester.	تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ
3. We recite on you <sup>s</sup> of Mosa's (Moses') naba'e <sup>2</sup> (piece-of-significant-and-availing-news) and Pharaoh's, by the right, for a believing people.	نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ
4. Verily Pharaoh heightened in the land <sup>w</sup> and [he] made its <sup>w</sup> people sects/factions, <sup>3</sup> yasta'dh'efo <sup>4</sup> ([he] deems weakling) ta'efa'tan <sup>w</sup> (group/faction/party) <sup>w</sup> of them; youdhabbebo (recurrently slaughters [he]) their sons and yasta'byey ([he] affirmably lets live) their women; verily he [was] of the corrupters.	إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ
5. And [We] want to namunna <sup>5</sup> ([We] grace Our boon <sup>w</sup> ) on whom <sup>r</sup> istodh'efo <sup>6</sup> (they <sup>z</sup> had been affirmably deemed weaklings) in the land <sup>w</sup> and [We] make them a'emmatan (principals) and [We] make them the inheritors.	وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعَفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً وَنَجْعَلَهُمُ الْوَارِثِينَ
6. And [We] enable/empower <sup>7</sup> for them in the land <sup>w</sup> and [We] show, Pharaoh and Hamana and soldiers (of) them both, from them what they <sup>z</sup> were cautioning.	وَنُمَكِّنْهُمْ فِي الْأَرْضِ وَنُرَى فِرْعَوْنَ وَهَمَانٍ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ
7. And We [revealed] <sup>8</sup> to Mosa's (Moses') mother: to/-that let-suckle/nurse <sup>9</sup> him [you <sup>y</sup> ]; then if feared <sup>10</sup> [you <sup>y</sup> ] on him, then let-throw him [you <sup>y</sup> ] in the yamme (deep and extended body of salty or sweet water) and let-not [you <sup>y</sup> ] fear and let-not [you <sup>y</sup> ] sadden; verily We (are) raddoho <sup>11</sup> (forthwith returners of/ returning him) to you <sup>y</sup> and making him ([We] are) of the mursaleena (sent-messengers).	وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خَفَتْ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this!

<sup>2</sup> See the *Lexicon* attached to this *Translation* for "naba'a!"

<sup>3</sup> The word "شيع" = "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

<sup>4</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>5</sup> The word "نمّن" in "نمّن" means "نعمة ننعّمها" That a "boon We grace it!"

<sup>6</sup> See footnote 4096 above regarding the letter س when added to a word, in this case: "يستضعف" So, in this case, "استضعفوا" means "عدّوا ضعفاء" i.e. affirmably deemed weaklings they!

<sup>7</sup> The word "مكن" in "نمّن" means "found" or "established!" It also means "enabled" or "empowered!" Clearly, the English word "established" does not imply or connote the same as "مكن" per se!

<sup>8</sup> The word "أوحى" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

<sup>9</sup> Here "nurse" in its sense of breast-feed, as the text says: "أرضعيه" and not "غذيّه بالثدي" = "breast-feed him!"

<sup>10</sup> Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew!

<sup>11</sup> The word "رأّوه" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>" (S4: 86)!

8. Then *ultaghatabo*<sup>12</sup> (*fortuitously found and picked him up*) Pharaoh's folk, to be for them a foe<sup>13</sup> and a *hazanan*<sup>14</sup> (*permanent sadness*); verily Pharaoh and Hamana and soldiers (*of*) them both were wrongdoers<sup>15</sup>.

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

9. And said-she<sup>y</sup> Pharaoh's woman (*wife*): *qurratoaynen*<sup>16</sup> (*eye's-cooling for bounteous satisfaction*)<sup>w</sup> for me and you<sup>g</sup>; let-not kill him you<sup>z</sup>; *asa* (*craving a deed beyond one's means that, may*) that [*he*] benefits us or *nattakbetha*<sup>17</sup> (*[we] take and make*) him a child<sup>18</sup>, while they not perceive.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And become *foaa'do* (*keen-preoccupation of the heart*) (*of*) Mosa's (Moses') mother vacuous, *en* (*surely*) *kadat* (*nighed/-verged/ almost*)-she<sup>y</sup> surely discloses/ flashes-she<sup>y19</sup> by him *lawla* (*had it not been for*) that We bound on her heart<sup>20</sup> to be [*she*] of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِحًا إِنَّ كَادَتْ لِتُبْدِيَ بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

11. And said-she<sup>y</sup> to his sister: let-track<sup>w</sup> him [*you*<sup>y</sup>]; so sighted-she<sup>y</sup> [*by*] him from<sup>21</sup> aside/afar while they not perceive.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

12. And We forbad on him the she-sucklers of before; then said-she<sup>y</sup>: shall/ do [*I*] lead/ guide you<sup>b</sup> on a house-folk<sup>w</sup> (*to*) sponsor him for you<sup>b</sup> while they (*are*) for him *na'sseboona*<sup>22</sup> (*sincere care-renderers, well-wisher*).

وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. So We *radadnabo* (*forthwith-returned him*) to his mother *kay* (*to/so that*) *taqorra*<sup>23</sup> (*cool<sup>w</sup> her eye*)<sup>w</sup> and [*to*] not sadden<sup>w</sup> [*she*]; and to know<sup>w</sup> [*she*] that Allah's promise (*is*) right; [*and,*] but most (*of*) them not know.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

<sup>12</sup> The word "التقط" is not merely picked up but fortuitously found and picked up! See اللسان!

<sup>13</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان!

<sup>14</sup> There is *hazan*=حزن with *fa'tha* on the ح and *z*=permanent-sadness; and *huznon*=حزن with *dhammah* on the ح=sadness of limited duration! See the Lexicon attached to this Translation for more elaborations.

<sup>15</sup> The word "خاطيء" = "من تعمد الخطأ" = he who intended to wrong, unlike the "المخطيء" = he who errs unintentionally! So, "خاطيء" is a "wronger!" Hence, "خاطئين" = wrongdoers!

<sup>16</sup> The statement "قرة عين" is a rather lofty and elegant Arabic tongue expression, meaning the eye's tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what it saw! In other word: the one having such eye became rather happy!

<sup>17</sup> The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الأتخاذ," as stated in لسان العرب; therefore "اتخذ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>18</sup> That is we take and make out of him our own child!

<sup>19</sup> To "disclose" means to reveal the truth about Moses, that he is her son!

<sup>20</sup> The expression "We bound on her heart" is figurative Arabic tongue expression=gave her patience and strengthened her resolve!

<sup>21</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition عن!

<sup>22</sup> The word "ناصحون" = "naseboon" is plural, masculine, subjective noun! But first the word "نصح" in "ناصحون" in Arabic defines and implies more than its English supposed equivalent "advised!" The Arabic "نصح" = "أخلص القول" i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him! However, in English the word "advised" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word "sincerely" is necessary to manifest the distinction! May be here "ناصحون" = sincere care-renderers, well-wishers!

<sup>23</sup> See footnote 15 above, regarding the expression "cool-eye!"

14. And *lamma* (when/whence) [he] reached his *ashodda*<sup>24</sup> (prime, full mental and physical strengths) and *istawa*<sup>25</sup> ([he] became a: resolver/decider/executer) We accorded him a rule and knowledge; and like *tha'leka* (afar-that-it/) <sup>x</sup> [We] requite the benefactors.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ  
ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ  
نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

15. And [he] entered the city<sup>w</sup> on a period (of) inattention<sup>w</sup> of its<sup>w</sup> folks<sup>w</sup>; then [he] found two men mutually fighting; this (is) of his sect<sup>w</sup>/faction<sup>w26</sup> and this (is) of his foe; so *istaghabtha* (sought help) (of) him who<sup>x</sup> (is) of his sect<sup>w</sup>/faction<sup>w</sup> over that who<sup>x</sup> (is) of his foe;<sup>27</sup> so<sup>28</sup> punched<sup>29</sup> him *Mosa* (Moses) then killed<sup>30</sup> him; said [he]: this (is) a work of the Satan; verily he (is) a foe, misleader, manifester.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَةِ هَٰذَا وَهَٰذَا مِن عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِّن شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

16. Said [he]: my Lord, verily I wronged<sup>31</sup> (to) myself<sup>w</sup> so let-forgive for me [You<sup>s</sup>]; so [He] forgave for him; verily He, He (is) The *Ghafooro* (iterative Forgiver), The *Raheemo* (iterative mercy Giver).

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. Said [he]: my Lord, for what *an'ama*<sup>32</sup> (had graced bounteously and ennoblingly the most desirable and delighting boons) You<sup>s</sup> on me, so never [I] be a backer/supporter for the criminals.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾

18. So [he] became in the city<sup>w</sup> a fearer/fearfully observing-/waiting; then *edha* (suddenly/surprisingly) who<sup>x</sup> *istanssara* ([he] sought succor) (of) him by yesterday *yestessrekbobo* (loudly-seeking his help); said to him *Mosa* (Moses): verily you<sup>s</sup> surely (are) a *ghaveyyon* (strayer because of fallacious belief which results in disappointment) manifester.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾

19. So *lamma* (when/whence) [he] wanted to seize by whom<sup>x</sup> he (is) a foe<sup>33</sup> for them both, said [he]: O, *Mosa* (Moses), do [you<sup>s</sup>] want to kill me like what you<sup>h</sup> killed a self<sup>w</sup> by yesterday; not want [you<sup>s</sup>] except to be [you<sup>s</sup>] a *jabbaran* (vigorous compeller) in the land and en

فَلَمَّا أَن أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَمْوَسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ

<sup>24</sup> The Arabic word “*ashudda*”=“أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths!

<sup>25</sup> See the *Lexicon* attached to this Translation for the meaning of this great and multifaceted word, *istawa*!

<sup>26</sup> The word “شعبة”=“sect/faction” in the sense of a party whose members mutual follow and succor each other!

<sup>27</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان!

<sup>28</sup> Both “ف” in this sentence are “للعطف”=“conjunctives,” see إعراب القرآن لمحمود صافي

<sup>29</sup> The word “وكز”=“ضربه بجمع كفه” that is “punched”=“hit with the fist!” See اللسان and Merriam Webster's Dictionary respectively!

<sup>30</sup> The word “قضى” has more than a dozen meanings, if the subject participle connected to it is Allah, then it means either “decrees/decreed/decreeing,” or “reveals/revealed/revealing!” If the subject participle is a human, then it means: “judges/ends/concludes/completes/finishes/attains” (or the verbal inflections of these verbs)! However, followed by a prepositional particle then its meaning derives from that! For example: (a) “قضى عليه”= killed him; (b) “قضى فيه”=rendered a judgment concerning it; (c) “قضى اليه”=revealed to him; (d) “قضى منه”= attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf! In this great *Ayah*, the meaning is: killed him!

<sup>31</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger”

<sup>32</sup> The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “أنعم” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

<sup>33</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان!



(not) [you <sup>s</sup> ] want to be [you <sup>s</sup> ] of the reconcilers-/reformers.	جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٨﴾
20. And came a man from the city's <sup>w</sup> <i>aqssa</i> (uttermost-end) striding, <sup>34</sup> said [he]: O, <i>Mosa</i> ( <i>Moses</i> ) verily the chiefs (are) conferring by you <sup>s</sup> to kill you <sup>s</sup> ; so let-exit [you <sup>s</sup> ]; verily I am for you <sup>s</sup> of the ( <i>sincere</i> )-advisors. <sup>35</sup>	وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْؤُوسَ إِنَّ الْمَلَائِكَةَ يَأْتِمُرُونَ بِكَ لِتَقْتُلُونَ فَأَخْرَجَ إِلَىٰ لَكَ مِنَ النَّصِيحِينَ ﴿١٩﴾
21. So exited [he] fearer/fearfully watching/observing; said[he]: my Lord <i>najjeney</i> (let-iteratively deliver) me [You <sup>s</sup> ] from the people the <i>dha'lemeena</i> <sup>36</sup> ( <i>injustice-doers</i> ).	فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٠﴾
22. And <i>lamma</i> (when/whence) [he] turned-towards <i>Madyana</i> <sup>w</sup> said [he]: <i>asa</i> (craving a deed beyond one's means that, may) my Lord to divinely-guide me the path's center/intent.	وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢١﴾
23. And <i>lamma</i> (when/whence) <i>warada</i> ([he] in-came/arrived) <i>Madyana</i> 's <sup>w</sup> water <sup>x</sup> [he] found on it <sup>x</sup> an <i>Ummatan</i> <sup>w</sup> (gathered public) <sup>w</sup> of the mankind watering; <sup>37</sup> and [he] found of beside/near them <sup>38</sup> two women <i>tadboda'ne</i> <sup>39</sup> (both warding-off); said [he]: what <i>khattbo</i> <sup>40</sup> ( <i>serious matter</i> (of) you both; said both: not we water until issue the shepherds; and our father (is) <i>shakbon</i> ( <i>aged kabeeron</i> (elder)).	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدَرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٢﴾
24. So [he] watered for them both; afterwards [he] turned/diverted to the shade; then said [he]: my Lord, verily I am for what descended You <sup>s</sup> to me of <i>khayren</i> ( <i>provision/desirable</i> ) (is) an indigent <sup>41</sup> .	فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٣﴾
25. Then came-she <sup>y</sup> (to) him an <i>ebda</i> <sup>42</sup> ( <i>lone of/any-one</i> ) (of) both walking <sup>y</sup> [she <sup>y</sup> ] on shyness, said she <sup>y</sup> : verily my father invites you <sup>s</sup> to requite you <sup>s</sup> [he] remuneration (for) what you <sup>h</sup> watered for us; then <i>lamma</i> (when/whence) [he] came (to) him and [he] narrated on him the narratives, [he] said: let-not fear [you <sup>s</sup> ], you <sup>h</sup> escaped from the people the <i>dha'lemeena</i> <sup>43</sup> ( <i>injustice-doers</i> ).	فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٤﴾
26. Said-she <sup>y</sup> an <i>ebda</i> <sup>44</sup> ( <i>lone/any-one</i> ) (of) both: O, my father, <i>ista'ajer</i> (let-see-recompensing/hiring) him [you <sup>s</sup> ]; verily <i>khaayra</i> ( <i>choicer/superior/worthier</i> ) (of) whom <sup>p</sup> <i>ista'jara</i> ( <i>affirmably recompensed/hired out</i> ) you <sup>h</sup> the strong the trustworthy.	قَالَتْ إِحْدَاهُمَا يَأْتُبْتُ أَسْتَجِرُّهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتُ الْقَوَى الْأَمِينُ ﴿٢٥﴾

<sup>34</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “اللام”. See اللسان, and الصائر!

<sup>35</sup> The word “ناصحين” is the plural for “ناصح” = advisor of a sincere/genuine/true advice for the recipient's benefit!

<sup>36</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>37</sup> The word “يسقون” = watering, whereas “يشربون” = drinking!

<sup>38</sup> The expression “lesser than them” means not on equal footing of competing, as they are “girls” and the others are men of strength and capacity! So, they stand a shorter distance from the source of water!

<sup>39</sup> That is warding off their flocks!

<sup>40</sup> The word “الخطب” refers to “serious matter which involves much discussion!”

<sup>41</sup> See the Lexicon attached to this Translation for “فقير” versus “مسكين” = “indigent” versus “poor!”

<sup>42</sup> See the Lexicon attached to this Translation regarding “إحدى”!

<sup>43</sup> The word “ظالمين” = “the injustice-doers,” see the Lexicon attached to this Translation!

<sup>44</sup> See footnote 41 above regarding “إحدى”!

27. Said [be]: verily I want to wed you<sup>g</sup> *ebda*<sup>45</sup> (*lone/any-one*) (*of*) my, these<sup>w</sup> two<sup>w</sup> daughters on that [you<sup>s</sup>] recompense (*hire out to*) me (*for*) eight *hejajen*<sup>w</sup> (*lunar-years*)<sup>w</sup> and *en(if)* you<sup>h</sup> concluded ten then (*that would be*) from *endeke* (*your munificence*); and not want [I] to indurate on you<sup>g</sup>; [you<sup>s</sup>] shall find me, if Allah willed, of the *ssa'leheena* (*righteous-people*).

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حِجَبٍ فَإِنْ آتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنْ بَيْنِ الصَّالِحِينَ ﴿٢٧﴾

28. Said [be]: *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) between me and [between] you<sup>g</sup> whichever the twain *ajala*<sup>46</sup> (*term-limits*) I finished, then no aggression (*is*) on me; and Allah on what we say (*is*) a Custodian.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

29. So *lamma* (*when/whence*) finished *Mosa* (*Moses*) the *ajala*<sup>47</sup> (*term-limit*) and *sara* (*nocturnally treaded*) [be] by his family<sup>w</sup> [be] sensed/perceived from the side of the *Ttoo're* (*mount*) a fire<sup>w</sup>; said [be] to his family<sup>w</sup>: *emkotho* (*let-you<sup>z</sup> stay/tarry*), verily I sensed/perceived a fire<sup>w</sup>; *la'alley* (*craving currently unavailable deed that/ perhaps: I*) *aa'teekum*<sup>x</sup> ([I] *bring/come to you<sup>b</sup>*)<sup>x</sup> from it<sup>w</sup> by a tiding or a brand of the fire<sup>w</sup> *la'allakum* (*perhaps you<sup>b</sup>*) *tasstaloona* (*you<sup>z</sup> seek its warmth*).

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

30. Then *lamma* (*when/whence*) *aa'taba*<sup>x</sup> ([be] *approached/ came to it<sup>w</sup>*)<sup>x</sup> [be] (*had been*) called from the valley's bank, the *ayma'ne* (*right-side*), in the spot-she<sup>y</sup> the blessed-she<sup>y</sup> from the tree<sup>w</sup>, that O, *Mosa* (*Moses*): verily I am Allah, the worlds' Lord.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

31. And that let-throw [you<sup>s</sup>] your<sup>t</sup> staff<sup>w</sup>; so *lamma* (*when/whence*) [be] saw it<sup>w</sup> shaking<sup>w</sup> as it<sup>w</sup> were a *jannon*<sup>48</sup> (*a young snake*), [be] diverged reversely and not retraced [be] his steps; O, *Mosa* (*Moses*) *aqbel* (*let-[you<sup>s</sup>] forwardly-advance*) and let-not fear [you<sup>s</sup>]; verily you<sup>g</sup> (*are*) of the *aa'me'neena* (*self-safety-securers*).

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِّلُ كَانَهَا جَانٌّ وَلَّىٰ مُدَبِّرًا وَلَمْ يَعْقِبْ يَمْوَسَىٰ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

32. Let-thread/insert [you<sup>s</sup>] your<sup>t</sup> hand<sup>w</sup> into your<sup>t</sup> (*garment's*) bosom [it<sup>w</sup>] egresses white<sup>w</sup> of other than an ill<sup>49</sup>; and let-embrace [you<sup>s</sup>] to you<sup>g</sup> your<sup>t</sup> wing<sup>50</sup> of dread<sup>51</sup>; so *tha'neka*<sup>52</sup> (*here-are-two*) [twain] proofs from your<sup>t</sup> Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*<sup>53</sup> (*rebels/ vis-à-vis Allah's command*).

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَنَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِمْ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

<sup>45</sup> Ibid!

<sup>46</sup> The word “الأجل” means term-limit, see اللسان!

<sup>47</sup> Ibid, regarding “term-limit!”

<sup>48</sup> The word “*jann*”= “جان” means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon!

<sup>49</sup> That is *not because of leprosy*, see الطبري!

<sup>50</sup> The “wing” is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*!

<sup>51</sup> That is when *embrace your own wing (by putting your hand on your chest)* the dread will cease! Also الرهب=الكم

<sup>52</sup> The word “*thaneke*” = “ذَانِك” is made up of *three* distinct components: the particle “ذَا” which has many meanings, of *relevance* here is *demonstrative* pronoun for the *near*, *animate* and the *inanimate*, and the *second* component is the “نَ” and “ذَان” *not to be used* for the *afar*, except when the “نَ” is “*إن مشددة*” and the *third* component is the “كَ كَافِ المَخْطُبِ” the addressee’s pronoun. Thus, “*thaneke*”= “ذَانِك” meaning: “*here-are-twain*!”

<sup>53</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*!

33. Said [he]: my Lord, verily I killed of them a self <sup>w</sup> so [I] fear/know <sup>54</sup> (that) they <sup>z</sup> kill [me] <sup>55</sup> .	قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾
34. And my brother Haroono (Aaron) he (is) afssabo <sup>56</sup> (more eloquent) than me a tongue; so let-send him [Yous] with me a red'an <sup>57</sup> (supporter), youssaddeqoney (he affirms what I say as credible); verily I, [I] fear/know <sup>58</sup> that they <sup>z</sup> deny [me] <sup>59</sup> .	وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾
35. Said [He]: [We] shall harden your <sup>t</sup> arm <sup>60</sup> by your <sup>t</sup> brother and [We] make for both an authority, so not they <sup>z</sup> reach to you both by Our Aya'te <sup>w</sup> (miracles/signs/proofs) you both and whoever ettaba'a ([he] closely-followed) you both (are) the overcomeers.	قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِأَيِّتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾
36. Then lamma (when/whence) came (to) them Mosa (Moses) by Our Aya'te <sup>w</sup> (miracles/signs/proofs) evidents-they <sup>y</sup> said they <sup>z</sup> : not this except a magic muftaran (craftily fabricated lie for fraudulent end) and not we heard by this in our fathers the [firsts].	فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرٍ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾
37. And said Mosa (Moses): my Lord (is) knowinger by whom <sup>p</sup> [he] came by the divine-guidance from endehe (by His: munificence/Rule); and who <sup>p</sup> (is to) be for him the home's <sup>w</sup> (Hereafter's/world's) consequence <sup>w</sup> ; verily not prosper the dba'lemoona <sup>61</sup> (injustice-doers).	وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَنَقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾
38. And said Pharaoh: O, you the chiefs not I knew for you <sup>b</sup> of an elaben (a deity) other than me; so let-kindle for me, O, Hamano over the mud, so let-make [you <sup>s</sup> ] for me an edifice; la'alley (perhaps I) atta'leo <sup>62</sup> ([I] ascend to observe) [to] Mosa's (Moses') ela'he (deity); and verily [I] presume him of the liars.	وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْهَمُنْ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾
39. And istakebara <sup>63</sup> ([he] affirmed his prideful haughtiness) he and his soldiers in the land <sup>w</sup> by other than the right; and presumed they <sup>z</sup> that they (are) to Us not (to be) returned.	وَأَسْتَكْبَرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

<sup>54</sup> Linguistically the word “خَفَت” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>55</sup> The letter “ن” in “يَقْتُلُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يَسْتَعْنِي عَنْهَا” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “يَقْتُلُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See اعراب القرآن، لمحمود صافي!

<sup>56</sup> The word “افصح” is a comparative superlative for which there is no English equivalent per se! So, to express the idea of “افصح”, one must add the word “more” parenthetically, as “more” is not explicitly stated in the text!

<sup>57</sup> The word “الردء” = “المعين” that is “supporter!” See اللسان!

<sup>58</sup> See footnote 54 above regarding fear/know!

<sup>59</sup> See footnote 55 above only here regarding يَكْذِبُونَ!

<sup>60</sup> The expression “شَدَّ عَضُدَهُ” = “hardened his arm” is an Arabic tongue expression meaning strengthened him!

<sup>61</sup> The “ظالون” = “the injustice-doers,” as “الظلم” = “injustice!”

<sup>62</sup> The word “اطلع” has many meanings, relevant among for this context is “علا” = ascend! Clearly this is for the purpose of observing!

<sup>63</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!



40. So We took him and his soldiers; then nabatha (slightly-cast) them We in the yamme (sweet/ salty water river/ sea); so let-look [you <sup>s</sup> ] how [was] the dha'lemeena's <sup>64</sup> (injustice-doers') consequence <sup>w</sup> .	فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ عَنْقِبَةُ الظَّالِمِينَ ﴿٤٠﴾
41. And We made them a'emmatan (principals/ leaders), they <sup>z</sup> invite to The Fire <sup>w</sup> and The Qeyamatey's <sup>w</sup> (Judgment's) Day not (to be) succored they <sup>z</sup> .	وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ ﴿٤١﴾
42. And We ensued them in this world <sup>w</sup> a curse <sup>w</sup> and The Qeyamatey's <sup>w</sup> (Judgment's) Day they (are) of the magboheena (ones that are most vile).	وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾
43. And laqad (verily, already and affirmatively) aa'tayna (We accorded/ gave) Mosa (Moses) the book from after what We (had) perished the generations the first <sup>w</sup> ; evidences-persuaders <sup>w</sup> for the mankind and a divine-guidance <sup>x</sup> and a mercy <sup>w</sup> ; la'alla (craving currently unavailable deed that, perhaps) they bethink they <sup>z</sup> .	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بِصَافِرٍ لِلنَّاسِ وَهَدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾
44. And not you <sup>c</sup> were by the west side edh (when/ while) We judged/ charged/ revealed to Mosa (Moses) the matter and not you <sup>c</sup> were of the witnesses.	وَمَا كُنْتَ بِجَانِبِ الْغَرْبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾
45. [And,] but We established generations; then prolonged on them the age; and not you <sup>h</sup> were tha'weyan (lengthily abiding) in Madyana's folks <sup>w</sup> reciting on them Our Aya'te <sup>w</sup> (messages); [and,] but We were senders.	وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾
46. And not you <sup>h</sup> were by the Ttoo're's (Mount's) side edh (when/ since) We called; [and,] but a mercy <sup>w</sup> from your <sup>t</sup> Lord, to warn [you <sup>s</sup> ] a people not ata <sup>x</sup> (approached/ came to) <sup>x</sup> them of a warner of before you <sup>g</sup> ; la'alla (craving currently unavailable deed that, perhaps) they bethink they <sup>z</sup> .	وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
47. And lawla (why have not) that betide them a disaster <sup>w</sup> for what advanced <sup>w</sup> their hands <sup>w</sup> then they <sup>z</sup> say: our Lord lawla (why did not) You <sup>c</sup> sent (to) us a messenger, so natta'be'o ([we] closely-follow) Your <sup>t</sup> Aya'te <sup>w</sup> (messages) and [we] be of the believers.	وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا فَعَدْتُمْ أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾
48. Then lamma (when/ whence) came (to) them the right from enda (by munificence from/ by Rule from) Us they <sup>z</sup> said: lawla (why have not) oteya ([he] had been accorded) like what oteya Mosa (Moses); have [and] <sup>65</sup> not	فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ

<sup>64</sup> The word “ظالين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>65</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly! See the Lexicon attached to this Translation for elaboration!

unbelieved they<sup>z</sup> by what *Mosa* (Moses) *oteya* of before; said they<sup>z</sup>: twain magics<sup>66</sup> mutually backed; and said they<sup>z</sup>: verily we by each (are) unbelievers.

49. Let-say [you<sup>s</sup>]: then *eeto* (let-bring/ come you<sup>z</sup>) by a book from *ende* (by munificence of/ by Rule of) Allah *ahda* (of: better-/ more divine-guiding) than them both, *attabe'o* ([I] closely-follow) it<sup>x</sup> en (if) you<sup>c</sup> were *ssadeqeena* (always-truth-enforcers).

50. Then en (if) not *yestajeeb*<sup>67</sup> (compliantly-answer they<sup>z</sup>) for you<sup>s</sup> then let-know [you<sup>s</sup>] verily only *yattaba'aona* (closely-followed they<sup>z</sup>) their *ahwa* (tendentious likings); and who<sup>a</sup> (is) *adhallo*<sup>68</sup> (more astray) than whom<sup>p</sup> *ettaba'a* ([he] closely-followed) his *hawaa*<sup>69</sup> (tendentious liking) by other than a divine-guidance from Allah; verily Allah divinely-guides not the people the *dha'lemeena*<sup>70</sup> (injustice-doers).

51. And *laqad* (verily, already and affirmatively) We conveyed for them the say, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they<sup>z</sup>.

52. Whom<sup>r</sup> *aa'taynahum* (We accorded/ gave them) the book of before it<sup>x</sup> they (are) by it<sup>x</sup> believe they<sup>z</sup>.

53. And if (to be/ being) recited on them, they<sup>z</sup> said: *aa'manna* (we believed) by it<sup>x</sup> verily it<sup>x</sup> (is) the right from our Lord; verily we, we were of before it<sup>x</sup> Muslims.

54. Those *yua'tona* (are to be accorded) their recompense twice by what *ssabaro* (they held on patiently); and they<sup>z</sup> forestall by the *hasanatey*<sup>w</sup> (meritorious-deed)<sup>w</sup> the *sayyeata*<sup>w</sup> (demeritorious-deed)<sup>w</sup> and of what We provided them they<sup>z</sup> expend.

55. And if heard they<sup>z</sup> the frivolity<sup>x</sup> they<sup>z</sup> shunned *a'n* (off) it<sup>x</sup> and said they<sup>z</sup>: for us our works and for you<sup>b</sup> your<sup>n</sup> works; peace (be) on you<sup>b</sup> not *nabtaghey* ([we] earnestly quest) the *jabileena*<sup>71</sup> (they who act ignorantly or incorrectly).

56. Verily you<sup>s</sup> divinely-guide not whom<sup>p</sup> you<sup>h</sup> liked; [and,] but Allah divinely-guides whom<sup>p</sup> [He] wills; and He (is) knowinger by the *muhtadeena*<sup>72</sup> (they who found and accepted the divine-guidance).

57. And they<sup>z</sup> said: en (if) *natta'be'o* ([we] closely-follow) the divine-guidance with you<sup>s</sup> we (would be) abducted-

مُوسَىٰ مِنْ قَبْلُ ۚ قَالُوا سِحْرَانِ

تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٩﴾

قُلْ فَاتُوا بِيَكْتَبَ مَنْ عِنْدَ اللَّهِ ۚ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ ۚ إِنَّ

كُنْتُ صَادِقِينَ ﴿٥٠﴾

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ

أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ

أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ ۚ بغير

هُدًى مِنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٢﴾

الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ مِنْ

قَبْلِهِ ۚ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٣﴾

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ ۚ

إِنَّهُ الْحَقُّ مِنْ رَبِّنَا ۚ إِنَّا كُنَّا

مُسْلِمِينَ ﴿٥٤﴾

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ ۖ بِمَا

صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ

وَمِمَّا رَزَقْنَاهُمْ يُنفقُونَ ﴿٥٥﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ

سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِ الْجَاهِلِينَ ﴿٥٦﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ

أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٧﴾

وَقَالُوا إِن تَتَّبِعِ أَهْدَىٰ مَعَكَ

<sup>66</sup> The word “سحران” = “magics,” could refer to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur'an*, or *Moses* and *Aaron* or *Moses* and *Mohammad*, peace be on both, or *Jesus* and *Mohammad*, peace be on both, see الطبري!!

<sup>67</sup> The word “يستجيبوا” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered! See الهادي!

<sup>68</sup> The word “اضل” = “adhallo” is a superlative adjective for “strayer” for which there is no English equivalent!

<sup>69</sup> The word “هوى” is plural of “اهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the *Qur'an* and *Hadeeth*.

<sup>70</sup> The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>71</sup> The word “جاهلين” = “jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did a thing not correct! So the “jabiloona” are they who act ignorantly or incorrectly!

<sup>72</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen”

<p>/snatched from our land<sup>w</sup>; have [and] not [We] enabled/established<sup>73</sup> for them a sacred sanctuary, (to be/being) brought to it<sup>x</sup> every thing's <i>thamara'te<sup>w</sup></i> (trees/plant-crops/fruits)<sup>w</sup> a <i>rez'qan<sup>x</sup></i> (victuals for sustenance)<sup>x</sup> from <i>ladona<sup>74</sup></i> (directly and possessively from Us); [and,] but most(of) them not know.</p>	<p>نُتَخَطَفُ مِنْ أَرْضِنَا<sup>٦٤</sup> أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجِئُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦٥﴾</p>
<p>58. And how-many<sup>75</sup> We devastated of a village<sup>w</sup> [<i>it<sup>w</sup></i>] extravagated its<sup>w</sup> living<sup>w</sup>; so <i>telka<sup>w</sup></i> (<i>she-that-afar-it / those</i>)<sup>w</sup> (<i>are</i>) their dwellings, not dwelt from after them except a few; and We were the Heirs.</p>	<p>وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسْكَنُهُمْ لَمَّا تَسْكُنُ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثُونَ ﴿٦٦﴾</p>
<p>59. And not [was] your<sup>t</sup> Lord <i>Muhleka</i> (<i>devastator of</i>) the villages<sup>w</sup> until [He] missioned<sup>76</sup> in its<sup>w</sup> mother a messenger<sup>x</sup>(to) recite[be] on them Our <i>Aya'te<sup>w</sup></i> (<i>messages</i>); and We were not perishing the villages<sup>w</sup>, except that their folks<sup>w</sup>(were) <i>dha'lemoona</i>(<i>injustice-doers</i>).</p>	<p>وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رَّسُولًا يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٦٧﴾</p>
<p>60. And not <i>oteytom</i> (<i>you<sup>z</sup> had been accorded</i>) of a thing, so a <i>mata'ao<sup>77</sup></i> (<i>resource for a transitory worldly delight</i>) (of) the life<sup>w</sup>(of) the world<sup>w</sup> and its<sup>w</sup> adornment<sup>w</sup>; and what (<i>is</i>) <i>enda</i> (<i>by munificence of/ by Rule of</i>) Allah (<i>is</i>) <i>kbayron</i> (<i>choicer/ superior/ worthier</i>) and <i>abqa<sup>78</sup></i> (<i>more abiding</i>); do then not reason you<sup>z</sup>.</p>	<p>وَمَا أَوْتِيتُمْ مِّن شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٨﴾</p>
<p>61. Is then whom<sup>p</sup> We promised him a promise <i>hasanan</i> (<i>ultimate meritorious deed</i>), so he (<i>is</i>) meeting it,<sup>x</sup> as whom<sup>p</sup> <i>matta'anabo</i> (<i>We let him relish the transitory worldly delight</i>) a <i>mata'a<sup>79</sup></i> (<i>resource for a transitory worldly delight</i>) (of) the life<sup>w</sup> (of) the world<sup>w</sup>; afterwards he (<i>is</i>) The <i>Qeyamatey's<sup>w</sup></i> (<i>Judgment's</i>) Day<sup>x</sup> of the <i>muhdha-reena<sup>80</sup></i> (<i>those that are made present predeterminedly vis-à-vis time and place</i>).</p>	<p>أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَنَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦٩﴾</p>
<p>62. And Day [He] calls them then says [He]: where (<i>are</i>) My partners, whom<sup>r</sup> you<sup>c</sup> were claiming.</p>	<p>وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٠﴾</p>
<p>63. Said who<sup>r</sup> righted on them the say: (O,) our Lord; these, whom<sup>r</sup> <i>aghawayna<sup>81</sup></i> (<i>we indulgently strayed and were disappointed as being culpable</i>), <i>aghawryna</i> them we as <i>ghawayna</i> (<i>we indulgently strayed and were disappointed as being culpable</i>); we absolved (<i>our-selves</i>) to You<sup>g</sup>; not they<sup>z</sup> were <i>eyyana<sup>82</sup></i> (<i>indeed particularizing us</i>) worshipping they<sup>z</sup>.</p>	<p>قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٧١﴾</p>

<sup>73</sup> The word “مَكَّنَ” in “نُمَكِّنُ” means “found” or “established!” It also means “enabled” or “empowered!” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se!

<sup>74</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See *اللسان*!

<sup>75</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>76</sup> The word “بَعَثَ” carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted!

<sup>77</sup> The word “مَتَاعٌ” = “mata'aon” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

<sup>78</sup> The word “أَبْقَى” is a superlative adjective meaning: more abiding! It has no English equivalent per se!

<sup>79</sup> See footnote 76 above regarding “مَتَاعٌ” = “mata'aon!”

<sup>80</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>81</sup> The word “غَوَى” = “إنهمك في الضلال وخسر” see *اللسان*! So he indulgently strayed and was disappointed for being so culpable!

<sup>82</sup> The word “إِيَّانَا” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!



64. And ( <i>had been</i> ) said: let-invoke you <sup>z</sup> your <sup>n</sup> partners; then they <sup>z</sup> invoked them; then not <i>yestajeebo</i> <sup>83</sup> ( <i>they<sup>z</sup> compliantly-answer</i> ) for them; and they <sup>z</sup> saw the torment, had that they were <i>yabtadoona</i> ( <i>who find and accept divine-guidance</i> ).	وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾
65. And day [He] calls/summons them, then says [He]: what <i>tha</i> ( <i>on earth/ have</i> ) answered you <sup>c</sup> the <i>mursaleena</i> ( <i>sent-messengers</i> ).	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾
66. Then blinded <sup>84</sup> on them the <i>anba'o</i> <sup>85</sup> ( <i>significant-and-availing-news</i> ) then-day so they ( <i>are</i> ) not mutually querying they <sup>z</sup> .	فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾
67. Then as-to whom <sup>p</sup> [he] repented and [he] believed and [he] worked righteously, so <i>asa</i> ( <i>craving a deed beyond one's means that/may</i> ) that [he] be of the thrivers.	فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾
68. And your <sup>t</sup> Lord creates whatever <sup>86</sup> [He] wills and [He] chooses; not [was] for them the choice <sup>w</sup> ; <i>Subhana</i> <sup>87</sup> ( <i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i> ) Allah and <i>ta'aala</i> ( <i>ever elevated</i> ) [He] <i>amma</i> ( <i>regarding</i> ) what they <sup>z</sup> partner ( <i>other deities</i> ).	وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾
69. And your <sup>t</sup> Lord knows what conceal their chests and what they <sup>z</sup> disclose.	وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾
70. And He ( <i>is</i> ) Allah, no an <i>elaba</i> ( <i>a deity</i> ) except Him; for Him ( <i>is</i> ) the praise in the First-she <sup>y88</sup> and the Last-she <sup>y</sup> ; and for Him ( <i>is</i> ) The Rule and to Him ( <i>to be</i> ) returned you <sup>z</sup> .	وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾
71. Let-say[ <i>you<sup>s</sup></i> ]:have seen you <sup>c</sup> <i>en(if)</i> made Allah on you <sup>b</sup> the night everlastingly to The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day, which <sup>x</sup> an <i>elabon</i> ( <i>a deity</i> ) other than Allah <i>yaátey</i> ( <i>comes/ brings to</i> )you <sup>b</sup> by a light;do then not hear you <sup>z</sup> .	قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بَضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
72. Let-say[ <i>you<sup>s</sup></i> ]:have seen you <sup>c</sup> <i>en(if)</i> made Allah on you <sup>b</sup> the day everlastingly to The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day, which <sup>x</sup> an <i>elabon</i> ( <i>a deity</i> ) other than Allah <i>yaátey</i> ( <i>comes/ brings to</i> )you <sup>b</sup> by a night to repose/quiet you <sup>z</sup> in it <sup>x</sup> ; do then not discern you <sup>z</sup> .	قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بَلِيلٌ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

<sup>83</sup> The word “يَسْتَجِيبُوا” is rooted in “اِجْتَابَ,” meaning: *favorably/compliantly answered, not just answered!* See الهادي!

<sup>84</sup> That is the “*anba'a*” had hidden or were not available to them, i.e. they were confused!

<sup>85</sup> See the *Lexicon* attached to this *Translation* for “*naba'a*”

<sup>86</sup> The particle “ما” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = *conditional noun/particle*; or “ما” = “إِسْمٌ مُّوَصَّلٌ” = *connective noun* meaning *that which*! See الذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

<sup>87</sup> The word “*subhana*” = “سُبْحَانَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*” = “*subhana*” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

<sup>88</sup> That is “the First-she *y*” = the world and “the Last-she *y*” = the Hereafter!”

73. And of His mercy<sup>w</sup> [He] made for you<sup>b</sup> the night and the day to quiet/repose in it<sup>x</sup> and to *tabtagho*<sup>89</sup> (*earnestly-quest you<sup>z</sup>*) His munificence; and *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> thank you<sup>z</sup>.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

74. And day [He] calls/summons them then says [He]: where (*are*) my partners, whom<sup>t</sup> you<sup>c</sup> were claiming.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

75. And we wrested of every *Ummaten*<sup>w</sup> (*people/ community*)<sup>w</sup> a witnesser/testifier then We said: *bato* (*clamorously expressing let-bring*) your<sup>n</sup> proof; then they<sup>z</sup> knew that the right (*is*) for Allah and strayed *a'n* (*off*) them what they<sup>z</sup> were *yastarona* (*they<sup>z</sup> craft a lie for fraudulent end*).

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

76. Surely *Qaroona* [was] of *Mosa's* (*Moses'*) people then [he] transgressed on them; and *aa'taynabo* (*We accorded him*) of the treasures [which<sup>a</sup>] its<sup>x</sup> keys surely<sup>90</sup> (*would*) burden by the league<sup>w</sup> possessing the strength<sup>w</sup>; *edh* (*when/ since*) said for him his people, let-not jubilate [you<sup>s</sup>]; verily Allah loves not the *fa'rebeena* (*they who exult*).

﴿٧٦﴾ إِنَّ قُرُونًا كَانَتْ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

77. And *ebtagh* (*let-earnestly-quest* [you<sup>s</sup>]) in what *aa'taka* (*gave-/ accorded you<sup>s</sup>*) Allah the home<sup>w</sup> (*of*) the Hereafter<sup>w</sup>; and let-not forget [you<sup>s</sup>] your<sup>t</sup> lot of the world<sup>w</sup>; and *ahsin* (*let-[you<sup>s</sup>] render: meritorious-deed/say*) as what *ahsana* ([He] rendered meritorious-deed) Allah to you<sup>s</sup>; and let-not desire [you<sup>s</sup>] the corruption in the Earth<sup>w</sup>; verily Allah loves not the corrupters.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

78. Said [he]: verily only *oteytabo* ([I] had been accorded it<sup>x</sup>) over knowledge I have; has [and] not known [he] that Allah *qad* (*already and affirmatively*) [He] perished of before him of the generations who<sup>p</sup> (*were*) harder (*in*) strength<sup>w</sup> than him and more gathering; and not (*to be*) questioned *a'n* (*regarding*) their offenses the criminals.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

79. Then emerged [he] on his people in his adornment<sup>w</sup>/trim<sup>w</sup>; said who<sup>t</sup> they<sup>z</sup> want the life<sup>w</sup> (*of*) the world<sup>w</sup>: O, *yalayta* (*O, our longing is*) for us like what *oteya* (*had been accorded*) *Qaroona*; verily he (*is*) surely possessor (*of*) a great fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قُرُونُ إِنَّهُمْ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

80. And said they<sup>z</sup> who<sup>t</sup> *oto* (*had been accorded*) the knowledge: *waylakum* (*woe begone for you<sup>b</sup>*); Allah's reward (*is*) *khayron* (*choicer/ superior/ worthier*) for whom<sup>p</sup> [he] believed and [he] worked righteously; and not *youlqaba* (*forgather-/ receive it<sup>w</sup>*) except the *ssa'beroona* (*people of patience*).

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقِنَهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

<sup>89</sup> The word “إبتغى” = “طلب حثيثاً” meaning: *earnestly quested!*

<sup>90</sup> The particle “مَا” is, and Allah knows best, for *intensity!*

81. Then We imploded by him and by his home<sup>w</sup> the land<sup>w</sup> - /ground<sup>w</sup>; so not [was] for him of a *fe'a'ten<sup>w</sup>* (band/ party/group)<sup>w</sup> to succor him of lesser than/without Allah and not [was] [he] of the victors.

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

82. And became who<sup>r</sup> they<sup>z</sup> longed (for) his place by yesterday saying: *wayka'anna* (and as woe begone), Allah *yabsotto* ([He] swells/ expands) there<sup>z</sup> *qa<sup>x</sup>* (provision/ victuals for sustenance)<sup>x</sup> for whom <sup>p</sup> [He] wills of His *eba'de* (worshippers/ submitters/ slaves) and [He] straitens; *lawla* (had it not been for) that *manna*<sup>91</sup> ([He] graced His boon<sup>w</sup>) Allah on us, surely [He] (would have) imploded by us; *wayka'anna* it<sup>x92</sup> not thrive the unbelievers.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَاثُرُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا وَيَكَاثُرُ لَا يَفْلَحُ الْكَافِرُونَ ﴿٨٢﴾

83. *Telka<sup>w</sup>* (she-that-afar-it<sup>w</sup>/it<sup>w</sup>) (is) the home<sup>w</sup> (of) the Hereafter<sup>w</sup> We make it<sup>w</sup> for whom<sup>r</sup> neither want they<sup>z</sup> a loftiness in the Earth<sup>w</sup> and nor a corruption; and the *aa'gebato<sup>w</sup>* (consequence<sup>w</sup>) (is) for the *muttaqeena* (they who reverentially guard against Allah's displeasure).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعِصَّةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever [he] came by the *hasanatey<sup>w</sup>* (meritorious-deed)<sup>w</sup> so for him *kbayron* (superior/ worthier) than it<sup>w</sup>; and whoever [he] came by the *sayye'a'te<sup>w</sup>* (demeritorious-deed) then not (to be) requited whom<sup>r</sup> worked they<sup>z</sup> the misdeeds except by what they<sup>z</sup> were working.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Verily Who ordained/ decreed on you<sup>s</sup> The Qur'an<sup>x</sup> surely [He] (is) *raddoka* (forthwith-returning/ returner (of) you<sup>s</sup>) to an appointment; let-say [you<sup>s</sup>]: my Lord (is) knowinger, whoever [he] came by the divine-guidance and whoever he (is) in a misguidance manifester.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٥﴾

86. And not you<sup>h</sup> were hoping that (to be) cast to you<sup>s</sup> The Book except a mercy<sup>w</sup> from your<sup>t</sup> Lord; so let-not assuredly be [you<sup>s</sup>] a backer/supporter for the unbelievers.

وَمَا كُنْتُمْ تَرْجَوْنَ أَنْ يُلْقَىٰ إِلَيْكُمُ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونُوا ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾

87. And let not assuredly repel you<sup>s93</sup> a'n (off) Allah's *Aya'te<sup>w</sup>* (Qur'anic statements) after *edh* (since) [it<sup>w</sup>] *unze'lat* (had been descended-they<sup>y m</sup>) to you<sup>s</sup>; and let-invite [you<sup>s</sup>] to your<sup>t</sup> Lord and let not assuredly be [you<sup>s</sup>] of the *mushbrekeena* (be-they who partner deities with Allah/ be-polytheists).

وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

88. And let-not invoke [you<sup>s</sup>] with Allah an *elaban* (a deity) another; no other an *elaba* (a deity) except Him; everything (is) *ba'lekon*<sup>94</sup> (expirer/perishing) except His Face<sup>95</sup>; for Him (is) the Rule and to Him you<sup>z</sup> (are to be) returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

<sup>91</sup> The word "مَنْ" in "يَمُنْ" means "إِنْعَمَةً يُنْعِمُهَا" That a "boon He graces it!"

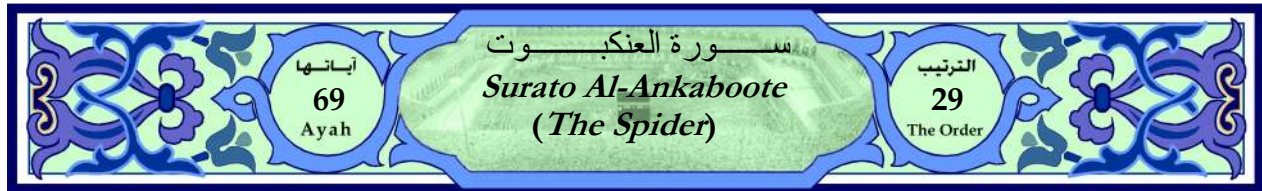
<sup>92</sup> The particle "هـ" in "وَيَكَاثُرُ" refers to the truth, i.e. the indisputable fact that thrive not the unbelievers!

<sup>93</sup> That is the unbelievers, or the polytheists!

<sup>94</sup> The word "ba'lekon" is subjective, masculine, singular noun meaning: he who perishes/expires!

<sup>95</sup> That is His Entity, His Self!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif. Lam. Meem</i> <sup>1</sup> .	الْم
2. Have reckoned the mankind that they <sup>z</sup> (be) left to say they <sup>z</sup> we believed while they (are) not (to be) essayed they <sup>z</sup> .	أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾
3. And <i>laqad</i> (verily, already and affirmatively) We essayed whom <sup>r</sup> of before them; so surely assuredly <sup>2</sup> knows Allah who <sup>r</sup> ssadago (always enforced the truth they <sup>z</sup> ) and surely assuredly (to) know [He] the liars.	وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾
4. Or reckoned who <sup>r</sup> work they <sup>z</sup> the <i>sayye'aa'te</i> <sup>w</sup> (demeritorious-deeds) <sup>w</sup> to surpass Us; fouled what they <sup>z</sup> rule.	أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٤﴾
5. Whoever [was] <i>yarjo</i> <sup>3</sup> (fears/hopes-for [he]) Allah's <i>leqa'a</i> (meet) then verily Allah's <i>ajala</i> <sup>4</sup> (term-limit) (is) surely <i>aa'ten</i> <sup>x</sup> (approaching/coming) <sup>x</sup> ; and He (is) The Sameeo <sup>5</sup> (The Acute-Hearer/The Enabler of others to hear-/favorable Answerer to prayer), The Omniscient.	مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾
6. And whoever <i>jahada</i> (he had exerted his utmost mental, physical and possessional efforts fighting/striving in Allah's cause), so verily only <i>youjahedo</i> (he makes <i>jahada</i> ) for himself <sup>w</sup> ; verily, Allah (is) surely Rich, a'n (regarding) the worlds.	وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾
7. And who <sup>r</sup> believed they <sup>z</sup> and worked the righteous-work <sup>w</sup> they <sup>z</sup> surely assuredly <sup>6</sup> [We] expiate a'n (off) them their <i>sayye'aa'te</i> <sup>w</sup> (demeritorious-deeds) <sup>w</sup> and [We] surely assuredly requite them <i>absa'na</i> <sup>7</sup> (perfecter and beautifuler) (than what) they <sup>z</sup> were working.	وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾
8. And We enjoined the mankind by his both begetters (parents) (to treat them) <i>busnan</i> <sup>8</sup> (ultimate meritorious deed); and en (if) both <i>jahadaka</i> (both exerted their utmost mental, physical and possessional efforts fighting you <sup>s</sup> ) to [your] partner (other deities) by Me what not for you <sup>s</sup> by it <sup>x</sup> a	وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ﴿٨﴾

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> The "ل" in "لَيَعْلَمَنَّ", in both cases are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

<sup>3</sup> The word "يرجو" from "رجا" which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want!* See *الهادي*, *اللسان*, and *القرطبي*! Almost *all* Qur'an commentators are *unanimous* that in this *Ayah* it means: *feared!*

<sup>4</sup> The word "الأجل" means *term-limit*, see *اللسان*!

<sup>5</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المُسمع"

<sup>6</sup> The "ل" in "لَنُكَفِّرَنَّ" and "لَنَجْزِيَنَّهُمْ" in both cases are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

<sup>7</sup> There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>8</sup> Some *linguists* suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*! See *الهادي* I cannot find a *suitable* word in English for "حسناً" = "ultimate beauty and adornment"! That is the begotten should try *genuinely* to have an *attitude* of treating the begetter-parents *with ultimate beauty and adornment*!

knowledge, then let-not [you <sup>s</sup> ] obey them both; to Me, (is) your <sup>n</sup> return; then <i>ona'bbe'o</i> ([I] <i>inform by piece-of-significant-and-availing-news</i> ) you <sup>b</sup> by what you <sup>c</sup> were working.	إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩﴾
9. And who <sup>r</sup> they believed <sup>z</sup> and worked the righteous-works <sup>w</sup> they <sup>z</sup> [ <i>We</i> ] surely assuredly <sup>9</sup> admit them [in] the <i>ssa'lebeena</i> ( <i>righteous-people</i> ).	وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٠﴾
10. And of the mankind who <sup>p</sup> says [ <i>he</i> ]: <i>aa'manna</i> ( <i>we believed</i> ) by Allah; then if ( <i>had been</i> ) annoyed [ <i>he</i> ] in Allah, [ <i>he</i> ] made the mankind's essay <sup>w</sup> like Allah's torment; and <i>la'en</i> ( <i>indeed if</i> ) came a victory from your <sup>t</sup> Lord, surely assuredly say they <sup>z</sup> : verily we were [ <i>we</i> ] with you <sup>b</sup> ; is not Allah surely knowinger by what (is) in the worlds' chests.	وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾
11. And to surely assuredly know Allah who <sup>r</sup> they <sup>z</sup> believed and to surely assuredly know [ <i>He</i> ] the hypocrites.	وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾
12. And said who <sup>r</sup> unbelieved they <sup>z</sup> to whom <sup>r</sup> believed they <sup>z</sup> : <i>ettabe'ao</i> ( <i>let-closely-follow you<sup>z</sup></i> ) our path; and let-bear [ <i>we</i> ] your <sup>n</sup> errors <sup>w</sup> ; and not they ( <i>are</i> ) bearing of their errors <sup>w</sup> of a thing; verily they ( <i>are</i> ) sure liars.	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٣﴾
13. And let-assuredly <sup>10</sup> bear they <sup>z</sup> their heavies and heavies with their heavies; and let-assuredly <sup>11</sup> ( <i>be</i> ) asked they <sup>z</sup> The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <i>a'nma</i> ( <i>regarding</i> ) what they <sup>z</sup> were <i>yafstarona</i> ( <i>they<sup>z</sup> craft a lie for fraudulent end</i> ).	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾
14. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We sent Noohan (Noah) to his people and waited [ <i>he</i> ] in them a thousand-year <sup>w</sup> except fifty <i>aa'man</i> <sup>w12</sup> ( <i>years but referring to specific anniversaries</i> ) then took them the flood while they ( <i>were</i> ) <i>dha'lemoona</i> ( <i>injustice-doers</i> ).	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥﴾
15. Then We delivered him and the Ark's <sup>w</sup> companions while We made it <sup>w</sup> an <i>Aya'tan</i> <sup>w</sup> ( <i>sign/proof</i> ) for the worlds.	فَأَنْجَيْنَاهُ وَأَصْحَبَ السَّفِينَةَ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٦﴾
16. And Ebraheema (Abraham) <i>edh</i> ( <i>when/since</i> ) [ <i>he</i> ] said to his people: let-worship you <sup>z</sup> Allah and <i>ettaqoho</i> ( <i>let-reverentially guard you<sup>z</sup> against His displeasure</i> ); <i>tha'lekum</i> ( <i>collective-afar-that</i> ) <sup>x</sup> ( <i>is</i> ) <i>kbayron</i> ( <i>choicer/ superior/ worthier</i> ) for you <sup>b</sup> , <i>en</i> ( <i>if</i> ) you <sup>c</sup> were [ <i>knowing</i> ].	وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿١٧﴾
17. Verily only you <sup>z</sup> worship of lesser than/without Allah idols and you <sup>z</sup> create <i>efkan</i> <sup>x</sup> ( <i>slandorous-fabrication-/specious concoction</i> ) <sup>x</sup> ; verily whom <sup>r</sup> you <sup>z</sup> worship of lesser than/without Allah not possess they <sup>z</sup> for you <sup>b</sup> a <i>rez'qan</i> <sup>x</sup> ( <i>victuals for sustenance</i> ) <sup>x</sup> ; so <i>ebtagho</i> ( <i>let-earnestly</i>	إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ

<sup>9</sup> The "ل" in "لندخلن" in Ayah 9 and "لنقولن" in Ayah 10, and "ليعلمن" in Ayah 11, in all cases are juratory "ل" = "ل" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly"

<sup>10</sup> The "ل" in "ليحملن" is a "ل قسم" = "jurative or juratory particle," according to إعراب القرآن، لمحمود صافي

<sup>11</sup> Ibid!

<sup>12</sup> The word *aa'am* = عام = year but in reference to an anniversary!

<p>quest you<sup>z</sup>) enda (by munificence of/by Rule of) Allah the reẓ'qa<sup>x</sup> (=reẓ'qan)<sup>x</sup> and let-worship Him you<sup>z</sup> and let-thank you<sup>z</sup> for Him; to Him you<sup>z</sup> (shall be) returned.</p>	<p>إِلَهُ الرِّزْقِ وَعَبُدُوهُ وَأَشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿٧﴾</p>
<p>18. And en(if) you<sup>z</sup> deny, so qad (already and affirmatively) denied Umamum<sup>w</sup> (peoples/ communities)<sup>w</sup> of before you<sup>b</sup>; and not on the messenger except the announcement the manifest.</p>	<p>وَأَنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٨﴾</p>
<p>19. Have [and]<sup>13</sup> not seen they<sup>z</sup> how Allah begins the creation<sup>x</sup>; afterwards [He] repeats it<sup>x</sup>; verily tha'leka (afar-that-it/)<sup>x</sup> on Allah (is) easy.</p>	<p>أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٩﴾</p>
<p>20. Let-say [you<sup>s</sup>]: let-tread you<sup>z</sup> in the Earth<sup>w</sup> then let-look you<sup>z</sup> how [He] began the creation; afterwards Allah institutes the genesis-she<sup>y14</sup> the last-she<sup>y</sup>; verily Allah (is) on everything Omnipotent.</p>	<p>قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾</p>
<p>21. Torments [He] whom<sup>p</sup> [He] wills and yarhamo (mercy-gives) [He] whom<sup>p</sup> [He] wills and to Him (are to be) transposed you<sup>z</sup>.</p>	<p>يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿١١﴾</p>
<p>22. And neither you<sup>f</sup>(are) surely enfeeblers in the Earth<sup>w</sup> and nor in the Heaven<sup>w</sup>; and neither for you<sup>b</sup> of lesser than/without Allah of a wa'leyen (guardian/ ally) and nor na'sseren (iterative succorer).</p>	<p>وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢﴾</p>
<p>23. And who<sup>r</sup> unbelieved they<sup>z</sup> by Allah's Aya'te<sup>w</sup> (miracles/ signs/ proofs) and His leqa'a (meet), those despaired they<sup>z</sup> from Mymercy<sup>w</sup>; those for them (is) the painful torment.</p>	<p>وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَّحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣﴾</p>
<p>24. So not [was] his people's answer except that they<sup>z</sup> said: let-kill him you<sup>z</sup> or harreqoho (let-iteratively burn him you<sup>z</sup>); then delivered him Allah from the fire<sup>w</sup>; verily in tha'leka (afar-that-it/)<sup>x</sup> surely (are) Aya'ten<sup>w</sup> (miracles/ signs/ proofs) for a believing people.</p>	<p>فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَاقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنْ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٤﴾</p>
<p>25. And said [he]: verily only ittakhathom<sup>15</sup> (took and presumed you<sup>z</sup>) of lesser than/without Allah idols, affection<sup>w</sup> among you<sup>b</sup> in the life<sup>w</sup> (of) the world<sup>w</sup>; afterwards The Qeyamatey's<sup>w</sup> (Judgment's) Day unbelieves some (of) you<sup>b</sup> by some; and curses some (of) you<sup>b</sup> some; and your<sup>n</sup> abode/lodging (is) The Fire<sup>w</sup>; and not for you<sup>b</sup> of na'ssereena (iterative succorers).</p>	<p>وَقَالَ إِنَّمَا اتَّخَذْتُم مِّنْ دُونِ اللَّهِ أَوْثَنًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَنُكُمْ النَّارُ وَمَا لَكُم مِّنْ نَّصِيرِينَ ﴿١٥﴾</p>
<p>26. Then believed for him Looton (Lott) and said [he]: verily I am an emigrant to my Lord; verily He (is) The Mighty The Hakeemo<sup>16</sup> (infinite bekma<sup>17</sup> Possessor).</p>	<p>فَقَامَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٦﴾</p>

<sup>13</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly! See the Lexicon attached to this Translation for elaboration!

<sup>14</sup> The word “النشأة” = “genesis” in Arabic is feminine, so its qualifier must be likewise! Hence both!

<sup>15</sup> The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “اِفْتَعَالُ” for “الِاتِّخَاذَ”, as stated in لسان العرب, therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>16</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>17</sup> See the Lexicon attached to this Translation for “bekma”



27. And We granted for him <i>Is'haqa</i> (Isaac) and <i>Ya'aqooba</i> (Jacob); and We made in his progeny <sup>w</sup> the prophethood <sup>w</sup> and the book; and <i>aa'taynabo</i> (We accorded him) his remuneration in the world <sup>w</sup> ; and verily he ( <i>is</i> ) in the Hereafter <sup>w</sup> surely of the <i>ssa'leheena</i> (righteous-people).	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَعَاقِبَتُهُ أَجْرُهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾
28. And <i>Loottan</i> ( <i>Lott</i> ) <i>edh</i> (when/since) [ <i>he</i> ] said for his people: verily you <sup>b</sup> surely <i>ta'atona</i> <sup>x</sup> (you <sup>z</sup> commit/-perpetrate) <sup>x</sup> the profanity <sup>w18</sup> not preceded you <sup>b</sup> by it <sup>w</sup> of an <i>abaden</i> <sup>19</sup> (a lone/any-one) of the worlds.	وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٨﴾
29. Verily you <sup>b</sup> <i>ta'atona</i> <sup>x</sup> (you <sup>z</sup> come onto/have sexual intercourse with) <sup>x</sup> the men and you <sup>z</sup> [cut] the path and <i>ta'atona</i> <sup>x</sup> (commit/perpetrate you <sup>z</sup> ) in <i>na'dee</i> (meeting place/association-/guild/club) you <sup>n</sup> the <i>munkara</i> (rationally objectionable or <i>Shbarey'ah</i> prohibited deed); then not [was] his people's answer except that said they <sup>z</sup> : let-come (to) us [you <sup>s</sup> ] by Allah's torment <i>en</i> (if) you <sup>c</sup> were of the <i>ssa'deqeena</i> (always truth enforcers).	أَنتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾
30. Said [ <i>he</i> ]: my Lord, let-succor me [ <i>You</i> <sup>s</sup> ] over the people the corrupters.	قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾
31. And <i>lamma</i> (when/whence) came <sup>w</sup> Our messengers <i>Ebraheema</i> (Abraham) by the <i>bushra</i> <sup>w</sup> (pleasing-tiding) <sup>w20</sup> they <sup>z</sup> said: verily we ( <i>are</i> ) <i>mubleko</i> (perishing/causers to perish) this <sup>w</sup> the village's <sup>w21</sup> folks <sup>w</sup> ; verily its <sup>w</sup> folks <sup>w</sup> were <i>dha'lemeena</i> <sup>22</sup> (injustice-doers).	وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مَهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانَ ظَالِمِينَ ﴿٣١﴾
32. Said [ <i>he</i> ]: verily in it <sup>w</sup> <i>Loottan</i> ( <i>Lott</i> ); they <sup>z</sup> said: we ( <i>are</i> ) knowinger by whom <sup>p</sup> ( <i>are</i> ) in it <sup>w</sup> ; surely we assuredly <sup>23</sup> deliver him and his family <sup>w</sup> except his woman ( <i>wife</i> ), was-she <sup>y</sup> of the <i>gha'bereena</i> (residuum/remnants).	قَالَ إِن فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرًا تُهْدِيكَانَ مِنَ الْغَيْرِينَ ﴿٣٢﴾
33. And <i>lamma</i> (when/whence) that came-she <sup>y</sup> Our messengers <sup>x</sup> <i>Loottan</i> ( <i>Lott</i> ), displeased <sup>24</sup> [ <i>he</i> ] by them and straitened [ <i>he</i> ] by them <i>thar'an</i> <sup>25</sup> (measure-/capacity) and they <sup>z</sup> said: let-not fear [you <sup>s</sup> ] and let-not sadden [you <sup>s</sup> ]; verily we ( <i>are</i> ) <i>Monajjo</i> (iterative deliverers) you <sup>g</sup> and your <sup>t</sup> family <sup>w</sup> except your <sup>t</sup> woman ( <i>wife</i> ), was-she <sup>y</sup> of the <i>gha'bereena</i> (residuum/remnants).	وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِوَاهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا أَمْرًا تَكُنْ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٣﴾
34. Verily We ( <i>are</i> ) <i>munzeloona</i> <sup>26</sup> (we are causers of the descending) on this [the] village's <sup>w</sup> folk <sup>w</sup> <i>rejzan</i> <sup>27</sup> (successive:	إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ

<sup>18</sup> The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, committing Allah's proscriptions! Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context!

<sup>19</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>20</sup> See the Lexicon attached to this Translation for *bashashara*/you**bashsharo**/mubasheron=إِبْشَرُ\يُبَشِّرُ\مُبَشِّرٌ

<sup>21</sup> The word “village” is feminine in Arabic so its qualifier “this” must be likewise! So both have the [w] indicator!

<sup>22</sup> The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>23</sup> The “ل” in “لَنَنْجِيَنَّهُ” is a juratory “ل” = “القسام” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”!

<sup>24</sup> He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests!

<sup>25</sup> The expression “straitened by them *thar'an* (measure/capacity)” is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, i.e. his capacity to act was limited, by way of protecting “his guest!”

<sup>26</sup> The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeloona” has no English equivalent! Descenders= ones that descends, give a different meaning!

*convulsive and perturbing torment*) from the sky<sup>w</sup> by what they<sup>z</sup> were *yafsoqoona* (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

الْقَرِيَّةِ رَجْزًا مِّنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ ﴿٦٦﴾

35. And *laqad* (*verily, already and affirmatively*) We left of it<sup>w</sup> an *Aya'tan*<sup>w</sup> (*miracles/signs/proofs*) evident<sup>w</sup> for a reasoning people.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً  
لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

36. And to *Madyana*<sup>w</sup> their brother *Shu'ayban*; so [he] said: O, my people let-worship you<sup>z</sup> Allah and *arjo*<sup>28</sup> (*let-you<sup>z</sup>: hope/believe/fear*) The Day The Last; and not *ta'athan*<sup>29</sup> (*you<sup>z</sup> mischief-hardest*) in the land<sup>w</sup> corruptingly/ (*as*) corrupters.

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا  
فَقَالَ يَنْقُورِ اعْبُدُوا اللَّهَ وَارْجُوا  
الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي  
الْأَرْضِ مُفْسِدِينَ ﴿٦٨﴾

37. Then denied him they<sup>z</sup>; so took-she<sup>y</sup> them the *rajfato* (*Shudder-she<sup>y</sup> / tremor-she<sup>y</sup>*); so they<sup>z</sup> became in their home<sup>w</sup> kneelers.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَأَصْبَحُوا فِي دَارِهِمْ جُنُودًا  
سَّاجِدِينَ ﴿٦٩﴾

38. And *Aadan* and *Thamooda* and *qad* (*already and affirmatively*) evidenced for you<sup>b</sup> of their dwellings; and adorned for them the Satan their works, so [he] repelled them *a'n* (*off*) the path; and they<sup>z</sup> were *mustabsseereena* (*ponderers/ overall evaluator of the facts and their possible consequences*).

وَعَادًا وَثُمُودًا وَقَدْ تَبَيَّنَ لَكُم  
مِّنْ مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ  
الشَّيْطَانُ أَعْمَلَهُمْ فَوَسَّوهُمْ  
عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٧٠﴾

39. And *Qaroon* and Pharaoh and *Hamana*; and *laqad* (*verily, already and affirmatively*) came (*to*) them *Mosa* (*Moses*) by the evidences-she<sup>y</sup>; then *istakbaro*<sup>30</sup> (*they<sup>z</sup> had affirmed their<sup>n</sup> standing haughtily above submission*) in the land<sup>w</sup> and not they<sup>z</sup> were foregoers.

وَقُرُونٌ وَفِرْعَوْنٌ وَهَمْرٌ  
وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ  
فَأَسْتَكْبَرُوا فِي الْأَرْضِ وَمَا  
كَانُوا سَابِقِينَ ﴿٧١﴾

40. So each, We took by his offense<sup>31</sup>; so of them whom<sup>p</sup> We sent on him a *hasseban* (*stone-storm*); and of them whom<sup>p</sup> took-she<sup>y</sup> him the shriek-she<sup>y</sup>; and of them whom<sup>p</sup> We imploded by him the land<sup>w</sup>; and of them whom<sup>p</sup> We drowned; and not [was] Allah to wrong<sup>32</sup> them, [and] but they<sup>z</sup> were (*to*) their selves<sup>w</sup> wronging.

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ  
مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ  
مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ  
مَّنْ خَسَفْنَا بِهِ الْأَرْضَ  
وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا  
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ  
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٢﴾

41. Example/parable (*of*) whom<sup>r</sup> *ittakbatho*<sup>33</sup> (*took and presumed they<sup>z</sup>*) of lesser than/without Allah *an'leyaa*<sup>34</sup>

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ  
اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ

<sup>27</sup> The word “رجز” has *several* meaning, successive: *convulsive and perturbing torment*! Also it includes Satan’s whisper, sin, offense, and idol or worship of idols! See اللسان!

<sup>28</sup> The word “ارجوا” from “رجا” which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want*! See الهادي, اللسان, and القرطبي! In this *Ayah* it means: *fear* or *believe*, according to القرطبي, as they did *not believe*!

<sup>29</sup> The word “اعتوا” from “اعتوا = اشد الفساد”, means to mischief causing hardest of corruption! See اللسان!

<sup>30</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>31</sup> The expression “أخذه بذنبيه” = “took him by his offense” means *punished him*! In this case *He punished them all*!

<sup>32</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>33</sup> The word “اتخذ” from “الاتخاذ” which is “إفتعال” for “الاتخاذ”, as stated in لسان العرب, therefore, “اتخذ” is *always* taking and presuming *some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>34</sup> The word “أولياء” could also mean, among them: *protector, friend*!

(guardians/allies) as parable/example (of) the spider's<sup>w</sup> house, *ittakha-that*<sup>35</sup> (*it<sup>w</sup> took-she<sup>y</sup> and made*) a house; and verily frailest (of) the houses (is) surely the spider's<sup>w</sup> house, had they<sup>z</sup> were knowing.

أَتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَ  
الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ  
كَانُوا يَعْلَمُونَ ﴿١١﴾

42. Verily Allah knows what they<sup>z</sup> invoke of lesser than/without Him of a thing; and He (is) The Mighty, The Hakeemo<sup>36</sup> (*infinite hekmal*<sup>37</sup> Possessor).

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ  
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿١٢﴾

43. And *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (are) the parables/-examples We strike it<sup>w</sup> for the mankind and not understand it<sup>w</sup> except the knowers.

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ  
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿١٣﴾

44. Created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> (are) surely *Aya'tan*<sup>w</sup> (*miracles/ signs/ proofs*) for the believers.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿١٤﴾

45. Let-recite [you<sup>s</sup>] what (*had been*) revealed<sup>38</sup> to you<sup>s</sup> of The Book; and *a'qem*<sup>39</sup> (*let-[you<sup>s</sup>] uphold/sustain the prescribed obligations of*) the Prayer<sup>w</sup>; verily the Prayer<sup>w</sup> forbids<sup>40</sup> *a'n* (*regarding*) the profanity<sup>w41</sup> and the *munkara* (*rationaly objectionable or Sharey'ah prohibited deed/say*); and surely *thekro* (*Qur'an/ mention of*) Allah (is) bigger<sup>42</sup> and Allah knows what *tassna'ona* (*carefully-craft you<sup>r</sup>*).

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ  
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ  
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ  
يَعْلَمُ مَا تَصْنَعُونَ ﴿١٥﴾

46. And let-not dispute you<sup>z</sup> the book's folks<sup>w</sup> except by which<sup>u</sup> it<sup>w</sup> (is) *ahsa'no*<sup>43</sup> (*perfecter and beautifuler*), except whom<sup>r</sup> *dhalamo*<sup>44</sup> (*wronged they<sup>z</sup>*) of them; and let-say you<sup>z</sup>: we believed by what (*had been*) descended to us and (*had been*) descended to you<sup>b</sup>; and our *elaho* (*deity*) and your<sup>n</sup> *elaho* (*deity*) (is) One, and we (are) for Him Muslims.

وَلَا تَجْدِلُوا أَهْلَ الْكِتَابِ إِلَّا  
بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا  
مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنْزِلَ  
إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَالْهَنَا وَالْهَكْمُ  
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٦﴾

47. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> We descended to you<sup>s</sup> The Book<sup>x</sup>; so whom<sup>r</sup> *aa'tayna* (*We accorded*) them The Book<sup>x</sup> they<sup>z</sup> believe by it<sup>x</sup>; and of these who<sup>p</sup> [*be*] believes by it<sup>x</sup>; and not reject by Our *Aya'te*<sup>w</sup> (*messages/ signs/ proofs*) except the unbelievers.

وَكَذَلِكَ أُنْزِلْنَا إِلَيْكَ الْكِتَابَ  
فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ  
بِهِ وَمِنْهُمْ مَن هَتَّأَ لِمَن يُوْمِنُ بِهِ وَمَا  
يُحْجِدُ بَعَايَتِنَا إِلَّا الْكَافِرُونَ ﴿١٧﴾

48. And not you<sup>h</sup> were reciting of before it<sup>x</sup> of a book and not scribe it<sup>x</sup> [you<sup>s</sup>] by your<sup>t</sup> *yamene* (*right-hand*)<sup>w</sup>

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ  
كِتَابٍ وَلَا تَخْطُهُ بِمِيمِنِكَ إِذَا

<sup>35</sup> Ibid!

<sup>36</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>37</sup> See the *Lexicon* attached to this Translation for “bekmal”

<sup>38</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>39</sup> That is you<sup>s</sup> must uphold/sustain/maintain all the prescribe obligations of the Prayer!

<sup>40</sup> The reader must differentiate between “forbids” and “prevents,” i.e. do not mistakenly confuse the two!

<sup>41</sup> The Arabic word used is “الفحشاء” = the noun of “فاحشة,” see التاج! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>42</sup> The word “أكبر” has dual meanings: bigger (1) in term of size, degree, or intensity; or (2) precedence in terms of Time!

<sup>43</sup> There is no English word for أحسن = absane! Both words perfecter and beautifuler are in their adjective sense!

<sup>44</sup> See the *Lexicon* attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “ظلم” = “wronged!”



then surely (*would have*) suspected the falsifiers.

49. Rather it<sup>x</sup> (*is*) *Aya'ton*<sup>w</sup> (*Qur'anic statements*) evident-she<sup>ym</sup> in chests (*of*) whom<sup>r</sup> *oto* (*they<sup>z</sup> had been accorded*) the knowledge; and not reject by Our *Aya'te*<sup>w</sup> (= *Aya'ton*<sup>w</sup>) except the *dha'lemoon*<sup>a45</sup> (*injustice-doers*).

50. And they<sup>z</sup> said: *lawla* (*why have not been*) descended on him *Aya'ton*<sup>w</sup> (*miracles/signs/proofs*) from his Lord; let-say [*you*<sup>s</sup>]: verily only the *Aya'to*<sup>w</sup> (= *Aya'ton*<sup>w</sup>) (*are*) *enda* (*by munificence of/by Rule of*) Allah and verily only I am *natheeron* (*iterative warner*) manifest.

51. Has [and] not sufficed them (*that*) verily We descended on you<sup>s</sup> The Book (*to be/ being*) recited on them; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (*are*) mercy<sup>w</sup> and reminiscence<sup>w</sup>/remembrance<sup>w46</sup> for a believing people.

52. Let-say [*you*<sup>s</sup>]: sufficed by Allah between me and [between] you<sup>b</sup> a witnesser/testifier; [He] knows what (*are*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and who<sup>r</sup> they<sup>z</sup> believed by the falsehood and unbelieved they<sup>z</sup> by Allah; those, they (*are*) the losers.

53. And *yasta'ajelo*<sup>a7</sup> (*they<sup>z</sup> affirmably hasten*) you<sup>s</sup> by the torment; and *lawla* (*had it not been for*) *ajalon*<sup>a8</sup> (*term-limit*) *musamma*<sup>a9</sup> (*that which is designated and/ or named*) surely (*would have*) come (*to*) them the torment and surely assuredly<sup>50</sup> *ya'ateya*<sup>x</sup> (*descends/ comes to*)<sup>x</sup> them suddenly while they perceive not.

54. And *yasta'ajelo*<sup>51</sup> (*they<sup>z</sup> affirmably hasten*) you<sup>s</sup> by the torment; and verily Hell<sup>w</sup> (*is*) surely a besieger-she<sup>y</sup> by the unbelievers.

55. Day overlies them the torment from above them and from beneath their feet<sup>w</sup>; and [He/ be]<sup>52</sup> says: let-taste you<sup>z</sup> what you<sup>c</sup> were working.

56. O, My *eba'de* (*worshippers/ submitters/ slaves*), who<sup>r</sup> believed they<sup>z</sup> verily My Earth<sup>w</sup> (*is*) vast<sup>w</sup>; so *eyyaya*<sup>53</sup> (*indeed particularize Me*), so let-worship [Me]<sup>54</sup> you<sup>z</sup>.

57. Each self<sup>w</sup> (*is*) the death taster-she<sup>y</sup>; afterwards to Us you<sup>z</sup> (*are to be*) returned.

لَا رَتَابَ الْمُبْطِلُونَ ﴿٥٩﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ

بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٦٠﴾

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ

اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦١﴾

أَوَلَمْ يَكْفِهِمْ أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ

يُؤْمِنُونَ ﴿٦٢﴾

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ

مُسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ

بَغْةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٦٤﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٦٥﴾

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا

مَا كُنتُمْ تَعْمَلُونَ ﴿٦٦﴾

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي

وَسِعَةٌ فَاَعْبُدُونِ ﴿٦٧﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ

إِلَيْنَا تُرْجَعُونَ ﴿٦٨﴾

<sup>45</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>46</sup> The word “ذكري” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

<sup>47</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

<sup>48</sup> The word “الأجل” means term-limit, see *اللسان*!

<sup>49</sup> The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*.

<sup>50</sup> The “ل” in “ليأتين” is a *juratory* “ل” = “القسم” amounting to = “التأكيد”, i.e. *affirmation*, expressed by “*assuredly*”

<sup>51</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

<sup>52</sup> The *hidden pronoun* in “[He/ be]” = “says” could be for *Allah* or the *angel in charge* to do the job!

<sup>53</sup> The word “إيائي” = “أداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

<sup>54</sup> The letter “ن” in “فاعبدون” by Arabic (*linguistic*) Rule, is called “تاون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “فاعبدون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*)! See *إعراب القرآن، لمحمود صافي*

55 The "ل" in "لنبينونهم" or in "ليقولن" in the next *Ayah* 61, *Ayah* 63 or *Ayah* 69 below are *juratory*" "ل = "القسم"  
amounting to="التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

56 For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do,  
because a "rock" is a "she-creature" but it does not have *apparent motility*!

57 The word "إيائي," = "أداة تأكيد لضمير منصوب," is an article of *intensity* for an *objective pronoun*!

58 See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o"= "المسمع"

59 See footnote 53 above regarding يقولن

60 The word "لتي" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

61 The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by*  
*specious concoction*!

62 See footnote 53 above regarding يقولن

63 Absolutely submitting to Him with respect to *all the prescription and proscription of the religion*!

64 The word "البر" = "القفار، أي الخلاء من الأرض" literally means "*desert*," i.e. furthest from *any body of water*! Also,  
"البر" *figuratively* speaking could stand for "land!" See اللسان!

66. To unbeliev<sup>e</sup>/(be)-ungrateful they<sup>z</sup> by what *aa'tayna* (*We accorded*) them and to/let<sup>65</sup> *yatamatta'aona* (*relish the temporary worldly delights they<sup>z</sup>*); then they<sup>z</sup> will know.

لَيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَيَتَمَتَّعُوا  
فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

67. Have [and] not they<sup>z</sup> seen (*that*) surely We made a sanctuary *aa'me'nan* (*that which is secured*) while (*to be/being*) abducted/snatched the mankind from around them; do then by the falsehood they<sup>z</sup> believe and by Allah's boon<sup>w66</sup> they<sup>z</sup> unbeliev<sup>e</sup>/(be)-ungrateful.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا  
وَيَتَخَفُّ النَّاسُ مِنْ حَوْلِهِمْ  
أَفَبَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ  
يَكْفُرُونَ ﴿٦٧﴾

68. And who<sup>a</sup> (*is*) wronger than who<sup>p</sup> *iftra* (*[he] crafted a lie for fraudulent end*) on Allah a lie or denied [*be*] by the right *lamma* (*when/whence*) it<sup>x</sup> came (*to*) him; is not in Hell<sup>w</sup> a *mathwa*<sup>67</sup> (*forced: long-term/semi-permanent-abode*) for the unbelievers.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ  
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾

69. And who<sup>r</sup> *jahado* (*they<sup>z</sup> exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) in Us, surely We assuredly<sup>68</sup> divinely-guide them Our paths; and verily Allah (*is*) surely with the benefactors.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا  
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

<sup>65</sup> The word “لَيَتَمَتَّعُوا” could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, *enjoy-the-transitory-worldly-delights* but later they will pay for that!

<sup>66</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”)!

<sup>67</sup> In “اللسان”: “*ثوى*” = *هلك*; and “*مَثْوًى*” in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the “*مَثْوًى*” is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate!

<sup>68</sup> See footnote 53 except here for *لَنَهْدِيَنَّهُمْ*!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Doer)*

1. <i>Alif. Lamm. Meem</i> <sup>1</sup>	الْم
2. (Had been) defeated-she <sup>y</sup> the Romans.	غَلَبَتِ الرُّومُ
3. In <i>adna</i> <sup>2</sup> (near by of/ lower most land spot of) the land <sup>w</sup> -/Earth <sup>w3</sup> ; and they, from after their defeat <i>sayaghlebona</i> (affirmably prevail they <sup>z</sup> ).	فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَغْلِبُونَ
4. In a few years <sup>w4</sup> ; for Allah ( <i>is</i> ) the command of before and of after; and then-day revel/rejoice the believers.	فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ
5. By Allah's succor; [ <i>He</i> ]succors whom <sup>p</sup> [ <i>He</i> ]wills and <i>He</i> ( <i>is</i> ) The Mighty <i>Ar-Raheemo</i> (The iterative mercy Giver).	بَنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ
6. Allah's promise; not unfulfills Allah His promise; [and,] but most [the] mankind not know.	وَعَدَ اللَّهُ لَا تُخْلَفُ وَاللَّهُ وَعْدُهُ دُونَكَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ
7. They <sup>z</sup> know an apparent of the life <sup>w</sup> (of) the world <sup>w</sup> ; while they ( <i>are</i> ) <i>a'n</i> (regarding) the Hereafter <sup>w</sup> they ( <i>are</i> ) neglectors.	يَعْلَمُونَ ظَهْرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ
8. Have [and] not rethought they <sup>z</sup> in themselves <sup>w</sup> not created Allah the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what ( <i>are</i> ) between them both except by the right and <i>ajalen</i> <sup>5</sup> (term-limit) <i>musamma</i> <sup>6</sup> (that which is designated and/ or named); and verily many of the mankind by their Lord's <i>leqa'a</i> (meeting) ( <i>are</i> ) surely unbelievers.	أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَفِرُونَ
9. Have [and] not treaded they <sup>z</sup> in the land <sup>w</sup> then look they <sup>z</sup> how [was] consequence <sup>w</sup> (of) whom <sup>r</sup> of before them; they <sup>z</sup> were harder than them strength <sup>w</sup> and plowed they <sup>z</sup> the land <sup>w</sup> and developed it <sup>w</sup> more than what developed it <sup>w</sup> they <sup>z</sup> ; and came-she <sup>y</sup> ( <i>to</i> ) them their messengers <sup>x</sup> by the evidences-she <sup>y</sup> ; then not [was] Allah to wrong them, [and,] but they <sup>z</sup> were ( <i>to</i> ) their selves <sup>w</sup> wronging.	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُظْلَمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this!

<sup>2</sup> The word "*adna*" means: (1) *near by* or (2) *lowest land spot*!

<sup>3</sup> The word "*الأرض*" could mean: the land or the Earth!

<sup>4</sup> In *Arabic*, unlike in *English*, the word "*بضع*" = "*few*" specifically means *more than three and less than ten*! Such designation by this *Ayah* in *due course of time* proved to be *absolutely miraculous*, as events happened as it says!

<sup>5</sup> The word "*الأجل*" means *term-limit*, see *اللسان*!

<sup>6</sup> The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*!

10. Afterwards [was] consequence <sup>w</sup> (of) whom <sup>r</sup> offended they <sup>z</sup> the <i>Saw'aa</i> <sup>w7</sup> (enormous-offense/Hell) that denied they <sup>z</sup> by Allah's <i>Aya'te</i> <sup>w</sup> (messages and messengers) and they <sup>z</sup> were by it <sup>w</sup> <i>yastab'zeona</i> (affirmably jesting they <sup>z</sup> ).	ثُمَّ كَانَ عِقَابَ الَّذِينَ اسْتَفْأَوْا السَّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾
11. Allah commences the creation afterwards [He] repeats it <sup>w</sup> ; afterwards to Him you <sup>z</sup> (are to be) returned.	اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾
12. And day ups <sup>8</sup> The Hour <sup>w</sup> perplex the criminals.	وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْجَاحِدُونَ ﴿١٢﴾
13. And was not for them of their partners intercessors and they <sup>z</sup> were by their partners unbelievers.	وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾
14. And day ups <sup>9</sup> The Hour <sup>w</sup> then-day they <sup>z</sup> separate.	وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾
15. Then as-to whom <sup>r</sup> believed they <sup>z</sup> and worked the righteous-works <sup>w</sup> they <sup>z</sup> then they (are) in a <i>rawdhaten</i> <sup>w</sup> (garden of flowers-and-water) <sup>w</sup> <i>yubbaroona</i> <sup>10</sup> (they <sup>z</sup> are to be extended hospitality and delight with bounteous provisions/ high honors/ and the most pleasing sounds-all with apparent indications).	فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾
16. And as-to whom <sup>r</sup> unbelieved they <sup>z</sup> and denied they <sup>z</sup> by Our <i>Aya'te</i> <sup>w</sup> (messages/ signs) and the Hereafter's <sup>w</sup> <i>leqa'a</i> (meeting) then those (are) in the torment <i>muhdha-roona</i> <sup>11</sup> (those that are made present predeterminedly vis-à-vis time and place).	وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَايَ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُخَضَّرُونَ ﴿١٦﴾
17. So <i>subhana</i> <sup>12</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah when <i>tomsoona</i> (you <sup>z</sup> begin the evening) and when <i>toss'behoona</i> <sup>13</sup> (you <sup>z</sup> enter the morning).	فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تَصْبِحُونَ ﴿١٧﴾
18. And for Him (is) the praise in the Heavens <sup>w</sup> and the Earth <sup>w</sup> and <i>asbeyyan</i> (at beginning of night) and when you <sup>z</sup> noon.	وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

<sup>7</sup> The word “السَّوْأَى” is opposite of “الحَسَنَى” Like “الكَبْرَى” As “الحَسَنَى تَأْنِيثُ الْأَحْسَنِ” similarly “السَّوْأَى تَأْنِيثُ الْأَسْوَى” and also, “الحَسَنَى” = “Paradise” so “السَّوْأَى” = “Hell” So the closest to that is a qualified “Hell, enormous offense” for “السَّوْأَى” so “enormous offense” is superlatively qualified = Hell! See القرطبي! So we say: “enormous-affront!”

<sup>8</sup> There is a distinction between “تَقُومُ” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تَقِفُ” Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: happens!

<sup>9</sup> Ibid!

<sup>10</sup> The word “يُحْبَرُونَ” has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds! See التفسير الطبري والبياض

<sup>11</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>12</sup> The word “subhana” = “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana” = “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>13</sup> The words “تُمْسُونَ” and “تَصْبِحُونَ” literally means: “you enter (the) evening” and “you enter (the) morning respectively!” See اللسان! This, perhaps, indicates that the day begins by its night, as the Arabs call the evening by the name of the next day! For example: Thursday evening is referred to as “Friday’s night!” Clearly the time began in darkness and then light was created to illuminate such darkness! However, once Allah had created the day and the night and made both successors of one another, no one of either will overtake the other, as each is in an orbit isolated in its orbit it swims!

19. Youkbrejo ([He] emerges/produces) the hayya (living/alive) of the mayye'te (dying/dead) and youkbrejo the mayye'ta (=mayye'te) of the hayya and [He] quickens the land <sup>w</sup> after its <sup>w</sup> death; and like tha'leka (afar-that-it/) <sup>x</sup> tokbrajona (you <sup>r</sup> be emerged/produced).	تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾
20. And of His Aya'te <sup>w</sup> (miracles/signs/proofs) (is) that [He] created you <sup>b</sup> of a tora'ben (crushed sand); afterwards edha (suddenly/surprisingly) you <sup>f</sup> (are) humans spreading.	وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾
21. And of His Aya'te <sup>w</sup> (miracles/signs/proofs) (is) that [He] created for you <sup>b</sup> of your <sup>n</sup> selves <sup>w</sup> spouses/mates <sup>14</sup> to taskon (repose/quiet/be-intimate) you <sup>z</sup> to [her]; and [He] made between you <sup>b</sup> affection <sup>w</sup> and a mercy <sup>w</sup> ; verily in tha'leka (afar-that-it/) <sup>x</sup> surely (are) Aya'te <sup>w</sup> (miracles/signs/proofs) for a people rethinking.	وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾
22. And of His Aya'te <sup>w</sup> (miracles/signs/proofs) (are): the Heavens <sup>w</sup> and the Earth's <sup>w</sup> [creation] and difference (of) your <sup>n</sup> tongues and your <sup>n</sup> hues; verily in tha'leka (afar-that-it/) <sup>x</sup> surely (are) Aya'ten <sup>w</sup> (=Aya'te <sup>w</sup> ) for the knowers.	وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافَ أَلْسِنَتِكُمْ وَالْوُيُوتِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٢﴾
23. And of His Aya'te <sup>w</sup> (miracles/signs/proofs) your <sup>n</sup> mana'mo (sleep/repose/dream) by the night and the day and your <sup>n</sup> ebtegho (earnest-quest) of His munificence; verily in tha'leka (afar-that-it/) <sup>x</sup> surely (are) Aya'ten <sup>w</sup> (=Aya'te <sup>w</sup> ) for a people listening.	وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٢٣﴾
24. And of His Aya'te <sup>w</sup> (miracles/signs/proofs) (are): [He] shows you <sup>b</sup> the lightning frighteningly and covetously and younazzelu (iteratively descends) [He] from the sky <sup>w</sup> water <sup>x</sup> ; then quickens [He] by it <sup>x</sup> the land <sup>w</sup> after its <sup>w</sup> death; verily in tha'leka (afar-that-it/) <sup>x</sup> surely (are) Aya'ten <sup>w</sup> (=Aya'te <sup>w</sup> ) for a people reasoning they <sup>z</sup> .	وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾
25. And of His Aya'te <sup>w</sup> (miracles/signs/proofs) (are): to up <sup>15</sup> The Heaven <sup>w</sup> and the Earth <sup>w</sup> by His command; Afterwards if [He] summoned you <sup>b</sup> a summoning <sup>w</sup> from the Earth <sup>w</sup> edha (suddenly) you <sup>f</sup> (are) emerging (resurrecting).	وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرَجُونَ ﴿٢٥﴾
26. And for Him whoever (are) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> All for Him gha'netoona (be-they are: devotedly-obeyers/submitters).	وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ ﴿٢٦﴾
27. And He Who begins the creation <sup>x</sup> ; afterwards [He] repeats it <sup>x</sup> ; and it <sup>x</sup> (is) easier on Him; and for Him (is) the highest example/parable in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; and He (is) The Mighty The Hakeemo <sup>16</sup> (infinite bekmah <sup>17</sup> Possessor).	وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾
28. [He] struck for you <sup>b</sup> a parable/example of your <sup>n</sup> selves <sup>w</sup> ; is for you <sup>b</sup> of what possessed-she <sup>y</sup> your <sup>n</sup> ayma'no (right-hands) <sup>w</sup> of partners in what We	ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ

<sup>14</sup> The word "ازواجاً" = "اجمع زوج" Also: المرأة زوج وزوجة! See اللسان So "ازواجاً" = "spouses/mates," that is a "he" and a "she," so that the "he" will to repose to "her!"

<sup>15</sup> There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "اتقف" Also the expression "تقوم الساعة" is an Arabic tongue expression meaning: enormous happening=Day of Judgment!

<sup>16</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "أحكيماً"

<sup>17</sup> See the Lexicon attached to this Translation for "bekmah"



provided you<sup>b</sup>; then (are) you<sup>f</sup> in it<sup>x</sup> equal; you<sup>z</sup> fear them like your<sup>n</sup> *keheyfa'tee*<sup>18</sup> (*circumstantial-state-of-fear of*) your<sup>n</sup> selves<sup>w</sup>; like *tha'leka* (*afar-that-it/*)<sup>x</sup> [We] expound the *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) for a reasoning people.

29. Rather *ettaba'a* ([they<sup>z</sup>] *closely-followed*) who<sup>r</sup> *dbalamo*<sup>19</sup> (*they<sup>z</sup> wronged*) their *ahwa*<sup>20</sup> (*tendentious likings*) by other than knowledge; so who<sup>a</sup> divinely-guides whom<sup>p</sup> Allah misled; and not for them of *na'ssereena* (*iterative succorers*).

30. So *a'qem*<sup>21</sup> (*let-[you<sup>s</sup>] uphold/sustain your<sup>t</sup> face*<sup>22</sup> for the religion *haneefan*<sup>23</sup> (*rightly-inclining*), Allah's *fettrata*<sup>w</sup> (*innate-perfect-origination*)<sup>w</sup> which<sup>u</sup> Allah *fataru* (*innately perfectly-originated*) the mankind on it<sup>w</sup>; no an substitution<sup>x</sup> for Allah's creation; *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) the religion [the] forthright<sup>24</sup>, [and,] but most the mankind not know.

31. *Muneebeena*<sup>25</sup> (*iterative returners-penitents*) to Him; and *ettaqo* (*let-reverentially guard you<sup>z</sup> against the displeasure of*) Him and *aqemo*<sup>26</sup> (*let-you<sup>u</sup> uphold/sustain the prescribed obligations of*) the Prayer<sup>w</sup>; and let-not be you<sup>z</sup> of the *mushbrekeena* (*be-they partnering deities with Allah/he-polytheists*).

32. Of whom<sup>r</sup> separated they<sup>z</sup> their religion and they<sup>z</sup> were sects/factions<sup>27</sup>; every party by what *lada*<sup>28</sup> (*directly and possessively for*) them (are) revelers/rejoicers<sup>29</sup>.

33. And if touched/betided the mankind *dburro* (*persistent distress*) invoked they<sup>z</sup> their Lord *muneebena*<sup>30</sup> (*iterative returners-penitents they<sup>z</sup>*) to Him; afterwards if *athagahom* ([He] *caused them to taste*) from Him a mercy<sup>w</sup>, *edha* (*suddenly*) a team of them by their Lord they<sup>z</sup> partner (*other deities*).

مِنْ شُرَكَاءَ فِي مَا رَزَقْنَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٩﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٠﴾

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣١﴾

• مُبَيِّنَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٢﴾

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٣﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُبَيِّنِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٤﴾

<sup>18</sup> The word "*keheyfa*" = "خيفة" is a noun etymologically it is "خوفة" as if it is a once! Hence, it is a circumstantial "state-of-fear" for a given situation! See تاج العروس And (S 20:67) provides strong support for "خيفة" as so stated, as the *Ayah* says: "So, [he] perceived in himself a *keheyfatan* (a circumstantial state-of-fear) Mosa (Moses)!" Moses' *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

<sup>19</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>20</sup> The word "هوى" is plural of "أهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. the *Qur'an* and *Hadeeth*.

<sup>21</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary!

<sup>22</sup> The expression "maintain your face" means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it!

<sup>23</sup> The word "حنيفاً" = "ميلاً" is an adverbial construct, hence "rightly!" See إعراب القرآن، لمحمود صافي The "inclining" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined away from his people's faith which was based on multiple idols' worships!

<sup>24</sup> The word "قيم" = "مستقيم" i.e. means straight! See اللسان!

<sup>25</sup> The word "منيبين" from "إناب" means iteratively returned penitent! See الراغب!

<sup>26</sup> The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain!

<sup>27</sup> The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other!

<sup>28</sup> The word "لدى" in "لديهم" from "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly and possessively for" (them) seems to indicate such closeness! See اللسان!

<sup>29</sup> This word "فرح أو فرحون" is normally not "lawful" in terms of *Sabrey'ah*, except if such a rejoicing is coming from Allah to the people!

<sup>30</sup> See footnote 25 above regarding "إناب"!

34. To <i>yakeforo</i> (be-ingrate they <sup>z</sup> ) by what <i>aa'tayna</i> (We accorded) them; so <i>tamatta'ao</i> (let-relish you <sup>z</sup> the temporary worldly delight) then will know you <sup>z</sup> .	لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ ۖ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾
35. Or We descended on them an authority <sup>x</sup> , so it <sup>x</sup> speaks by what they <sup>z</sup> were by it <sup>x</sup> they <sup>z</sup> partner (deities with Allah).	أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾
36. And if <i>adbaqnqna</i> (We caused tasting) the mankind a mercy <sup>w</sup> , reveled/rejoiced they <sup>z</sup> by it <sup>w</sup> ; and <i>en(if)</i> betides <sup>w</sup> them a <i>sayye'aa'ton</i> (demeritorious-deed) <sup>w</sup> [by] what advanced-she <sup>y</sup> their hands <sup>w</sup> , <i>edba</i> (suddenly/whereas) they(are) desponding.	وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾
37. Have [and] not they <sup>z</sup> seen that Allah <i>yabsotto</i> ([He] swells/ expands) the <i>rez'qa</i> <sup>x</sup> (provision/ victuals for sustenance) <sup>x</sup> for whom <sup>p</sup> [He] wills, and [He] constricts; verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely (are) <i>Aya'ten</i> <sup>w</sup> (miracles-/ signs/ proofs) for a believing people.	أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾
38. So <i>e'etey</i> (let-accord [you <sup>s</sup> ]) the kin-possessor his right and [too]: the poor and son (of) the path (the wayfarer); <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) <i>kbayron</i> (choicer-/ superior/ worthier) for whom <sup>r</sup> they <sup>z</sup> want Allah's Face <sup>31</sup> ; and those they (are) the thrivers.	فَقَاتِلْ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾
39. And what <i>aa'taytom</i> (you <sup>c</sup> accorded) of a <i>re'ban</i> (giving and expecting accrument) to <i>yarbo</i> (grow/ accrue) in the mankind's possessions, so [it <sup>x</sup> ] not <i>yarbo enda</i> (by Rule of) Allah; and what <i>aa'taytom</i> of <i>Zakaten</i> <sup>w32</sup> (prescribed percentage of personal possessions) <sup>w</sup> you <sup>z</sup> want Allah's Face <sup>33</sup> , then those they (are) the doublers <sup>34</sup> .	وَمَا ءَاتَيْتُم مِّن رَّبًّا لِّيرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا ءَاتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾
40. Allah, Who created you <sup>b</sup> ; afterwards [He] provided you <sup>b</sup> ; afterwards [He] deadens <sup>35</sup> you <sup>b</sup> ; afterwards [He] quickens you <sup>b</sup> ; is of your <sup>n</sup> partners who <sup>a</sup> [he] does <i>tha'lekum</i> (collective-afar-that) <sup>x</sup> of a thing; <i>Subhana</i> <sup>36</sup> (Allah is hallowedly and marvelously deemed transcending all defects/ and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they <sup>z</sup> partner (deities with Him).	اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۚ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ ذَلِكَ مِّن شَيْءٍ ۚ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾
41. Appeared/manifested the corruption in the desert <sup>37</sup> (land) and the sea by what earned-she <sup>y</sup> the mankind's hands <sup>w</sup> , to (cause) them [He] taste some (of) which <sup>x</sup> worked they <sup>z</sup> ; <i>la'alla</i> (craving currently unavailable	ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ

<sup>31</sup> The phrase "Allah's Face" is a lofty and eloquent Arabic *tongue* expression meaning: *pleasure of Allah!*

<sup>32</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications?

<sup>33</sup> See footnote 4274 above regarding Face!

<sup>34</sup> Linguistically "المضاعفون" = *doublers!* But according to Islamic teaching any *righteous work* gets *doubled, quadrupled* and up to *seven hundred times or more!* So, *reban* here means *giving some-thing* to have it *returned augmented* by the recipient!

<sup>35</sup> The word "يُمِيتُكُمْ" in "أُمَات" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary!*

<sup>36</sup> The word "subhanahu" = "سبحانه" has *no* English equivalent! The word is made up of two parts: "subhana" and the pronoun "ho" = "Him!" Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!*

<sup>37</sup> The word "البر" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water! Also, "البر" figuratively speaking could stand for "land!" See اللسان!

<p>deed that, perhaps) they return they<sup>z</sup>.</p>	<p>الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٢﴾</p>
<p>42. Let-say [you<sup>s</sup>]: let-tread you<sup>z</sup> in the land<sup>w</sup> then let-look you<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before, [was] most (of) them <i>mushbrekeena</i> (be-they who partner deities with Allah/ be-polytheists).</p>	<p>قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عِقَابُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٣﴾</p>
<p>43. So a'qem<sup>38</sup> (let-[you<sup>s</sup>] up/sustain your<sup>t</sup> face<sup>39</sup> for the religion<sup>40</sup> [the] forthright,<sup>41</sup> from before that <i>ya'ateya<sup>x</sup></i> (approaches/ comes)<sup>x</sup> a day no <i>maradda</i> (fending-/ repeller) for it<sup>x</sup> of lesser than Allah; then-day <i>yassa-dda'aona</i> (iteratively sunder they<sup>z</sup>).</p>	<p>فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلُ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٤﴾</p>
<p>44. Whoever [he] unbelieved then on him (is) his unbelief; and whoever [he] worked righteously, then for their selves<sup>w</sup> they<sup>z</sup> further/ foster.</p>	<p>مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ بِهِمْ يَمْهَدُونَ ﴿٤٥﴾</p>
<p>45. To [He] requite whom<sup>r</sup> believed and worked they<sup>z</sup> the righteous-works they<sup>z</sup> from His munificence; verily He loves not the unbelievers.</p>	<p>لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٦﴾</p>
<p>46. And of His <i>Aya'te<sup>w</sup></i> (miracles/ signs/ proofs) (is) to send [He] the winds<sup>w</sup> <i>mubashsheraten<sup>w42</sup></i> (iterative she-tellers of pleasant tidings)<sup>w</sup> and <i>toudheqokum</i> ([He] causes you<sup>b</sup> taste) of His mercy<sup>w</sup> and to run<sup>w</sup> the <i>folko<sup>w</sup></i> (ship/ ships)<sup>w</sup> by His command; and to <i>tabtagbo</i> (earnestly-quest you<sup>z</sup>) of His munificence; and <i>la'allā</i> (craving currently unavailable deed that/ perhaps) you<sup>b</sup> thank you<sup>z</sup>.</p>	<p>وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٤٧﴾</p>
<p>47. And <i>laqad</i> (verily, already and affirmatively) We sent of before you<sup>s</sup> messengers to their people; so they<sup>z</sup> came (to) them by the evidences-she<sup>y</sup>; then We revenged from whom<sup>r</sup> <i>ajramno<sup>43</sup></i> (crime-committed they<sup>z</sup>); and [was] a right on Us succoring the believers.</p>	<p>وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَن تَقُمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٨﴾</p>
<p>48. Allah, Who sends the winds<sup>w</sup>; so it<sup>ym</sup> bestir <i>sahaban<sup>44</sup></i> (gliding-clouds); then <i>yabsotto</i> ([He] spreads/ extends) it<sup>x</sup> in the sky<sup>w</sup> how [He] wills and [He] makes it<sup>x</sup> fragments; then [you<sup>s</sup>] see the <i>wadqa</i> (haze/ raindrops) emerging from its<sup>x</sup> bores<sup>45</sup>; then if [He] betided by it<sup>x</sup> whom<sup>p</sup> [He] wills of His <i>eba'de</i> (worshippers/ submitters/ slaves), <i>edha</i> (suddenly/ whereas) they (are) <i>yestabsherona<sup>46</sup></i> (seek pleasant tidings they<sup>z</sup>).</p>	<p>اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَتَجْعَلُهُ كَسَفًا فَنَرَى الْوَدْقَ تَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٩﴾</p>
<p>49. And <i>en</i> (albeit) they<sup>z</sup> were of before that <i>younaz<sup>zala</sup></i></p>	<p>وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يَنْزَلَ عَلَيْهِمْ</p>

<sup>38</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary!

<sup>39</sup> The expression "maintain your face" means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it!

<sup>40</sup> That is *Islam*, as it is the "straight" religion, see next footnote 4247 below!

<sup>41</sup> The word "قيم" = "مستقيم" i.e. means straight! See اللسان!

<sup>42</sup> The word "*mubashsheraten*" is feminine, plural, subjective noun, meaning: she-tellers of pleasant tidings, with no English equivalent!

<sup>43</sup> The word "أجروا" is made up of two parts: (1) "أجرم" and (2) the "مو" = the absentees masculine speakers' pronoun for a plural! However, part (1) "أجرموا" is a past tense for which there is no English correspondent verb! So, the closest approximation to that is: "crime committed," which slightly different then the original text!

<sup>44</sup> The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a "إسحابه" Whereas the "غيم" appears stationary! أنظر اللسان!

<sup>45</sup> The word "خلاله أي ثقبه التي يخرج منها" means its bores! See اللسان!

<sup>46</sup> The word "استبشروا" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!



(it <sup>x</sup> be descended) on them from before it <sup>x</sup> surely <i>mublessena</i> (ones that are nonplused).	مِّن قَبْلِهِ لَمُبْلِسِينَ ﴿١١﴾
50. So let-look [you <sup>s</sup> ] to effects/traces <sup>47</sup> (of) Allah's mercy <sup>w</sup> (i.e. <i>ghaytha</i> <sup>=</sup> <i>delightful satiating-and-reviving rain</i> ); how [He] quickens the land <sup>w</sup> after its <sup>w</sup> death; verily <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> surely ( <i>is</i> ) Enlivener ( <i>of</i> ) the deceased and He on every-thing ( <i>is</i> ) Omnipotent.	فَانظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ كَيْفَ تَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمَعَى الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢﴾
51. And <i>la'en</i> ( <i>indeed if</i> ) We sent a wind <sup>w</sup> then they <sup>z</sup> saw it <sup>x</sup> <i>mussfarran</i> <sup>48</sup> ( <i>turning-yellow</i> ), surely they <sup>z</sup> ( <i>would have</i> ) remained from after it <sup>x</sup> unbelieving.	وَلَيْنَ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿١٣﴾
52. So verily you <sup>g</sup> : not <i>tos'meao</i> ( <i>make hear [you<sup>s</sup>]</i> ) the deceased and not <i>tos'meao</i> the <i>ssomma</i> <sup>49</sup> ( <i>deaf people</i> ) the prayer <sup>50</sup> ( <i>Prophet's invocation</i> ) if they <sup>z</sup> fled-/diverged retreaters.	فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿١٤﴾
53. And not you <sup>s</sup> surely ( <i>are</i> ) a divine-guider ( <i>of</i> ) the <i>omya</i> <sup>51</sup> ( <i>blind people</i> ) <i>a'n</i> ( <i>off</i> ) their misguidance-she <sup>v</sup> ; <i>en</i> ( <i>not</i> ) <i>tos'meao</i> ( <i>make hear [you<sup>s</sup>]</i> ) except whom <sup>p</sup> [ <i>he</i> ] believes by Our <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ); then they ( <i>are</i> ) Muslims.	وَمَا أَنْتَ بِهَادٍ الْعَمَىٰ عَن ضَلَالَتِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِقَايَتِنَا فَهُمْ مُّسْلِمُونَ ﴿١٥﴾
54. Allah, Who created you <sup>b</sup> [He] of a weakness <sup>x</sup> ; afterwards [He] made of after a weakness <sup>x</sup> a strength <sup>w</sup> ; afterwards [He] made from after a strength <sup>w</sup> a weakness <sup>x</sup> and agedness/hoariness <sup>w</sup> ; [He] creates whatever <sup>52</sup> [He] wills and He ( <i>is</i> ) The Omniscient, The Omnipotent.	اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿١٦﴾
55. And day ups <sup>53</sup> The Hour <sup>w</sup> <i>yoq'semo</i> ( <i>oath they<sup>z</sup></i> ) the criminals not waited they <sup>z</sup> other than hour <sup>w</sup> ; like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> they <sup>z</sup> were <i>yo'afakona</i> <sup>54</sup> ( <i>off-right dissuaded/dissuaded speciously they<sup>z</sup></i> ).	وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿١٧﴾
56. And said who <sup>r</sup> <i>oto</i> ( <i>they<sup>z</sup> who had been accorded</i> ) the knowledge and the belief, <i>laqad</i> ( <i>verily, already and affirmatively</i> ) waited you <sup>c</sup> in Allah's Book to the Resurrection Day; so this ( <i>is</i> ) the Resurrection Day; [and,] but you <sup>b</sup> you <sup>c</sup> were not knowing.	وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَكِنَّا كُنَّا لَا نَعْلَمُونَ ﴿١٨﴾
57. So then-day not benefits who <sup>r</sup> <i>dhalamo</i> <sup>55</sup> ( <i>they<sup>z</sup> wronged</i> ) their apology and neither they <i>yusta'atabona</i> ( <i>are to be sought to apologize they<sup>r</sup></i> ).	فَيَوْمَذَٰلِكَ يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿١٩﴾

<sup>47</sup> The word "آثار" is the plural of "الأثر أو الأثر". The "الأثر" is the facial glamour and the "الأثر" is the trace of some thing after it goes away! Here perhaps, and Allah knows best, the trace of the glamour on the faces after say the rain (mercy) of Allah, so, this translation of "delightful traces" See القرطبي والتاج!

<sup>48</sup> The "it" refers to the greenery and good looking pasture, turned yellow and perishing because of this wind!

<sup>49</sup> The word "صم" is a plural noun while its closest English corresponding equivalent is an adjectives and so no plural for it except to associate it with a plural noun people! Hence, the translation above!

<sup>50</sup> The word "دعاء" has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

<sup>51</sup> See footnote 4261 regarding "صم" and the same applies only to "عمي"

<sup>52</sup> The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See الدّر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

<sup>53</sup> There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "إتقف" Also the expression "تقوم الساعة" is an Arabic tongue expression meaning: happens!

<sup>54</sup> The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!

<sup>55</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

58. And *laqad* (verily, already and affirmatively) We struck for the mankind in this [The] Qur'an of every a parable-/example; and *la'en* (indeed if) you<sup>g</sup> came (to) them by an *Aya'ten*<sup>w</sup> (Qur'anic statement) surely assuredly<sup>56</sup> say they<sup>z</sup> who<sup>r</sup> unbelieved they<sup>z</sup>, not you<sup>f</sup> (are) except falsifiers.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ  
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ  
إِلَّا مُبْطِلُونَ ﴿٥٨﴾

59. Like *tha'leka* (afar-that-it/) <sup>x</sup> stamps<sup>57</sup> Allah on hearts (of) whom<sup>r</sup> not know they<sup>z</sup>.

كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ  
الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

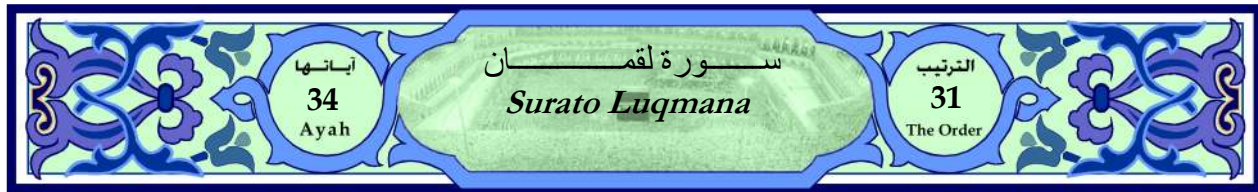
60. So *issber* (let-bold on patiently [you<sup>s</sup>]); verily Allah's promise (is) right; and let not *yastakheffannaka*<sup>58</sup> (be prompts bluffly to go along in astray you<sup>g</sup>) who<sup>r</sup> (are) not *yougenona* (believe with certitude they<sup>z</sup>).

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا  
يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

<sup>56</sup> The "ل" in "الَيَقُولَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>57</sup> The expression: "stamps on the hearts..." is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

<sup>58</sup> The word "استخفف" has several meanings, among them, applicable here, and Allah knows best, is "حمله استغفالا" i.e. prompted him bluffly to go along in astray! So "استخفف" here means: "be prompted bluffly to go along in astray!" See الهادي and اللسان!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif. Lamm. Meem</i> <sup>1</sup> .	المر ١
2. <i>Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) Aya'te<sup>w</sup> (Qur'anic statement) (of) The Book The Hakeeme<sup>2</sup> (infinite bekma<sup>3</sup> Possessor).</i>	تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ٢
3. A divine-guidance <sup>x</sup> and a mercy <sup>w</sup> for the benefactors.	هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ٣
4. Who <sup>r</sup> youqeymona <sup>4</sup> (they <sup>z</sup> uphold/sustain the prescribed obligations of) the Prayer <sup>w</sup> and youatona <sup>x</sup> (they <sup>z</sup> accord and fulfill the obligations of) <sup>x</sup> the Zakata <sup>w5</sup> (prescribed percentage of personal possessions) <sup>w</sup> and they (are) by the Hereafter <sup>w</sup> they (are) yougenoona (they <sup>z</sup> believe with certitude).	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ٤
5. Those (are) on a divine-guidance <sup>x</sup> from their Lord and those they (are) the thrivers.	أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥
6. And of the mankind who <sup>p</sup> [he] purchases the amusement (of) discourse, to mislead [he] a'n (off) Allah's path by other than a knowledge; and yattakbetha <sup>6</sup> (takes and makes) it <sup>w</sup> [he] jestingly; those, for them (is) a humiliating torment.	وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٦
7. And if (to be/ being) recited on him Our Aya'te <sup>w</sup> (Qur'anic statements) [he] diverged, mustakberan <sup>7</sup> (affirmably standing haughtily above submission) as if [he] heard it <sup>w</sup> not, as if (was) in his [both] ears a wagran (hearing-heaviness); so bashsherbo <sup>8</sup> (let-tell him [you <sup>s</sup> ] pleasant tidings) by a painful torment.	وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا وَلَّى مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ٧
8. Verily who <sup>r</sup> believed they <sup>z</sup> and worked the righteous-works <sup>w</sup> they <sup>z</sup> , for them (are) gardens <sup>w</sup> (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ٨

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيم".

<sup>3</sup> Ibid!

<sup>4</sup> The word "يُقِيمُونَ" is rooted in "أَقَامَ" = upheld! linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً".

So, "يُقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer! (2) Called or upped to perform the Prayer itself.

Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah! Hence people do not establish Prayer they only uphold and follow, i.. perform, and maintain it<sup>w</sup>!

<sup>5</sup> See the *Lexicon* attached to this *Translation* for what exactly is the Zakah and its implications!

<sup>6</sup> The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in *اللسان*; therefore, "يَتَّخِذُ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>7</sup> The word "mustakberan" = "مُسْتَكْبِرًا" does not have an exact English equivalent *per se*! It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain!

<sup>8</sup> See the *Lexicon* attached to this *Translation* for bashashara/youbashsharo/mubashsheron = يُبَشِّرُ / يُبَشِّرُ / يُبَشِّرُ



9. Immortals they <sup>z</sup> (are)in it <sup>w</sup> ;Allah's promise, ( <i>absolutely</i> )-right <sup>9</sup> ; and He ( <i>is</i> ) The Mighty The <i>Hakeemo</i> <sup>10</sup> ( <i>infinite bekma</i> <sup>11</sup> Possessor).	خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾
10. Created [He] the Heavens <sup>w</sup> by other than pillars you <sup>z</sup> see it <sup>w</sup> ;and cast [He]in the Earth <sup>w</sup> anchors <sup>12</sup> ( <i>catches/ fasteners/ stabilizers</i> ), that not [it <sup>w</sup> ] wobbles by you <sup>b</sup> ; and dispersed [He]in it <sup>w</sup> of every a <i>dabba'ten</i> <sup>13</sup> ( <i>she-moving-creature</i> ); and <i>anzalna</i> ( <i>We descended</i> ) from the sky <sup>w</sup> water; so <i>anbatna</i> ( <i>We sprouted</i> ) in it <sup>w</sup> of every <i>zanjen</i> <sup>14</sup> ( <i>category/hue</i> ) <i>kareemen</i> <sup>15</sup> ( <i>bounteous, and of multipleuses/ effects</i> ).	خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾
11. This ( <i>is</i> ) Allah's creation <sup>x</sup> ; so let-you <sup>z</sup> show me what created who <sup>r</sup> ( <i>are</i> ) of lesser than/without Him; rather the <i>dha'lemoona</i> <sup>16</sup> ( <i>injustice-doers</i> ) ( <i>are</i> ) in a misguidance manifester.	هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾
12. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>aa'tayna</i> ( <i>We accorded</i> ) <i>Luqmana</i> the <i>bekmata</i> <sup>17</sup> ( <i>wisdom</i> ) that let-thank [you <sup>s</sup> ] for Allah; and whoever [he] thanks so verily only [he] thanks for himself <sup>w</sup> ; and whoever <i>kafara</i> ([he] <i>unbelieved/ was ingrate</i> ) <sup>18</sup> , so verily Allah ( <i>is</i> ) rich <i>Hameedon</i> ( <i>iterativelypraised and multitudinous praiser He</i> ).	وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ أَشْكُرَ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾
13. And <i>edh</i> ( <i>when/ while</i> ) said <i>Luqmano</i> for his son, while he exhorts <sup>19</sup> him: O, my little-son <sup>20</sup> , let-not partner ( <i>other deities</i> ) [you <sup>s</sup> ] by Allah; verily [the] <i>sherka</i> ( <i>associating partners with Allah/ polytheism</i> ) ( <i>is</i> ) surely an injustice great.	وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾
14. And We enjoined the mankind by his both begetters ( <i>parents</i> ); borne him his mother frailness over frailness; and his <i>fe'ssalo</i> ( <i>weaning/ disengagement from breast-feeding</i> ) in <i>aa'mayne</i> <sup>21</sup> ( <i>two-years by</i>	وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَلَدَيْكَ

<sup>9</sup> The word "حَقًّا" is *absolute objective noun*, i.e. tantamount to the *infinitive noun*, intended for *intensity*, so "absolutely" is prefixed! As in English there is no *infinitive noun* for such a *purpose of intensification* of the verb! See إعراب القرآن، المحمود صافي

<sup>10</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "الحكيم"

<sup>11</sup> See the *Lexicon* attached to this *Translation* for "bekma"

<sup>12</sup> That is the mountains!

<sup>13</sup> For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

<sup>14</sup> The word "زَوْج" strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word "زَوْج" is its plural: (1) "أَزْوَاجُ," which could also mean: (2) *similars*, i.e. the *look-likes*! In this *Ayah*, according to Ibn Abbas, "القرطبي" and اللسان = explainer of *The Qur'an*, meaning (5) *hues, applies*! See إعراب القرآن، اللسان

<sup>15</sup> The word "kareem" = "كريم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*! In summary: *bounteous, and of multiple uses/ effects*!

<sup>16</sup> The "ظالون" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>17</sup> The English word "wisdom," inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent "bekmah!" See the *Lexicon* attached to this *Translation*, for an exposition of the word "bekmah!"

<sup>18</sup> The word "unbelieves," in its *intransitive* sense hence "unbelieves (in)" means: rejects the belief in, in this case, the thanks for Allah! That is being an *ingrate* with respect to Allah's *countless boons* on him, of say: *life, health, bearing seeing, etc.*

<sup>19</sup> The word "يعظه" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: *exhortation or admonition*!

<sup>20</sup> The phrase "my little-son" is by way of endearment!

<sup>21</sup> The Arabic word "عام" has no English equivalent *per se*! There is only one word for *سنة*! In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*! Here "عام" is in reference to a *year with a specific significant event in it*, beginning any day within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an*

anniversary), that let-thank [you <sup>s</sup> ] for Me and for your <sup>t</sup> begetter-parents and to Me (is) the destiny.	إِلَى الْمَصِيرِ ﴿١٥﴾
15. And <i>en(if)jabadaka</i> (both exerted their utmost mental/ physical and possessional efforts fighting you <sup>s</sup> ) on that [you <sup>s</sup> ] partner (deities) by Me what not for you <sup>s</sup> by it <sup>x</sup> a knowledge then let-not [you <sup>s</sup> ] obey them both; and let-accompany [you <sup>s</sup> ] them both in the world a <i>ma'aroofen</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim); and <i>ettabe'a</i> (let-closely-follow [you <sup>s</sup> ]) path (of) whom <sup>p</sup> [be] <i>anaba</i> <sup>22</sup> ([he] returned-penitent) to Me; afterwards to Me (is) your <sup>n</sup> return; then <i>ona'bbe'o</i> ([I] inform by piece-of-significant-and-availing-news) you <sup>b</sup> by what you <sup>c</sup> were working.	وَأِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾
16. O, my little-son <sup>23</sup> , verily it <sup>w</sup> <i>en(if/albeit) tako</i> <sup>24</sup> (it <sup>w</sup> be) a <i>methgala</i> (weigh/ burden/ equipoise) seed <sup>w</sup> of mustard so be [it <sup>w</sup> ] in a rock <sup>w</sup> or in the Heavens <sup>w</sup> or in the Earth <sup>w</sup> <i>ya'atee</i> <sup>x</sup> (brings/causes to come) <sup>x25</sup> by it <sup>w</sup> Allah; verily Allah (is) <i>Lateefon</i> <sup>26</sup> (fine/subtle/ gentle and protector) Proficient.	يَبْنِىْ إِنِّهَا إِنْ تَكُ مِنْقَالٍ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنْ اللَّهُ لَطِيفٌ خَبِيرٌ ﴿١٧﴾
17. O, my little-son <sup>27</sup> , <i>a'qem</i> <sup>28</sup> (let-[you <sup>s</sup> ] uphold/ sustain) the Prayer <sup>w</sup> and let-command [you <sup>s</sup> ] by the <i>ma'aroofe</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim) and let forbid [you <sup>s</sup> ] <i>a'n</i> (regarding) the <i>munka're</i> (rationally-/ <i>Sharey'ah</i> unacceptable deed/ say); and <i>issber</i> (let-hold on patiently [you <sup>s</sup> ]) on what betided you <sup>s</sup> ; verily <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) of the matters' resolve.	يَبْنِىْ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٨﴾
18. And let-not <i>tossa'eer</i> ([you <sup>s</sup> ] haughtily-cant) your <sup>t</sup> cheek for the mankind; and let-not [you <sup>s</sup> ] walk in the land <sup>w</sup> struttingly; verily Allah loves not every swaggerer-/strutter-boaster.	وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٩﴾
19. And <i>eqssed</i> (let-moderate/ abate) [you <sup>s</sup> ] in your <sup>t</sup> walk and let-soften [you <sup>s</sup> ] of your <sup>t</sup> voice; verily <i>viler</i> <sup>29</sup> (of) the voices surely (is) the donkeys' voice.	وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُرْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٢٠﴾
20. Have not seen you <sup>z</sup> that Allah subjugated for you <sup>b</sup> what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> ; and <i>asbagha</i> ([He] amply provided) on you <sup>b</sup> His boons <sup>w30</sup> apparently/openly <sup>w</sup> and hiddenly <sup>w31</sup> ; and	أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ

ending by a specific month every time all the time! As to “حول” = anniversary of any special event; and “حجة” = lunar-year!

Although generally all are loosely used synonymously or interchangeably! See الفرق اللغوية، لأبي هلال العسكري!

<sup>22</sup> The word “أناب” means iteratively returned penitent! See الرأغب!

<sup>23</sup> The expression “my little son” is an Arabic tongue expression of endearment!

<sup>24</sup> *Tako*=*ta'kon* but shortened for resoluteness and assertiveness.

<sup>25</sup> That is to say: He brings it!

<sup>26</sup> The word “لطيف” = “رفيق” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both! See البصائر! Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

<sup>27</sup> See footnote 4398 above regarding endearment!

<sup>28</sup> That is you<sup>s</sup> are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer!

<sup>29</sup> The word “أنكر” is a superlative adjective! There is “نكر” “أنكر” and “الأنكر” vile, viler and vilest respectively! I believe here, and Allah is knowinger, “أنكر” is “viler!” Albeit some say: “الأنكر” vilest!

<sup>30</sup> See the Lexicon attached to this Translation for “bekmal

<sup>31</sup> See the Lexicon attached to this Translation for “ne'amal” (“boon”)

of the mankind who<sup>p</sup> [he] disputes in Allah by other than a knowledge and nor a divine-guidance nor a book illuminator.

النَّاسِ مِنْ تَجْدِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٢١﴾

21. And if (*had been*) said for them: *ettabe'ao* (*let-closely-follow you<sup>z</sup>*) what Allah descended, they<sup>z</sup> said rather *natta'be'o* (*[we] closely-follow*) what we found on it<sup>x</sup> our fathers; lo, while albeit<sup>32</sup> [was] the Satan inviting them to torment (*of*) the *Sa'ere<sup>w</sup>* (*intensely kindling Fire*)<sup>w</sup>.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ  
قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ  
ءَابَاءَنَا أُولَئِكَ كَانَ الشَّيْطَانُ  
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢٢﴾

22. And whoever [he] consigns his face<sup>33</sup> to Allah while he (*is*) a benefactor then *qad* (*already and affirmatively*) *istamsaka<sup>34</sup>* (*[he] assiduously-held-on*) by the knot<sup>35</sup>, the *wothqa<sup>36</sup>* (*assuredly-intact*)<sup>w</sup> and to Allah (*is*) the matters' result.

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ  
مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ وَإِلَى اللَّهِ عَصِيْبَةُ الْأُمُورِ ﴿٢٣﴾

23. And whoever [he] unbelieved then let-not sadden you<sup>g</sup> his unbelief; to Us (*is*) their return; then *nona'bbeohom* (*[We] inform by piece-of-significant-and-availing-news to them*) by what they<sup>z</sup> worked; verily Allah (*is*) Omniscient by the chests' possession.

وَمَنْ كَفَرَ فَلَا يَحْزَنْكَ كُفْرُهُ  
إِنَّمَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا  
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

24. *Numatte'ao* (*[We] let relish the transitory worldly delights by*) themalittle; then [*We*] compel them to a harsh torment.

نَمَتُّهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ  
عَذَابٍ غَلِيظٍ ﴿٢٥﴾

25. And *la'en* (*indeed if*) you<sup>h</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup>; surely assuredly<sup>37</sup> say they<sup>z</sup>: Allah; let-say [*you<sup>s</sup>*]: the praise (*is*) for Allah; rather most (*of*) them not know they<sup>z</sup>.

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ  
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٦﴾

26. For Allah what (*are*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; verily Allah, He (*is*) The Rich The Hameedo<sup>38</sup> (*He Who is multitudinously praised, He Who is multitudinous praiser*).

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٧﴾

27. And if verily only in the Earth<sup>w</sup> of a tree<sup>w39</sup> (*are*) pens; and the sea supplies it<sup>x</sup> from after it<sup>x</sup> seven seas not (*would have*) exhausted Allah's words<sup>w</sup>; verily Allah, (*is*) Mighty Hakeemon<sup>40</sup> (*infinite bekma<sup>41</sup> Possessor*).

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ  
وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ  
أَنْحَارٍ مَا نَفَذْتُ كَلِمَتُ اللَّهِ إِنَّ  
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٨﴾

28. Neither your<sup>n</sup> creation and nor your<sup>n</sup> resurrection except, like a one-she<sup>y</sup> self<sup>w</sup>; verily Allah (*is*) Sameeon (*Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer*), Basseeron (*keen: Seer/comprehensive*

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا  
كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ

<sup>32</sup> The construct “أُولَئِكَ” is made up of three distinct components: (1) “الِإِسْتِفْهَامِ الْإِسْتِكَارِي” = “disapprobatory interrogative”, (2) “وَالْحَالِيَةِ” adverbial= “while,” and (3) “لَوْ”= conditional particle=“albeit” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious! For (3) “albeit” seems to me very appropriately self-explanatory!

<sup>33</sup> The expression “his face” means “his entity or his destiny!”

<sup>34</sup> The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

<sup>35</sup> Say Qur'an commentators it's: “لَا إِلَهَ إِلَّا اللَّهُ” “No an elaha (a deity) except Allah,” is “most assuring kno!”

<sup>36</sup> The word “الْوُثْقَى” is the feminine of “الْوُثْقَى” There is no single word in English for “الْوُثْقَى” per se, “the assuredly intact” seems to me is the best and closest equivalent, incorporating assuredness and intactness, which the “الْوُثْقَى” certainly calls for!

<sup>37</sup> The “ل” in “لَيَقُولُنَّ” is a juratory “ل” = “الْقَسَمِ” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”!

<sup>38</sup> The word “Hameed” = “حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser!

<sup>39</sup> That is to say all the trees, or anything called tree or of a tree!

<sup>40</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

<sup>41</sup> See the Lexicon attached to this Translation for “bekma!”



*Knower of the facts and their ultimate consequences).*

29. Have not seen [you<sup>s</sup>] that Allah transpierces the night in the day and [He] transpierces the day in the night and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to *ajalen*<sup>42</sup> (term-limit) *musamma*<sup>43</sup> (that which is designated and/or named); and verily Allah by what you<sup>z</sup> work (*is*) Proficient.

30. *Tha'leka* (afar-that-it/) <sup>x</sup> (*is*) because surely Allah, He (*is*) The Right; and what you<sup>z</sup> invoke of lesser than-/without Him (*is*) the falsehood<sup>x</sup> and that Allah, He (*is*) The *Aa'leyo* (High beyond description), The *Ka'beero*<sup>x</sup> The *Ka'beero*<sup>x</sup> (Big beyond comparison/comprehension, Predates/ Antedates all things).

31. Have [and] not seen [you<sup>s</sup>] that the *folka*<sup>w</sup> (*ship/ships*)<sup>w</sup> runs <sup>w</sup>/run <sup>w</sup> in the sea by Allah's boon<sup>w44</sup> to show you<sup>b</sup> [He] of His *Aya'te*<sup>w</sup> (miracles/signs/proofs); verily in *tha'leka* (afar-that-it/) <sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (= *Aya'te*) for every *ssabba'ren* (an ever/stout patience-endurer) *Shakooren* (iterative thanker).

32. And if overlaid them a surge like the awnings they<sup>z</sup> invoked Allah, faithfully/purely for Him the religion; then *lamma* (when/whence) *najja* (iteratively delivered) them [He] to the desert<sup>45</sup> (land), then of them (*is*) a *muqtassid*<sup>46</sup> (occasional lapses, constant in being dutiful); and not reject by Our *Aya'te*<sup>w</sup> (signs/proofs) except every *khattaren* (predetermined-insistent iterative traitor), *kaforen*<sup>47</sup> (iterative unbeliever/ingrate).

33. O, you the mankind *ettaqo* (let-reverentially guard you<sup>x</sup> not to displease) your<sup>n</sup> Lord; and *ikhshaw* (let-reverentially-fear you<sup>z</sup>) a day not requites *wa'ledon* (he-begetter) *a'n*<sup>48</sup> (instead-of) his child and nor a *manlodon* (begotten-child), he (*is*) a requiter *a'n* his *wa'lede* (he-begetter) a thing; verily Allah's promise (*is*) right; so let not beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (of) the world<sup>w</sup> and let not assuredly beguile<sup>x</sup> you<sup>b</sup> by Allah the beguiler<sup>x49</sup>.

بَصِيرٌ  
أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي  
النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ  
يَجْرِي إِلَى أَجَلٍ مُّسَمًّى وَأَنَّ  
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا  
يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ  
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرَى فِي الْبَحْرِ  
بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ  
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ  
شَكُورٍ ﴿٣١﴾

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوُا  
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ  
إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا  
يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ  
كَفُورٍ ﴿٣٢﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا  
يَوْمًا لَا تَجْزِي وَالِدٌ عَنْ وَلَدِهِ  
وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ  
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا  
تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا  
يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

<sup>42</sup> The word “الأجل” means term-limit, see اللسان!

<sup>43</sup> The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>44</sup> See the Lexicon attached to this Translation for the word “نعمة” the next best approximation in English for “نعمة” is “boon!” in fact there is no English equivalent per se for “نعمة,” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

<sup>45</sup> The word “البر” = “أي الخلاء من الأرض,” literally means “desert,” i.e. furthest from any body of water! Also, “البر” figuratively speaking could stand for “land!” See اللسان!

<sup>46</sup> The word “muqtassid” = “مقتصد” has several meanings, but in this context Qur'an commentators are not in complete agreement as to the exact meaning! (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide disbelief, i.e. they are hypocrites! See القرطبي! However, linguistically, the word “muqtassid” = “مقتصد” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “economical!” So, likewise in his worship he tends to be “economical,” doing the least required!

<sup>47</sup> The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate!

<sup>48</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”!

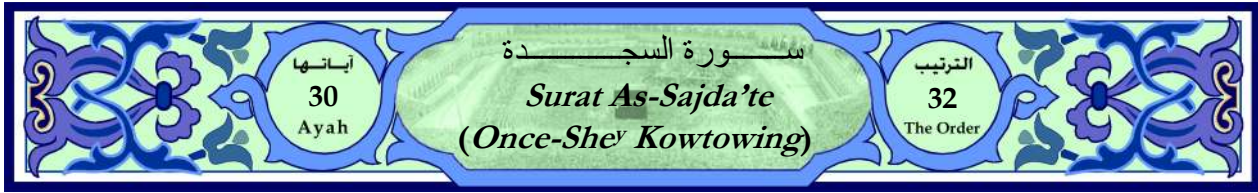
<sup>49</sup> That is the Satan or his associates!

34. Verily Allah has 'The Hour's<sup>w</sup> knowledge; and *youna-ẓẓelo* (*iteratively descends* [He]) the *ghaytha*<sup>50</sup> (*delightful satiating-and-reviving rain*) and knows [He] what (*is*) in the wombs and not *tadrey*<sup>51</sup> (*profoundly understands*) a self<sup>w</sup> what (*would*) [*it*<sup>w</sup>] gain tomorrow and not *tadrey* a self<sup>w</sup> by which land<sup>w</sup> [*it*<sup>w</sup>] (*shall/may*) die<sup>w</sup>; verily Allah (*is*) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ  
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا  
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ  
غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ  
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

<sup>50</sup> The word “الغيث” = المطر المنبت للكلأ و المنعش, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, “الغيث” could also means the gliding clouds that bring rain!

<sup>51</sup> The word “تدري” is from “دراية” which is *far more reaching* than the simple “knowledge,” as “دراية” extends to having *deep understanding* of the subject matter!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif Lamm. Meem*<sup>1</sup>.

الْم

2. The Book's<sup>x</sup> descending,<sup>2</sup> no suspicion (*is*) in it<sup>x</sup> from the worlds' Lord.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

3. Or they<sup>z</sup> say: *iftrabo* ([*he*] *crafted it*<sup>x</sup> as a lie for fraudulent end); rather it<sup>x</sup> (*is*) the right from your<sup>t</sup> Lord; to warn [*you*<sup>s</sup>] a people not *atabum* (*came to them*) of *na'theeren* (*iterative warner*) of before you<sup>s</sup>; *la'allā* (*craving currently unavailable deed that/perhaps*) they *yahtadoona* (*they<sup>z</sup> find and accept the divine-guidance*).

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ رَبُّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

4. Allah Who [*He*] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both in six days; afterwards *istawa*<sup>3</sup> ([*He*] *set Himself*) on The *Arshe*<sup>4</sup> (*Throne of Kingship*); not for you<sup>b</sup> of lesser than/- without Him of a *wa'leyen* (*guardian/ally*) and nor an intercessor; do then not bethink you<sup>z</sup>.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَبَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفُتَنْذَرُونَ

5. Disposes [*He*] the matter from the Heaven<sup>w</sup> to the Earth<sup>w</sup>; afterwards *ya'arojo* ([*it*<sup>x</sup>] *curvilinearly ascends*) to Him in a day, [*was*] its<sup>x</sup> *meqdara* (*measurement/fating-gauge/standard*) a thousand-[year<sup>w</sup>] of what you<sup>z</sup> count.

يُدَبِّرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَعْرِجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

6. *Tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) the invisible<sup>x</sup> and the visible<sup>w</sup> Knower, The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).

ذَٰلِكَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

7. Who *abasana* ([*He*] *excellently and beautifully-made*) everything [*He*] created it<sup>x</sup>; and [*He*] began [*the*] mankind's creation of a mud.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَدَخَلَ الْإِنْسَانَ مِنْ طِينٍ

8. Afterwards [*He*] made his progeny of an extract<sup>w</sup> of a water *ma'been*<sup>5</sup> (*that which is: feeble/ miniscule/ vile*).

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

9. Afterwards *sawwa* ([*He*] *erected/evined/set*) him and blew [*He*] in him of His *Rou'be* (*Soul*)<sup>w</sup>; and made [*He*] for you<sup>b</sup> the hearing and the *abssa'ra* (*insights/-*

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this!

<sup>2</sup> The word "تنزيل" has several meanings, among them: (1) gradual revelation, (2) descending, and (3) array! See التاج!

<sup>3</sup> The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action!

<sup>4</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this vital and wondrous word!

<sup>5</sup> The word "maheen" is singular, masculine, objective, noun meaning: that which is feeble, miniscule, and despicable!



discernments) and the <i>af'edata</i> (keen-preoccupation of the hearts); little when <sup>6</sup> thank you <sup>z</sup> .	وَالْأَفْعِدَّةَ قَلِيلًا مَا تَشْكُرُونَ ﴿٦﴾
10. And said they <sup>z</sup> : if we perished/strayed <sup>7</sup> in the Earth <sup>w</sup> are we verily then in a new creation; rather they in their Lord's <i>leqa'a</i> (meeting) (are) unbelievers.	وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَأُنَا لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿٨﴾
11. Let-say [you <sup>s</sup> ]: <i>yatawaffakum</i> ([he] fully receives you <sup>b</sup> while dying) angel (of) the death who <sup>x</sup> [he] (had been) entrusted by/over <sup>8</sup> you <sup>z</sup> ; afterwards to your <sup>n</sup> Lord (are to be) returned you <sup>z</sup> .	﴿٩﴾ قُلْ يَتَوَفَّنَكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٠﴾
12. And if <sup>9</sup> [you <sup>s</sup> ] see <i>edh</i> (when/while) the criminals drooping they <sup>z</sup> their heads <i>enda</i> (at/to) their Lord; (O,) our Lord: <i>abssarna</i> (we sighted/ discerned) and <i>sa'meana</i> (we heard); so let-return us [You <sup>s</sup> ], we work righteously, verily we (are) <i>mogenoona</i> <sup>10</sup> (in certitude we are).	وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١١﴾
13. And had We willed surely <i>aa'tayna</i> (We would have accorded) every self <sup>w</sup> its <sup>w</sup> divine-guidance <sup>x</sup> ; [and,] but righted the say from Me, surely assuredly <sup>11</sup> I fill Hell <sup>w</sup> of the Jinn and the mankind wholes.	وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢﴾
14. So let-taste you <sup>z</sup> by what you <sup>c</sup> forgot <sup>12</sup> (ceased paying attention to) your <sup>n</sup> day's <i>leqq'q</i> (meeting) this; verily We forgot <sup>13</sup> (ceased paying attention to) you <sup>b</sup> ; and let-taste you <sup>z</sup> the immortal torment by what were you <sup>c</sup> working you <sup>z</sup> .	فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٣﴾
15. Verily only believes by Our <i>Aya'te</i> <sup>w</sup> (messages) who <sup>r</sup> if (had been) reminded they <sup>z</sup> by it <sup>w</sup> tumbled they <sup>z</sup> (manneristically) kowtowing and <i>sabbaho</i> <sup>14</sup> (said they <sup>z</sup> : <i>subhana Allah</i> ) by praise (of) their Lord while they not <i>yestakberoona</i> <sup>15</sup> (they <sup>z</sup> affirm their prideful haughtiness).	إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٤﴾
16. <i>Tatajafa</i> (iteratively disaffect) their sides <i>a'n</i> (off) the <i>madha'-je'a</i> (places of reposing while on their sides/ places of repose); they <sup>z</sup> invoke their Lord fearfully and cravingly; and of what We provided them they <sup>z</sup> expend.	تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٥﴾

<sup>6</sup> This "ما" is to intensify the paucity of the thanks! See إعراب القرآن، لمحمود صافي

<sup>7</sup> The word "ضللنا" has dual meanings: we perished or strayed! See اللسان! Both could apply!

<sup>8</sup> The particle "ب" in "بكم" commands fourteen different meanings, among them "the superiority," as indicated here, means "over" See المغني اللبيب

<sup>9</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See ابن هشام

<sup>10</sup> The word "mogenoona" is masculine, plural subjective noun meaning those who are in certitude!

<sup>11</sup> The "ل" in "لأملأَنَّ" is ajuratory "ل" = "القسم" = "التأكيد", i.e. affirmation, expressed here by "assuredly"!

<sup>12</sup> The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does not forget, but He chooses to cease paying attention to something!

<sup>13</sup> Ibid!

<sup>14</sup> By saying "subhana Allah," they are saying: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

<sup>15</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

17. So not knows a self <sup>w</sup> what ( <i>had been</i> ) hidden for [them] <sup>16</sup> of <i>qurrata'ayonen</i> <sup>17</sup> ( <i>eyes'-cooling for bounteous satisfaction</i> ) <sup>w</sup> arequitabywhatthey <sup>z</sup> were working.	فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾
18. Is then who <sup>p</sup> [ <i>he</i> ] [was] a believer like who <sup>p</sup> [ <i>he</i> ] [was] <i>fa'seqan</i> ( <i>a rebel vis-à-vis Allah's command</i> ), not level/even they <sup>z</sup> .	أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾
19. As-to whom <sup>r</sup> believed they <sup>z</sup> and worked the righteous-works <sup>w</sup> they <sup>z</sup> then for them ( <i>is</i> ) the abode-/lodging gardens <sup>w</sup> <i>nozolan</i> <sup>18</sup> ( <i>hospitality-abode</i> ) by <sup>19</sup> what they <sup>z</sup> were working.	أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ تَرْلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾
20. And as-to whom <sup>r</sup> <i>fasago</i> ( <i>they<sup>z</sup> rebelled vis-à-vis Allah's command</i> ) then their abode/lodging ( <i>is</i> ) The Fire <sup>w</sup> ; every-when they <sup>z</sup> wanted to exit from it <sup>w</sup> ( <i>had been</i> ) returned they <sup>z</sup> in it <sup>w</sup> and ( <i>had been</i> ) said for them: let-taste you <sup>z</sup> The Fire's <sup>w</sup> torment which <sup>x</sup> you <sup>c</sup> were by it <sup>w</sup> denying.	وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾
21. And surely assuredly <sup>20</sup> [ <i>We</i> ] ( <i>make</i> ) them taste of the torment the least, lesser than the torment the biggest, <i>la'allā</i> ( <i>craving currently unavailable deed that/-perhaps</i> ) they return they <sup>z</sup> .	وَلَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾
22. And who <sup>a</sup> ( <i>is</i> ) wronger <sup>21</sup> than who <sup>p</sup> [ <i>he</i> ] ( <i>had been</i> ) reminded by his Lord's <i>Aya'te</i> <sup>w</sup> ( <i>messages</i> ); after-wards [ <i>he</i> ] shunned <i>a'n</i> ( <i>off</i> ) it <sup>w</sup> ; verily We ( <i>are</i> ) of the criminals ( <i>are</i> ) revengers/revenging.	وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾
23. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>aa'tayna</i> ( <i>We accorded</i> ) <i>Mosa</i> ( <i>Moses</i> ) the book; so let-not be [ <i>you</i> <sup>s</sup> ] in a dubitancy <sup>w22</sup> of his/its <sup>x</sup> <i>leqa'a</i> ( <i>meeting</i> ); and <i>ja'alna</i> ( <i>We made</i> ) it <sup>x</sup> /him a divine-guidance <sup>x</sup> for Israel's sons.	وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾
24. And <i>ja'alna</i> ( <i>We made</i> ) of them principals, they <sup>z</sup> divinely-guide by Our command <i>lamma</i> ( <i>when/in as much as</i> ) <i>ssabaro</i> ( <i>held on patiently they<sup>z</sup></i> ); and they <sup>z</sup> were by Our <i>Aya'te</i> <sup>w</sup> ( <i>messages</i> ) <i>youqenona</i> ( <i>believe with certitude they<sup>z</sup></i> ).	وَجَعَلْنَا مِنْهُمْ أُمَمًا يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

<sup>16</sup> The pronoun “هم” in “لهم” refers to the *believers* mentioned in the preceding two *Ayat*!

<sup>17</sup> The statement: “قُرَّةِ أَعْيُنٍ” is a rather lofty and elegant Arabic tongue expression meaning the eyes' tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what they saw! In other word: the one with such eyes became rather happy!

<sup>18</sup> The word “تَرْلًا” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

<sup>19</sup> The particle “بِ” in “بِمَا” in this *Ayah* is “بِ الْمَقَابَلَةِ” = “in exchange for بِ” and not “بِ السَّبَبِيَّةِ” = “the causative or because of بِ”! The reason for this is the *Hadeeth* which, I do not remember its exact wording, but generally it says: none of you shall enter Paradise by his work, unless Allah plunged him by His mercy! So, if some thing is given in exchange for some thing else, the giver is also capable of giving that same thing or part of it or more than it for free!

<sup>20</sup> The “لِ” in “لَنَذِيقَنَّهُم” is a juratory “لِ الْقَسَمِ” amounting to “التَّأَكُّدُ”, i.e. affirmation, expressed here by “assuredly”!

<sup>21</sup> See the *Lexicon* attached to this Translation for “ظَالِمٌ” = “ظَالِمٌ” = “injustice-doer” and “أَظْلَمُ” = “wronger”!

<sup>22</sup> The word “مَرِيَّةٌ” strictly linguistically speaking, is “الشَّكُّ”! See التَّاجُ، و الهادي، و اللسان، Although some scholars, say it is “التردد في الشيء”، which is the result of the “مَرِيَّةٌ” and not the “مَرِيَّةٌ” itself!

25. Verily your <sup>t</sup> Lord, He decides/sunders among them, The *Qeyamatey's*<sup>w</sup> (Judgment's) Day, in what they<sup>z</sup> were in it<sup>x</sup> differing they<sup>z</sup>.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ  
الْقِيَمَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿٢٥﴾

26. Has [and] not divinely-guided for them how-many<sup>23</sup> We perished of before them of the generations; they<sup>z</sup> walk in their dwellings; verily in *tha'leka* (afar-that-it/)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (messages); do then not hear they<sup>z</sup>.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ  
قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي  
مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا  
يَسْمَعُونَ ﴿٢٦﴾

27. Have not they<sup>z</sup> seen (*that*) surely We drive the water<sup>x</sup> to the land<sup>w</sup> [the] *juro'ze* (barren/without vegetation); then *nokbrejo* ([We] produce/emerge) by it<sup>x</sup> *zar'an* (green standing crops just before harvesting, or the vegetation after sprouting), eat from it<sup>x</sup> their *an'aamo*<sup>w</sup> (cattle/sheep/goats/camels)<sup>w</sup> and themselves<sup>w</sup>; do then not they<sup>z</sup> discern/sight.

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى  
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا  
تَأْكُلُ مِنْهُ أَنْعُمُهُمْ وَأَنْفُسُهُمْ  
أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

28. And they <sup>z</sup> say: when (*is*) this the opening <sup>x24</sup> (overwhelming victory) *en* (if) you<sup>c</sup> were *ssa'dequeena* (always-truth-enforcers).

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن  
كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

29. Let-say [*you*<sup>s</sup>]: day (*of*) the opening <sup>x25</sup> (overwhelming victory) neither benefits whom<sup>t</sup> unbelieved they<sup>z</sup> their belief and nor they (*are to be*) reprieved.

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا  
إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

30. So let-*[you*<sup>s</sup>] shun *a'n* (*off*) them and let-wait [*you*<sup>s</sup>]; verily they (*are*) *muntadheroona*<sup>26</sup> (they are waiting).

فَاعْرِضْ عَنْهُمْ وَأَنْتَظِرْ إِنَّهُمْ  
مُنْتَظَرُونَ ﴿٣٠﴾

<sup>23</sup> The word “*كم*” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>24</sup> The word “*فتح*” means “overwhelming victory, i.e. victory, plus besting and ruling” see *الراغب*!

<sup>25</sup> Ibid!

<sup>26</sup> The word “*muntadheroona*” is plural, masculine subjective noun!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the Prophet, <i>ettaq'e (let-reverentially guard [you<sup>s</sup>] not to displease)</i> Allah and let-not [you <sup>s</sup> ] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient <i>Hakeeman<sup>1</sup> (infinite bekmal<sup>2</sup> Possessor)</i> .	يٰٓأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾
2. And <i>ettabe'a (let-closely-follow [you<sup>s</sup>])</i> what ( <i>is being/ to be</i> ) revealed <sup>3</sup> to you <sup>s</sup> from your <sup>t</sup> Lord; verily Allah [was] by what you <sup>z</sup> work ( <i>is</i> ) Proficient.	وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾
3. And let-trust [you <sup>s</sup> ] on Allah and sufficed by Allah Custodian.	وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾
4. Not made Allah for a man of twain hearts in his chest; and not made [He] your <sup>n</sup> wives, whom <sup>v</sup> <i>todhaberoona<sup>4</sup> (you<sup>r</sup> say to them: you<sup>r</sup> are on me like my mother's back)</i> of them <sup>y</sup> your <sup>n</sup> mothers; and not made [He] your <sup>n</sup> <i>ad'eya<sup>5</sup> (adopted-sons)</i> your <sup>n</sup> sons; <i>tha'lekum (collective-afar-that)<sup>x</sup> (is)</i> your <sup>n</sup> say by your <sup>n</sup> mouths; and Allah says the right; and He divinely-guides the path.	مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَظْهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾
5. Let-you <sup>z</sup> call <sup>6</sup> them for their fathers <sup>7</sup> ; it <sup>x7</sup> ( <i>is</i> ) <i>aqsatto (more just) enda (by Rule of)</i> Allah; then <i>en(if)</i> not knew you <sup>z</sup> their fathers, then ( <i>they are</i> ) your <sup>n</sup> brothers in the religion and agnates/allies <sup>8</sup> ; and not on you <sup>b</sup> a	ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”

<sup>2</sup> See the *Lexicon* attached to this *Translation* for “bekmal”

<sup>3</sup> The word “وحي” in “يُوحَى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *command*)! And “الوحي” is *fire or king*! See *اللسان*!

<sup>4</sup> The word “todhaberoona”=“تَظْهَرُونَ” has *several* meanings! However, in *this* context it is associated with “الظهار” which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: “*you are on me like my mother's back*!” That is because the “back” is considered as the place of “*riding*!” When a man is having *sexual relation with his wife*, it is as if he is “*riding over her*!” Thus, the “back” is a lofty *metonymy (indirect declaration of intent)* with respect to “*having sexual intercourse*!” Hence, once a person expresses “الظهار” to his wife, then that means it is a *full divorce*! When *Islam was established* “الظهار” was *prohibited*! See *اللسان*!

<sup>5</sup> The word “أَدْعِيَاكُمْ” is the plural for “الدعي” which is the person who is *paternally related to a particular family* by *sheer claim* while in fact he is *not* so with respect to that family!

<sup>6</sup> The word “دعا” in “ادعوهم” has many meanings, among them: *ناداه و صاح به=دعا صاحبه*, i.e. *called cried (loudened) by him*! See *الهادي*!

<sup>7</sup> The pronoun “هو” here refers to the “*qest*” = “*absolute justice*!” And the “*qest*” in Arabic is *masculine singular noun*! So “هو” in English however “*it*” is probably the best and closest approximation!

<sup>8</sup> The word “مَوَالِيكُمْ” is the plural of “مولى” which in turn has at least *seven* different meanings: (1) one's kin, (2) one's succorers, i.e. your allies, (3) one's guardian, (4) one becomes a Muslim “*over your hand*,” i.e. *through you*, (5) the emancipator of a slave, (6) the emancipated person, and (7) the *infinitive noun* of “guardian,” i.e. *infinite guardianship*! See *اللسان*!

<p>jonahon<sup>9</sup> (sin) in what erred you<sup>c</sup> by it<sup>x</sup> [and] but what intended your<sup>n</sup> hearts; and [was] Allah Ghafooran (iterative Forgive) Raheeman (iterative mercy Giver).</p>	<p>وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠﴾</p>
<p>6. The Prophet (is) awla (a fortiori-closer/worthier) by the believers of their own selves<sup>w</sup> and his wives (are) their mothers; and the arba'me<sup>10</sup> (maternal/paternal kins) possessors, some (are) awla by some in Allah's Book, of the believers and the emigrants; except that you<sup>z</sup> do to your<sup>n</sup> aw'leya<sup>11</sup> (guardians/allies) a ma'aroofan (popularly acceptable and not Sharey'ah disapproved maxim); [was] tha'leka (afar-that-it/) <sup>x</sup> (is) in the book indited-/inscribed.</p>	<p>النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولَئِ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿١١﴾</p>
<p>7. And edh (when/since) We took from the prophets their meethaqa<sup>x12</sup> (ratified-covenant) <sup>x</sup> and from Nooben (Noah) and Ebrabeema (Abraham) and Mosa (Moses) and Isa (Jesus) Mariama's (Mary's) son and We took from them meethaqa<sup>x</sup> (ratified-covenant) <sup>x</sup> gha'leedhan (tough/-solemnly-binding).</p>	<p>وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَقًا غَلِيظًا ﴿١٢﴾</p>
<p>8. To ask [He] the ssa'deqeena (always-truth-enforcers) a'n (regarding) their truth; and [He] prepared for the unbelievers a torment painful.</p>	<p>لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿١٣﴾</p>
<p>9. O you who<sup>r</sup> believed they<sup>z</sup> let-remember you<sup>z</sup> Allah's boon<sup>w13</sup> on you<sup>z</sup> edh (when/since) came<sup>w</sup> (to) you<sup>c</sup> soldiers, then We sent on them a wind<sup>w</sup> and soldiers not saw them you<sup>z</sup>; and [was] Allah by what you<sup>z</sup> work Basseeran (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٤﴾</p>
<p>10. Edh (when/since) they<sup>z</sup> came (to) you<sup>b</sup> from above you<sup>b</sup> and from below [of] you<sup>b</sup> and edh swerved the abssa'ro (insights/discernments) and reached the hearts the throats and presume you<sup>z</sup> by Allah the presumptions.</p>	<p>إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٥﴾</p>
<p>11. Far-there<sup>14</sup>, (had been) tried the believers and (had been) quaked a severe quake.</p>	<p>هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا ﴿١٦﴾</p>
<p>12. And edh (when/while) say the hypocrites and who<sup>r</sup> in</p>	<p>وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي</p>

<sup>9</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جَنَاحٌ”= no sin!

<sup>10</sup> The word “أَرْحَامُ” rooted in “رَحِمٌ” from “الرَّحْمَةُ” which is “forgiveness, sympathy, and mercy” and rooted in all that is the “رَحِمٌ” = “womb!” Thus, one's relatives from the mother's side are “أَرْحَامُ,” as they related through the same womb! See البصائر! However, stated in “اللسان” the “relatives” from the father's side “أَقْرَابُ,” are also “أَرْحَامُ,” I believe because all are rooted in “الرَّحْمَةُ,” hence all maternal/paternal kins are “أَرْحَامُ!”

<sup>11</sup> The word “أَوْلِيَاءُ” could also mean: friends, protectors!

<sup>12</sup> The words: “مِيثَاقٌ”=“ratified covenant” and “عَهْدٌ”=covenant.

<sup>13</sup> See the *Lexicon* attached to this Translation for the word “نِعْمَةٌ,” the next best approximation in English for “نِعْمَةٌ” is “boon!” in fact there is no English equivalent per se for “نِعْمَةٌ,” as “نِعْمَةٌ” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

<sup>14</sup> In Arabic the demonstrative noun: “هَنا” “هَناكَ” and “هَناكَ” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest!)” For the “بَعيدٌ”= “far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

their hearts (is) an illness<sup>15</sup>: not promised us Allah and His Messenger except beguilement.

قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿٣٣﴾

13. And *edb* (when/ since) said-she<sup>y</sup> *ta'efa'ton*<sup>w</sup> (a: group/ faction- / party)<sup>w</sup> of them: O, *Yathrib's* folks<sup>w</sup>, not a stead for you<sup>b</sup> so let-return you<sup>z</sup>; and *yasta'atheno* (seeks permission) (of) the Prophet a team of them, saying verily our houses<sup>w</sup> (are) *aw'ra'ton*<sup>w16</sup> (*exposé*<sup>w</sup> / *vulnerable*<sup>w</sup> / *having crevices*); and not it<sup>w</sup> (were) *aw'ra'ten*<sup>w</sup> (= *aw'ra'ton*<sup>w</sup>); *en* (not) want they<sup>z</sup> except fleetingly.

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَأْتِ هَٰذَا مَقَامُ الْكَرَّمِ فَأَرْجِعُوا وَاسْتَغْنُوا فَرِيقٌ مِّنْهُمْ النَّبِيُّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿٣٤﴾

14. And had [it<sup>w</sup>] (been) entered-she<sup>y</sup> on them from its<sup>w</sup> flanks<sup>w17</sup> afterwards they<sup>z</sup> (had been) asked the *fetnata*<sup>w18</sup> (essay/ test) surely *atamba* (they<sup>z</sup> would have made it come-to-pass it<sup>w</sup>); and not assuredly waited by it<sup>w</sup> except a: few/ little.

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سَأِلُوا أَلْفِتْنَةً لَّاتَوَّاهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا يَسِيرًا ﴿٣٥﴾

15. And *laqad* (verily, already and affirmatively) were they<sup>z</sup> covenanted Allah of before, not *youwallona* (divert they<sup>z</sup>) the *adba'ra* (rears); and [was] Allah's covenant *masoolan* (its undertakers are to be questioned about it).

وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلَّفُونَ إِلَّا الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿٣٦﴾

16. Let-say [you<sup>s</sup>]: never benefits you<sup>b</sup> the fleeing, *en* (if) you<sup>c</sup> flee from the death or the killing; and thus not *tomatta'ao* (relish the transitorily worldly delights you<sup>z</sup>) except a little.

قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَنَعُونَ إِلَّا قَلِيلًا ﴿٣٧﴾

17. Let-say [you<sup>s</sup>]: who<sup>a</sup> *tha*<sup>19</sup> (near be-one/ that) who<sup>x</sup> [he] safeguards you<sup>b</sup> from Allah, *en* (if) [He] wanted by you<sup>b</sup> an ill or [He] wanted by you<sup>b</sup> a mercy<sup>w</sup>; and not find they<sup>z</sup> for them of lesser than/without Allah a *wa'leyan* (guardian/ ally) and nor *na'sseran* (iterative succorer).

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا تَجِدُونَ لَهْم مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٣٨﴾

18. *Qad*<sup>20</sup> (iteratively and affirmatively) knows Allah the retarders of you<sup>b</sup> and the sayers for their brothers: *halomma* (come-hither) to us; and not *ya'atona*<sup>x</sup> (they<sup>z</sup> come forward to participate)<sup>x</sup> (in) the *ba'sa* (warfare) except a few.

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿٣٩﴾

19. *Ashebbatan*<sup>w21</sup> ([they] are stingers/ stinters to do what is dutiful)<sup>w</sup> on you<sup>b</sup>; then if came the fear<sup>22</sup>, you<sup>g</sup> saw

أَشْحَةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ

<sup>15</sup> The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>16</sup> The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure! See التاج!

<sup>17</sup> That is the "sides" of their city!

<sup>18</sup> The "test" here could mean: (1) *fetna* unbelief, renouncing their Islam and fighting the Muslims, or (2) fight for tribalism! See الفرطبي!

<sup>19</sup> The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate! It is subject to be affixed to other letters which really designate exactly its implication! For example when "هـ" is prefixed to it, it becomes "هذا" = "this!"

<sup>20</sup> The particle "Qad" preceding a future tense means "للتوكيد والتأكيد" = "iteratively and affirmatively!" See المعنى!

<sup>21</sup> The word "*Ashebbatan*" = "أشحة" from "الشح", which is different from "البخل", as the "شح" is being frugal, stingy, very sparing to do what is dutiful to be given/done in any situation! Whereas "البخل" is behaving frugally in giving monetary aid.

<sup>22</sup> Some Arabic linguists said that: "الخوف" = "القتل", as in the intense fight! See تاج العروس and اللسان!



them looking to you<sup>g</sup> their eyes<sup>w</sup> rolling like whom<sup>p</sup> [be] (*is being*) overlaid<sup>23</sup> on him from death; then if went the fear they<sup>z</sup> scathe you<sup>b</sup> by sharp tongues<sup>w</sup>; *ashebbatan<sup>w</sup>* on the *khayre* (*desirables/goodness/possession*); those they<sup>z</sup> believed not; so thwarted Allah their works; and *tha'leka* (*afar-that-it/*)<sup>x</sup> [was] on Allah easy.

كَأَلَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْحَافُونَ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٥٦﴾

20. Reckon they<sup>z</sup> the parties not gone; and *en (if)* the parties *ya'atee* (*come back/ return*), long they<sup>z</sup> if that only they (*were*) desert-wanderers/desert-dwellers<sup>24</sup> in the *Aarab* (*Bedouins*), inquiring *a'n* (*regarding*) your<sup>n</sup> *anba'e*<sup>25</sup> (*significant-and-availing-news*); and had they<sup>z</sup> been in you<sup>b</sup> not fought they<sup>z</sup> except a few/a little<sup>26</sup>.

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابَ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَغْلِبُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قُتِلُوا إِلَّا قَلِيلًا ﴿٥٧﴾

21. *Laqad* (*verily, already and affirmatively*) [was] for you<sup>b</sup> in Allah's Messenger an *uswatun* (*solace*)<sup>w27</sup> *hasanaton<sup>w</sup>* (*meritorious-deed*)<sup>w</sup> for whomever [be] [was] hoping/-fearing<sup>28</sup> Allah and The Day The Last; and [be] remembered Allah multitudinously.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٥٨﴾

22. And *lamma* (*when/in as much*) saw the believers the parties, they<sup>z</sup> said: this (*is*) what promised us Allah and His Messenger; and *ssadaqa* (*always enforced the truth*) Allah and His Messenger; and not augmented them except a belief and a submission.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٥٩﴾

23. Of the believers (*are*) men *ssa'daqa*<sup>29</sup> (*they<sup>z</sup> always enforced the truth*) what covenanted they<sup>z</sup> Allah on it<sup>x</sup>; so of them who<sup>p</sup> [be] consummated his *nabba*<sup>30</sup> (*life-term*) and of them who<sup>p</sup> [be] waits; and not they<sup>z</sup> substituted surely a substitution<sup>31</sup>.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٦٠﴾

24. To requite Allah the *ssa'deqeena* (*always-truth-enforcers*) by their truth; and [*to*] torments [*He*] the hypocrites, *en (if)* [*He*] wills or relents [*He*] on them; verily Allah [was] *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٦١﴾

25. And *radda* (*forthwith-returned*) Allah whom<sup>r</sup> unbelieved they<sup>z</sup> by their exasperation, they<sup>z</sup> attained not *khayran* (*desirables/ worthiness/goodness/possessions*); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٦٢﴾

<sup>23</sup> The word “يُغْشَى” has several meanings, among them: (1) *being overlaid* and (2) *overcome by fainting*! In this great *Ayah* both meaning could apply! And when death overlays anyone surely they faint!

<sup>24</sup> The word “بَادُونَ” could be (1) *plural* for “يَادُ” see *أحمد الحلبي*، *الدر المصون*، i.e. *desert-wanderers*; or (2) *desert-dwellers*! See *اللسان*!

<sup>25</sup> See the *Lexicon* attached to this Translation for “*naba'a*!”

<sup>26</sup> That is they would have fought *half-heartedly* (littlest) or *symbolic fight only*, *stoning and arrow-throwing*!

<sup>27</sup> The word “أُسْوَةٌ” = “solace” i.e. in *grief and patience*, a *feminine gender*!

<sup>28</sup> That is *fearing*, His *punishment* and earnestly seeking His *forgiveness and mercy*!

<sup>29</sup> That is *vis-à-vis* what they covenanted Allah!

<sup>30</sup> The word “نَحْبٌ” has *many* meanings, among them: “*life-term in*, i.e. *length of time for the person in reference*!”

<sup>31</sup> The word “تَبْدِيلًا” is an *infinite noun construct*, meaning *any, surely, definitively*! Hence, *surely* is *prefixed*!

26. And descended [He] whom <sup>r</sup> they <sup>z</sup> backed them of the book's folk <sup>w</sup> from their <i>ssayassey</i> ( <i>strongholds/fortresses</i> ) and cast [He] in their hearts the dread; a team you <sup>z</sup> kill and a team you <sup>z</sup> captivate.	وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٣٦﴾
27. And [He] bequeathed you <sup>b</sup> their land <sup>w</sup> and their homes <sup>w</sup> and their possessions and a land <sup>w</sup> not you <sup>z</sup> stepped it <sup>w</sup> (i.e. <i>earlier</i> ); and [was] Allah over everything Omnipotent.	وَأَوْزَنَكُمْ أَرْضَهُمْ وَأْدِيرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْعُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٣٧﴾
28. O, you the Prophet let-say [you <sup>s</sup> ] to your <sup>t</sup> spouses: <i>en</i> (if) were-you <sup>y m32</sup> wanting-she <sup>y m</sup> the life <sup>w</sup> (of) the world <sup>w</sup> and its <sup>w</sup> adornment, <sup>w</sup> then let-come-you <sup>y m</sup> <i>omatteao</i> ([I]let-you <sup>y m</sup> relish the transitory worldly delights) and [I] release you <sup>y m</sup> a beautiful release.	يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٣٨﴾
29. And <i>en</i> (if) were-she <sup>y m</sup> wanting-she <sup>y m</sup> Allah and His messenger and the home <sup>w</sup> (of) the Hereafter <sup>w</sup> then verily Allah prepared for the benefactor- she <sup>y</sup> of you <sup>y m</sup> a great remuneration.	وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٣٩﴾
30. O, the Prophet's women/wives: whoever <i>yaátee</i> ( <i>commits/comes</i> ) of you <sup>y m</sup> by a profanity <sup>w33</sup> evident <sup>w34</sup> ( <i>to be</i> ) doubled for her the torment twain double; and [was] <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> on Allah easy.	يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبِينَةٍ يُضَعَّفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٤٠﴾
31. And whoever <i>yaghnut</i> <sup>x</sup> ( <i>devotedly obeys/submits</i> ) <sup>x</sup> of you <sup>y m</sup> for Allah and His Messenger and works-she <sup>y</sup> righteously, We accord her, her remuneration twice and We prepared for her a <i>rez'qan</i> <sup>x</sup> ( <i>provision/victuals for sustenance</i> ) <sup>x</sup> <i>ka'reeman</i> <sup>35</sup> ( <i>bounteous, ennobling, and of multiple uses</i> ).	وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعَمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٤١﴾
32. O, the Prophet's women/wives you <sup>y m</sup> ( <i>are</i> ) not like an <i>ahaden</i> <sup>36</sup> ( <i>any-one</i> ) of the women, <i>en</i> (if) <i>ettaqayttonna</i> ( <i>you<sup>y m</sup> reverentially guarded not to displease Allah</i> ) then let-soften <sup>y m37</sup> not [you <sup>y m</sup> ] by the say, then covets who <sup>x</sup> [he] ( <i>has</i> ) in his heart an illness <sup>38</sup> ; and let-say <sup>y m</sup> [you <sup>y m</sup> ] a say <i>ma'aroofan</i> ( <i>popularly acceptable and not Sharey'ah disapproved maxim</i> ).	يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٤٢﴾

<sup>32</sup> The “ت” in “كُنْتُنَّ” is “إسم كان,” hence it's to be *shown*, as it's *not* as a hidden pronoun, as might be thought of by first glance! See اعراب القرآن، لمحمود صافي

<sup>33</sup> The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

<sup>34</sup> The word “مُبِينَةٌ” = “ظاهرة متبينة” = “evident” = “obvious, apparent!” For “مُبِينَةٌ” see اللسان!

<sup>35</sup> The word “*kareem*” = “كريم” is a *subjective, singular, masculine noun*! It has *no* exact English equivalent, as explained in length in footnote 27 of the *Introduction*! Summarily it means *bounteous and of multiple uses*!

<sup>36</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”

<sup>37</sup> The word “خضع” in “تخضعن” denotes *many* meanings, such as “*succumb*” or “*soften*,” relevant in a context such as here is “*soften*”

<sup>38</sup> The word “*illness*” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

33. And *qarna* (let-repose-coolly [you<sup>y m</sup>] in your<sup>y m</sup> houses<sup>w</sup> and let-not *tabarrojna*<sup>39</sup> (flaunt-embellishment [you<sup>y m</sup>]) *tabarro-ja* (of) the *jabeleyyatey*<sup>40</sup> (acting ignorantly or incorrectly-/or by rule of pre-Islamic era)<sup>w</sup> the first<sup>w</sup>; and *a'qemna*<sup>41</sup> (let-you<sup>y m</sup> up/sustain<sup>y</sup> the prescribed obligations of) the Prayer<sup>w</sup> and *aa'teyna* (let-accord you<sup>y m</sup>) the *Zakata*<sup>42</sup> (prescribed percentage of personal possessions)<sup>w</sup> and let-obey<sup>y m</sup> [you<sup>y m</sup>] Allah and His Messenger; verily only wants Allah to undo *a'n* (off) you<sup>b</sup> the *rejsa*<sup>x</sup> (filth-/anathema)<sup>x</sup>, O the House's folk<sup>w</sup>, and to purge you<sup>b</sup> *tatt'heran* (absolute-/utter-purging).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ  
الْجَاهِلِيَّةِ الْأُولَى ۚ وَأَقِمْنَ الصَّلَاةَ  
وَأَتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ  
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ  
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَ كُتُبَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And let-remember you<sup>y m</sup> what (is being/ to be) recited in your<sup>y m</sup> houses<sup>w</sup> of Allah's *Aya'te*<sup>w</sup> (Qur'anic statements) and the *hekma'tey*<sup>43</sup> (wisdom)<sup>44</sup>; verily Allah [was] *Lateefan*<sup>45</sup> (fine/ subtle/ gentle/ and protector) Proficient.

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِن  
آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ  
لَطِيفًا خَبِيرًا ﴿٣٤﴾

35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neteena* (he: devotedly obeyers/submitters) and the *qa'neta'te* (she: devotedly-obeyers/submitters) and the *ssa'dequeena* (he-they always truth enforcers) and the *ssa'deqa'te* (she-they-always-truth-enforcers) and the *ssa'bereena* (they who endure patience) and the *ssa'bera'te* (she-they who endure patience), and the *kha'she'een*<sup>46</sup> (who: totally subdued their body, sight and sound, bow in the Prayer) and the *she-kha'she'eena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (he-they-fasting) and the *ssa'ema'te* (she-they-fasting) and the he-keepers-up<sup>47</sup> (of) their *foroja* (orifices/private-parts) and the she-keepers-up (of their *foroja*) and the he-rememberers (of) Allah multitudinously and the she-rememberers (of Allah multitudinously), prepared Allah for them

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَبِيلَتَيْنِ وَالْقَبِيلَتَيْنِ وَالصَّادِقِينَ  
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ  
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّائِمِينَ وَالصَّائِمَاتِ  
وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالَّذِينَ كَرِهَ اللَّهُ  
كَثِيرًا وَالَّذِينَ كَرِهَ اللَّهُ هُمْ

<sup>39</sup> The word “التبرُّج” means displayed the beauty of the face after beautifying it! Or displaying the physical features that attract attention! See التاج!

<sup>40</sup> The word “جاهلية”=“jabeleyyatey” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct! So the “jabeleyyatey” is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

<sup>41</sup> That is you<sup>y m</sup> up/sustain/maintain all the rituals necessary!

<sup>42</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

<sup>43</sup> See the Lexicon attached to this Translation for “hekma!”

<sup>44</sup> Ibid!

<sup>45</sup> The word “لطيف” = “رفيق” in “لطيفاً” in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both! See البصائر “لطيفاً” ascribed to Allah, becomes one Allah's most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

<sup>46</sup> The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it per se! The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior! However, “خشوع” denotes submission or subduing of sight and sound as well! So “الخاشعين” are those who had totally subdued their body, sight and sound! Also some time “الخاشعين” = they who bow in the Prayer! See البصائر and اللسان!

<sup>47</sup> The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!” (Emphasis is added)!



forgiveness<sup>w</sup> and great remuneration.

36. And neither [was] for a he-believer and nor [too for] a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she<sup>y</sup>]<sup>48</sup> of their matter; and whoever disobeys Allah and His Messenger then *qad* (already and affirmatively) [be] strayed, a stray manifester.

37. And *edha* (when/whereas) [you<sup>s</sup>] say to whom<sup>r</sup> *an'ama*<sup>49</sup> (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on him and *an'ama* you<sup>s</sup> on him: *ettaqey* (let-reverentially guard [you<sup>s</sup>] not to displease) Allah; and [you<sup>s</sup>] conceal in your<sup>r</sup> self<sup>w</sup> (that) which<sup>a</sup> Allah (is) its<sup>x</sup> discloser; and *takhsba* (reverently-fear [you<sup>s</sup>]) the mankind and Allah (is) righter<sup>50</sup> to [you<sup>s</sup>] *takhsba* Him; so *lamma* (when/whence) consummated *Zaydon* of her *awattaran*<sup>51</sup> (wishful-need) We wedded you<sup>s</sup> her, to not be on the believers a constraint<sup>52</sup> in their *ad'eya*<sup>53</sup> (adopted sons') wives when they<sup>z</sup> consummated of them<sup>y</sup> a *wattaran*; and [was] Allah's command *mafoolan*<sup>54</sup> (that which is inevitably done/fulfilled).

38. Not [was] on the Prophet of a constraint<sup>55</sup> in what decreed Allah for him; Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before; and [was] Allah's command a fate *mugdooran* (fated/ already predeterminedly fated).

39. Who<sup>r</sup> communicate they<sup>z</sup> Allah's messages<sup>w</sup> and *yakhsba* (they<sup>z</sup> reverentially-fear) Him and not *yakhsba* they<sup>z</sup> an *ahadan*<sup>56</sup> (a lone/any-one) except Allah, and sufficed by Allah *Haseeban* (Meticulous Reckoner).

40. Not [was] Mohammad a father for an *ahaden* (a lone/-any-one) of your<sup>n</sup> men; [and,] but Allah's messenger and the prophets' seal/terminus<sup>57</sup>; and [was] Allah by every-thing Omniscient.

مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلِيلًا مُّبِينًا ﴿٣٧﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٩﴾

الَّذِينَ يُبَيِّنُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٤٠﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤١﴾

<sup>48</sup> The word is “خِيَرَةٌ” translated as “choice-she,” feminized! Clearly “choice” in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is “مَجَازِي”=figurative! However, the word “خِيَرَةُ” is “مصدر” = “infinitive noun,” used for strengthening the idea that a Muslim must/should not choose other than what Allah or His Messenger chose for him/her!!

<sup>49</sup> See the *Lexicon* attached to this Translation for the word “أَنْعَمَ”

<sup>50</sup> The word “righter” is a comparative adjective of “right,” see *Merriam Webster's Dictionary*! And “أَحَقُّ” = “righter” as an adjective comparative!

<sup>51</sup> The word “وَطَرٌ” means a wish concerning a need!

<sup>52</sup> The word “حَرَجٌ” = “أَضِيقُ الضِّيقَ,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حَرَجٌ” = constraint that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حَرَجٌ” could mean “sin!”

<sup>53</sup> See footnote 4384 regarding *ad'eya*=adopted-sons!

<sup>54</sup> The word “mafoolan”= “مَفْعُولًا,” is an objective, singular masculine noun, for which there is no English equivalent!

<sup>55</sup> See footnote 4432 above regarding “constraint!”

<sup>56</sup> See the *Lexicon* attached to this Translation for “أَحَدٌ”

<sup>57</sup> That is hermetical closure and irrevocable terminus, i.e. he is the final or last/consummator of the Prophets! This is what the Arabic tongue expression means, i.e. what the Arabs understand “خَاتَمُ النَّبِيِّينَ”=“the Prophets' seal/terminus” to mean! And one must remember that The Qur'an is: “Qur'an Arabic,” per *Ayah* (Surah 12:2), and “while this (the diction of The Qur'an is) a tongue Arabic manifester!” (s16:103)! So to take the word “خَاتَمٌ” by itself, to mean “ring” as some seem to do, could not be furthest from the truth and the right!

41. O you, who <sup>r</sup> they <sup>z</sup> believed: let-remember you <sup>z</sup> Allah a multitudinous remembrance.	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿١١﴾
42. And <i>sabbe'ho</i> <sup>58</sup> (let-say [you <sup>f</sup> ]: <i>subhana Allah</i> ) (to) Him <i>bukratan</i> <sup>59</sup> (early dawn) <sup>w</sup> and <i>aseylan</i> <sup>60</sup> (late afternoon).	وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٢﴾
43. He Who prays <sup>61</sup> on you <sup>b</sup> and His angels [pray they <sup>z</sup> on you <sup>b</sup> too], to exit you <sup>b</sup> from the darknesses <sup>w</sup> to the illumination <sup>x</sup> ; and [He] [was] by the believers, <i>Raheeman</i> (multitudinous mercy Giver).	هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿١٣﴾
44. Their greeting <sup>w</sup> day <i>yalqawnabo</i> (they <sup>z</sup> meet Him) (is) peace; and [He] prepared for them a remuneration- <i>kareeman</i> (bounteous, ennobling and of multiple uses/ effects).	فَحَيَّتَهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ؕ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿١٤﴾
45. O, you the Prophet, verily We sent you <sup>g</sup> a witnesser-/testifier and a <i>mubashsheran</i> <sup>62</sup> (iterative teller of pleasant tiding) and <i>na'theeran</i> (iterative warner).	يَتَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٥﴾
46. And inviter to Allah by His leave and a lamp illuminator.	وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿١٦﴾
47. And <i>bashshere</i> <sup>63</sup> (let-tell pleasant tidings [you <sup>s</sup> ]) the believers that surely for them from Allah a munificence big.	وَنَبِّئِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿١٧﴾
48. And let-not obey [you <sup>s</sup> ] the unbelievers and the hypocrites; and let-forsake [you <sup>s</sup> ] their annoyance and let-trust [you <sup>s</sup> ] on Allah; and sufficed by Allah a Custodian.	وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٨﴾
49. O you who <sup>r</sup> believed they <sup>z</sup> if married you <sup>c</sup> the she-believers, afterwards divorced them <sup>y</sup> you <sup>c</sup> of before that <i>tamaso</i> (you <sup>z</sup> touch/come-on to/have sexual relation with) them <sup>y</sup> then not for you <sup>b</sup> on them <sup>y</sup> of an <i>eddaten</i> <sup>64</sup> (the <i>Share'yah</i> prescribed waiting period for a woman before remarrying after being widowed or divorced) <sup>w</sup> that you <sup>z</sup> count it <sup>w</sup> (as <i>edda'ten</i> ); so <i>mattey'ao</i> <sup>65</sup> (let-you <sup>z</sup> relish the transitory worldly delights) them <sup>y</sup> and let-release them <sup>y</sup> you <sup>z</sup> a beautiful release.	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَكَخْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعْتَدُونَهَا فَمَنَعُوهُنَّ وَسَرَحوهُنَّ سَرَاحًا جَمِيلًا ﴿١٩﴾
50. O, you the Prophet, verily We legitimated for you <sup>g</sup> your <sup>t</sup> wives whom <sup>v</sup> <i>aa'tayta</i> (you <sup>g</sup> accorded) their <sup>y</sup>	يَتَأَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ

<sup>58</sup> The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!*

<sup>59</sup> The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and sunrise!

<sup>60</sup> The word “*aseyla*,” literally means the time from *noon* to *sunset* or from *Asr* (late afternoon) Prayer to sunset!

<sup>61</sup> Qur'an commentators say that *Allah's* prayer on the people means He spread good remembrance of you among His angels! Or prayer from Allah is His mercy on and contentment towards the Prophet! Prayer from the angels is invocation and seeking forgiveness for the Prophet!

<sup>62</sup> See the *Lexicon* attached to this Translation for *bashashara*/*youbashsharo*/*mubashheron*=إِبَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ

<sup>63</sup> Ibid!

<sup>64</sup> The word “*eddat*” means the *Share'yah* prescribed waiting period of a given number of days or months for a woman before she can remarry after being widowed or divorced!

<sup>65</sup> The word “*mattey'oobunna*” means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is!

remunerations and what possessed your<sup>t</sup> right-hand<sup>w</sup> of what Allah *afa'a*<sup>66</sup> (entitled easy-booty) on you;<sup>s</sup> and your<sup>t</sup> paternal uncle's daughters and your<sup>t</sup> paternal aunt's daughter, and your<sup>t</sup> maternal uncle's daughters and your<sup>t</sup> maternal aunt's daughters who<sup>v</sup> emigrated-they<sup>y m</sup> with you<sup>s</sup>; and a woman she-believer, *en* (if) granted-she<sup>y</sup> her-self<sup>w</sup> for the Prophet, *en* the Prophet wanted to *yastan'keba* (accept-granting-of-marrying) her purely for you<sup>s</sup> of lesser than/without<sup>67</sup> the believers; *qad* (already and affirmatively) We knew what We decreed on them in their wives and what possessed their *aymano* (right-hands)<sup>w</sup> in-order not to be on you<sup>s</sup> a constraint<sup>68</sup>; and [was] Allah *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٣﴾

51. [You<sup>s</sup>] defer whom<sup>p</sup> [you<sup>s</sup>] will of them<sup>y</sup> and [you<sup>s</sup>] lodge/retreat to you<sup>s</sup> whom<sup>p</sup> [you<sup>s</sup>] will; and whom<sup>p</sup> *ebtaghayta*<sup>69</sup> (earnestly-quested you<sup>s</sup>) of whom<sup>p</sup> isolated you<sup>s</sup> then no sin<sup>70</sup> (is) on you<sup>s</sup>; *tha'leka* (afar-that-it/) (is) closer to *taqarra* (cool<sup>w</sup> eyes)<sup>71</sup> (of) their<sup>y</sup> and not sadden-they<sup>y</sup> and (would) delight-they<sup>y</sup> by what *aa'tayta-hunna* (you<sup>s</sup> accorded them<sup>y</sup>) [all-them<sup>y</sup>]; and [was] Allah Omniscient Forbearer.

• تَرْجَىٰ مِنْ نَشَاءٍ مِّنْهُمْ وَتَوَّيَ إِلَيْكَ مِنْ نَّشَاءٍ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا تَحْزِنَ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٣٤﴾

52. (The Right) not legitimates for you<sup>s</sup> the women from after; and neither that [you<sup>s</sup>] substitute by them<sup>y</sup> of wives and albeit charmed you<sup>s</sup> their<sup>y</sup> *busno*<sup>72</sup> (ultimately perfect beauty and adornment) except what possessed your<sup>t</sup> *yameno* (right-hand)<sup>w</sup>; and [was] Allah over every-thing *Ra'qeeban* (Watcher/Observer).

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٣٥﴾

53. O, you who<sup>t</sup> believed they<sup>z</sup> let-not enter you<sup>z</sup> the Prophet's houses, except that (to be) permitted for you<sup>b</sup> to a *tta'aamen*<sup>x</sup> (wheat/edible/food-grains)<sup>x</sup> other than awaiting you<sup>z</sup> its<sup>x</sup> *ena* (preparation/readiness); [and,] but if (to be/being) invited you<sup>c</sup> so let-enter you<sup>z</sup>; then *edha* (when) *tta'ema* (ingested) you<sup>c</sup> then let-disperse you<sup>z</sup> and not *musta'anesa* (sociability-seekers) you<sup>z</sup> for a *hadeethen* (conversation among you<sup>z</sup>/or possibly learning of a statement/action by the Prophet, *SAWS*); verily *tha'lekum* (collective-afar-that)<sup>x</sup> [was] annoying the Prophet so *yasta'bey* ([he] feels-discomfit) from you<sup>b</sup>; and Allah

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَبْظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِنِينَ لِحَدِيثِ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا

<sup>66</sup> The word “أفَاء” means “entitled easy-booty,” i.e. He drove your way booty free of hardship! See الراغب

<sup>67</sup> The expression “مِنْ دُونِ” means “from lesser than” or “from without!”

<sup>68</sup> See footnote 4432 above regarding constraint!

<sup>69</sup> The word “ابْتَغَىٰ” = “طَلَبَ حَثِيثًا” meaning: earnestly quested!

<sup>70</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جُنَاحٌ” figuratively taken to symbolize the sin! So, no “جُنَاحٌ” = no sin!

<sup>71</sup> The *Qur'anic* statement “تَقَرَّ أَعْيُنُهُنَّ” is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have “cooled,” and ceased to flow and became quiet and still, rejoicing for what it saw! In other word: the one with such eyes became rather happy and pleased!

<sup>72</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي





<p><i>tha'leka (afar-that-it/)</i> <sup>x</sup> (is) nigher to (be) known-they<sup>y</sup> so not (to be) annoyed they<sup>y</sup>; and [was] Allah <i>Gha-fooran</i> (iterative Forgiver), <i>Raheeman</i> (iterative mercy Giver).</p>	<p>جَلَبِيْبُهُنَّ ذَٰلِكَ أَذَىٰٓ أَن يُعْرِفَنَ فَلَا يُؤْذِينَ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥﴾</p>
<p>60. <i>La'en</i> (indeed if) not desisted the hypocrites and who<sup>r</sup> (are) in their hearts illness<sup>81</sup> and the <i>murjefoona</i> (agitators spreading fallacies and tumults in society) in the city<sup>w</sup> surely assuredly<sup>82</sup> <i>nughrey</i> (We allure/incite) you<sup>s</sup> by them; afterwards they<sup>z</sup> neighbor you<sup>s</sup> not in it<sup>w</sup> except a few/a little.</p>	<p>لَٰٓئِن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُحِيطُوا بِرَوْنِكَ فِيهَا إِلَّا قَلِيلًا ﴿١٦﴾</p>
<p>61. <i>Maloooneena</i><sup>83</sup> (they who are accursed) wherever they<sup>z</sup> (are to be) grabbed<sup>84</sup> taken they<sup>z</sup> and <i>quttelo</i> (iteratively had been killed they<sup>z</sup>) <i>tag'tellan</i> (utter killing)<sup>85</sup>.</p>	<p>مَلْعُونِينَ ۖ أَيُّنَمَا تُقْفُوا أَخَذُوا وَقَتْلُوا تَقْتِيلًا ﴿١٧﴾</p>
<p>62. Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before and never [you<sup>s</sup>] find for Allah's dispensation<sup>w</sup> an substitution<sup>x</sup>.</p>	<p>سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَنُجْدِلَنَّهُ سُنَّةَ اللَّهِ تَبْدِيلًا ﴿١٨﴾</p>
<p>63. Ask you<sup>s</sup> the mankind a'n (regarding) The Hour<sup>w</sup>; let-say [you<sup>s</sup>]: verily only its<sup>w</sup> knowledge (is) <i>enda</i> (by munificence of/by Rule of) Allah; and what <i>yudrey</i><sup>86</sup> (makes profoundly understand) you<sup>s</sup> <i>la'alla</i> (craving currently unavailable deed that/perhaps) The Hour<sup>w</sup> [she] be<sup>w</sup> nighly<sup>x</sup>.</p>	<p>يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿١٩﴾</p>
<p>64. Verily Allah cursed the unbelievers and [He] prepared for them a <i>Sa'eran</i><sup>w</sup> (intensely kindling Fire)<sup>w</sup>.</p>	<p>إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٢٠﴾</p>
<p>65. Immortals they<sup>z</sup> (are) in it<sup>w</sup> forever, not find they<sup>z</sup> a <i>wa'leyan</i> (guardian/ally) and nor <i>na'sseran</i> (iterative succorer).</p>	<p>خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢١﴾</p>
<p>66. Day <i>toqallabo</i> (to be iteratively transposed) their faces in The Fire<sup>w</sup> they<sup>z</sup> say: <i>yalaytana</i> (O, for a longing that we) obeyed we Allah and we obeyed the Messenger.</p>	<p>يَوْمَ تَقُفُّ أَرْسُلُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٢٢﴾</p>
<p>67. And they<sup>z</sup> said: (O,) our Lord, verily we <i>a'ta'ana</i> (we obeyed) our masters and our bigs<sup>87</sup>, so they<sup>z</sup> misled us the path.</p>	<p>وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ﴿٢٣﴾</p>
<p>68. (O,) our Lord: <i>aa'tey</i> (let-[You<sup>s</sup>] accord) them twain doubles of the torment and curse them a big curse.</p>	<p>رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٢٤﴾</p>

exact and specific meaning of “يَذْنِبِينَ” *per se*; but linguistically all agree that it means from “ذنا” = “إقرب” They also agree that it means “إيرخين” But from here they all go on to say different things!

<sup>80</sup> The word “*jalabeel*” is plural for a “*jelbab*” which is a body cover which is larger than a “*kehmar*” = (head-kerchief) and smaller than a “*reda'a*” = a large cover! See اللسان!

<sup>81</sup> The word “*illness*” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>82</sup> The “ل” in “لَنُغْرِيَنَّكَ” is a juratory “ل” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”!

<sup>83</sup> The word “*maloooneen*” = is masculine, plural objective noun, “they that are cursed,” nor English equivalent!

<sup>84</sup> The word “*تَقْفُوا*” rooted in “تَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “ظفر به”، “صادف”، “أدركه ببصره لحدة في النظر”، respectively! See اللسان and البصائر! I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting”!

<sup>85</sup> The word “*تَقْتِيلًا*” is “مفعول مطلق” = “مصدر” = “objective compliment” = “infinitive noun,” i.e. intensifying the action of its verb, hence “utter” is prefixed for such an intensification of killing! See إعراب القرآن، لمحمود صافي!!!

<sup>86</sup> The word “*تَدْرِي*” is from “*دراية*” which is far more reaching than the simple “knowledge,” as “*دراية*” extends to having deep understanding of the subject matter!

<sup>87</sup> The word “*كِبَرَاءَتُنَا*” means our bigs = individuals of outstanding importance or power, i.e. community-dignitaries!

69. O you who<sup>r</sup> believed they<sup>z</sup>: let-not be you<sup>z</sup> like who<sup>r</sup> annoyed they<sup>z</sup> *Mosa* (*Moses*) then absolved him Allah of what they<sup>z</sup> said; and [was] [he] *enda* (by munificence of/ by Rule of) Allah *wajeehan* (notable/prestigious).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا  
كَالَّذِينَ ءَادُوا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا  
قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

70 O you, who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (let- reverentially guard you<sup>z</sup> not to displease) Allah and let-say you<sup>z</sup> a sound say.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ  
وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

71. [He] mends for you<sup>b</sup> your<sup>n</sup> works and [He] forgives for you<sup>b</sup> your<sup>n</sup> offenses; and whoever [he] obeys Allah and His Messenger then *qad* (already and affirmatively) [he] won a great win.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ  
ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

72. Verily We *aradbna* (We offered) the *amanata*<sup>w</sup> (Allah's Criteria of prescriptions and proscriptions, AND full awareness of their respective rewards and consequences-/deposit(s) /entrusted: duties or responsibilities)<sup>w</sup> on the Heavens<sup>w</sup> and the Earth<sup>w</sup> and the mountains<sup>x</sup> then *abayna*<sup>w88</sup> (they<sup>y</sup> categorically-refused) to bear<sup>y</sup> it<sup>w</sup> and disquieted<sup>y</sup> [they<sup>y</sup>] from it<sup>w</sup>; and bore it<sup>w</sup> the mankind; verily he [was] *dhalomon*<sup>89</sup> (iterative injustice-doer), *jaholan*<sup>90</sup> (he who iteratively acts: ignorantly or incorrectly).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ تَحْمِلَهَا  
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ  
كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) and the *mushbreka'te* (she-they who partner deities with Allah/she-polytheists) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

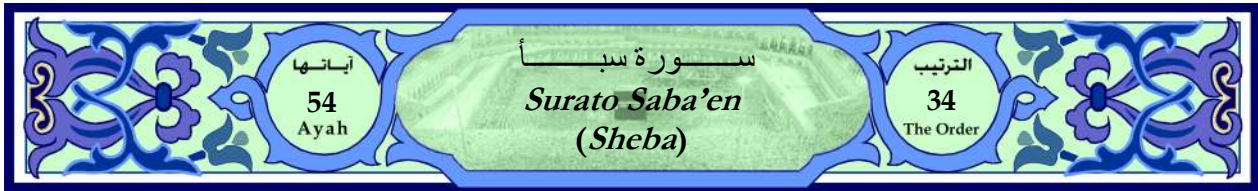
لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ  
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ  
اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

<sup>88</sup> The word *abayna*= “أَبَيْنَ” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

<sup>89</sup> See the *Lexicon* attached to this Translation for “ظالم”; “ظلم”= “كثير الظلم”= “iterative injustice-doer” and “أظلم”= “wronger!”

<sup>90</sup> The word “جهولا”= “jaholan” is rooted in “جهل” meaning: he who iteratively acts: ignorantly or incorrectly!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise ( <i>is</i> ) for Allah, Who for Him ( <i>is</i> ) what ( <i>are</i> ) in the Heavens <sup>w</sup> and what ( <i>are</i> ) in the Earth <sup>w</sup> ; and for Him ( <i>is</i> ) the praise in the Hereafter <sup>w</sup> and He ( <i>is</i> ) The <i>Hakeemo</i> <sup>1</sup> ( <i>infinitebekmah</i> <sup>2</sup> Possessor), The Proficient.	الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾
2. Knows [ <i>He</i> ] what transpires in the Earth <sup>w</sup> and what emerges from it <sup>w</sup> and what descends from the sky <sup>w</sup> and what <i>ya'arojo</i> ( <i>curvilinearly ascends</i> ) in it <sup>w</sup> ; and He ( <i>is</i> ) <i>Ar-Raheemo</i> ( <i>The iterative mercy Giver</i> ) The <i>Ghafooro</i> ( <i>iterative Forgiver</i> ).	يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾
3. And said who <sup>r</sup> unbelieved they <sup>z</sup> : not <i>ta'tey</i> <sup>w</sup> ( <i>haps/comes to</i> ) <sup>w</sup> us The Hour <sup>w</sup> ; let-say [ <i>you</i> <sup>s</sup> ]: <i>bala</i> <sup>3</sup> ( <i>certainly-not</i> ); by my Lord, surely assuredly <sup>4</sup> [ <i>it</i> <sup>w</sup> ] <i>ta'tey</i> <sup>w</sup> you <sup>b</sup> ; Knower ( <i>of</i> ) the invisible and neither evades <i>a'n</i> ( <i>off</i> ) Him a <i>methgala</i> ( <i>weigh/ burden/ equipoise</i> ) ( <i>of</i> ) a <i>dharraten</i> <sup>w</sup> ( <i>small ant/atom/mote</i> ) <sup>w</sup> in the Heavens <sup>w</sup> and nor in the Earth <sup>w</sup> and neither smaller than <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> and nor bigger except in a book manifest.	وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾
4. To requite [ <i>He</i> ] whom <sup>r</sup> believed they <sup>z</sup> and worked the righteous-works <sup>w</sup> they <sup>z</sup> those for them ( <i>is</i> ) a forgiveness <sup>w</sup> and a <i>rez'qon</i> <sup>x</sup> ( <i>provision/ victuals for sustenance</i> ) <sup>x</sup> <i>kareemon</i> <sup>5</sup> ( <i>bounteous, ennobling and of multiple uses/ effects</i> ).	لَيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. And who <sup>r</sup> endeavored <sup>6</sup> they <sup>z</sup> in Our <i>Ay'ael</i> <sup>x</sup> ( <i>miracles/ signs/ proofs</i> ) ( <i>as</i> ) mutual bafflers, those for them ( <i>is</i> ) a torment of <i>rejzen</i> <sup>7</sup> ( <i>successive: convulsive and perturbing torment</i> ) painful.	وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِرِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿٥﴾
6. And see who <sup>r</sup> <i>oto</i> ( <i>had been accorded they</i> <sup>z</sup> ) the knowledge, which <sup>x</sup> ( <i>had been</i> ) descended to you <sup>g</sup> from your <sup>t</sup> Lord, it <sup>x</sup> ( <i>is</i> ) the right and [ <i>it</i> <sup>x</sup> ] divinely-guides	وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَىٰ

<sup>1</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

<sup>2</sup> See the *Lexicon* attached to this Translation for "bekmah!"

<sup>3</sup> The word "bala" = "certainly-not" is absolutely not synonymous with "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>4</sup> The "ل" in "لَتَأْتِيَنَّكُمْ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"

<sup>5</sup> The word "kareem" = "كريم" is a *subjective, singular, masculine noun*! It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/ effects*!

<sup>6</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end, as in this context*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See اللسان, and الصائر!

<sup>7</sup> The word "رجز" has several meaning, successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

to Sseratte ( <i>specific straight Path of</i> ) The Mighty The Hameede <sup>8</sup> ( <i>iteratively praised, iterative praiser He Himself</i> ).	صِرَاطَ الْعَزِيزِ الْحَمِيدِ ﴿١٠﴾
7. And said who <sup>r</sup> unbelieved they <sup>z</sup> : shall/do we lead you <sup>b</sup> [over] a man <i>younabbe'o</i> ([ <i>be</i> ] <i>inform by piece-of-significant-and-availing-news</i> ) you <sup>b</sup> if you <sup>c</sup> ( <i>had been</i> ) torn every tear, verily you <sup>b</sup> surely ( <i>are</i> ) in a new creation.	وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبِئُكُمْ إِذَا مُزِقْتُمْ كُلٌّ مِّمَّزِقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿١١﴾
8. Has <i>iftra</i> ([ <i>be</i> ] <i>crafted a lie for fraudulent end</i> ) on Allah a lie or by him a <i>jennaton</i> ( <i>insanity/stroke of Jinn</i> ) <sup>w</sup> ; rather, who <sup>r</sup> not believe they <sup>z</sup> by the Hereafter <sup>w</sup> ( <i>are</i> ) in the torment and the misguidance the afar.	أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿١٢﴾
9. Have then not they <sup>z</sup> seen to what ( <i>is</i> ) between their hands <sup>w</sup> and their rears of the Heaven <sup>w</sup> and the Earth <sup>w</sup> ; <i>en (if) [We] will [We] implode by them the Earth<sup>w</sup> or [We] drop on them fragments from the sky<sup>w</sup></i> ; verily in <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) surely an <i>Aya'tan</i> <sup>w</sup> ( <i>miracle-/sign/proof</i> ) for every <i>abden</i> <sup>9</sup> ( <i>a: slave-/worshipper</i> ) <i>muneebon</i> <sup>10</sup> ( <i>iterative returner-penitent</i> ).	أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نُخَسِّفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿١٣﴾
10. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>aa'tayna</i> ( <i>We accorded</i> ) <i>Dawooda</i> ( <i>David</i> ) from Us a munificence; O, mountains <i>anwebey</i> <sup>11</sup> ( <i>let-you<sup>z</sup> reverberate</i> ) with him and the birds [ <i>too</i> ]; and We softened for him the iron.	وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَسْجَلُ أَوَىٰ مَعَهُ وَالطَّيْرِ وَأَلَّنَا لَهُ الْخَدِيدَ ﴿١٤﴾
11. That let-work [ <i>you<sup>s</sup></i> ] mails <sup>w</sup> and <i>qadder</i> ( <i>let-measure[you<sup>s</sup>]</i> ) in the ( <i>successive</i> ) links and you <sup>z</sup> work righteously; verily I am by what you <sup>z</sup> work ( <i>is</i> ) <i>Basseeron</i> ( <i>keen: Seer/-comprehensive Knower of the facts and their ultimate consequences</i> ).	أَنْ أَعْمَلَ سَبْعِينَ وَفَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَاحِبًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥﴾
12. And for <i>Solaymana</i> ( <i>Solomon</i> ) the wind <sup>w</sup> its <sup>w</sup> <i>ghodowo</i> ( <i>going from dawn-until-sunrise</i> ) ( <i>is</i> ) a month and its <sup>w</sup> <i>rawabo</i> <sup>12</sup> ( <i>coming from afternoon until sunset</i> ) ( <i>is</i> ) a month; and We liquefied for him the molten-brass's well <sup>w</sup> ; and of the Jinn who <sup>p</sup> [ <i>be</i> ] works between his both hands <sup>w13</sup> by his Lord's leave; and whoever [ <i>be</i> ] swerves of them <i>a'n</i> ( <i>off</i> ) Our command We ( <i>make</i> ) him taste of torment ( <i>of</i> ) the <i>Sa'ere</i> <sup>w</sup> ( <i>intensely kindling Fire</i> ) <sup>w</sup> .	وَلَسَلِمْنَ الرِّيحَ غُدُوها شَهْرٌ وَزَوَاحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِن عَذَابِ السَّعِيرِ ﴿١٦﴾
13. They <sup>z</sup> work for him whatever <sup>14</sup> [ <i>be</i> ] wills of niches and statues and large-bowls like cisterns and pots anchors <sup>15</sup> ( <i>catches/fasteners/stabilizers</i> ); <sup>16</sup> O, let-work	يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحْرِبٍ وَتَمْثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ

<sup>8</sup> The word "Hameed" = "حميد" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*!

<sup>9</sup> The word "abden" = "slave," the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>10</sup> The word "منيب" from "أناب" means *iteratively returned penitent*! See الراغب!

<sup>11</sup> Clearly Dawood (David) was *yousabbabo* (*he was signaling Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally*) Allah! So, the mountains and the birds were commanded to reverberate what he was *yousabbabo* by it!

<sup>12</sup> In English there is no exact corresponding words for "غُدُو" = "ghodowo" meaning (*going from dawn-until-sunrise*) and "زَوَاح" = "rawabo," "*coming from afternoon until sunset*," also "زَوَاح" = "rawabo," may mean "عَشي" i.e. "asbeyyo" (*early night or the whole night*)!

<sup>13</sup> The phrase "between his both hands" is a lofty Arabic tongue expression meaning: *before him, in his front*!

<sup>14</sup> The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "ما" = "إسم موصول" = *connective noun* meaning *that which*! See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي

<sup>15</sup> That is the mountains!

you<sup>z</sup> Dawooda's (David's) aala (family/ house/ kin) thank; and a few of My eba'de (worshippers/ submitters/ slaves) (are) the shakooro (iterative thanker).

رَأْسَيْتَ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا  
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿٢٠﴾

14. So lamma (when/ whence) We judged on him the death, not led them over his death except the Earth's<sup>w</sup> dabba'to<sup>w17</sup> (she-moving-creature) eating<sup>w</sup> [she] his mensaata<sup>w18</sup> (staff for push-on)<sup>w</sup>; then lamma [he] tumbled, the Jinn manifested (for their selves) that had were they<sup>z</sup> knowing the invisible not waited they<sup>z</sup> in the torment, the humiliative.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَمَ  
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ  
مِنْسَاتَهُ فَلَئِمَّا خَرَّتْ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ  
كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي  
الْعَذَابِ الْمُهِينِ ﴿٢١﴾

15. Laqad (verily, already and affirmatively) [was] for Saba'en in their dwelling an Aya'tan<sup>w</sup> (miracle/ sign-/ proof) two gardens of<sup>19</sup> right and left; let-eat you<sup>z</sup> from your<sup>n</sup> Lord's rez'qe<sup>x</sup> (provision/ victuals for sustenance)<sup>x</sup> and let-thank you<sup>z</sup> for Him; a good<sup>w</sup> town<sup>w</sup> and a Lord Ghafooron (iterative Forgiver).

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ ءَايَةٌ  
جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ  
رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ  
وَرَبٌّ غَفُورٌ ﴿٢٢﴾

16. Then shunned they<sup>z</sup>; so We sent on them the A'rem's<sup>20</sup> cataract; and We substituted them by their twain gardens<sup>w</sup> twain gardens<sup>w</sup> twain possessors (of) okolen (fruits/ crops/ edibles) khamtten (rotting-like-bitter fruits) and athel-tree (tamarisk) and a thing of lote-tree little.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ  
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىٰ  
أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ  
قَلِيلٍ ﴿٢٣﴾

17. Tha'leka (afar-that-it/) <sup>x</sup> We requited<sup>21</sup> them by what unbelieved they<sup>z</sup>; and do We requite except the kafoora (multitudinous unbeliever/ ingrate)<sup>22</sup>.

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ  
نُجْزِي إِلَّا الْكَافِرِينَ ﴿٢٤﴾

18. And We made between them and [between] the villages<sup>w</sup> which<sup>u</sup> We blessed in it<sup>w</sup> villages<sup>w</sup> apparent<sup>w23</sup>; and qaddarna<sup>24</sup> (We standardized/ measured) in it<sup>w</sup> the tread (journey); let-tread (journey) you<sup>z</sup> in it<sup>w</sup> nights<sup>w</sup> and days aa'meneena (self-safety-securers).

وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقَرْيَ الْبَرِّ  
بَرْكًا فِيهَا قَرْيٌ ظُهْرَةٌ وَقَدَرْنَا  
فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا  
ءَامِنِينَ ﴿٢٥﴾

19. Then they<sup>z</sup> said: our Lord (let-make) afar between our travels; and dhalamo<sup>25</sup> (they<sup>x</sup> wronged) their-selves<sup>w</sup>; so We made them ahadeeth (instructive-lore) and We tore them every tear; verily in tha'leka (afar-that-it/) <sup>x</sup> surely (are) Aya'ten<sup>w</sup> (miracle/ signs/ proofs) for every ssabbaren (ever/ stout patience-endurer), shakoron (iterative thanker).

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا  
وظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ  
وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَٰلِكَ  
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٦﴾

<sup>16</sup> That is these pots are so huge in size that they are fixed on their stand-on supports!

<sup>17</sup> For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

<sup>18</sup> The word "المنسأة" = "العصا التي ينسأ بها أي يدفع بها" that is to push-on-with-staff, i.e. the staff used to aid in pushing or proceeding along one's way!

<sup>19</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن"

<sup>20</sup> The word "Arim" is a name of a dam in a valley in Yaman, which was bored and the water broke loose, drowning all surroundings! See القرطبي!

<sup>21</sup> That is penalized them!

<sup>22</sup> The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate!

<sup>23</sup> The word "ظاهرة" is a qualifier for villages. And villages are plural feminine noun. Hence, the qualifier for a feminine noun must be likewise. But "apparent" is an adjective. Clearly all adjectives in English do not lend themselves for plurality. So the word "all" is parenthetically prefixed to make up for such a shortage!

<sup>24</sup> The distance between one village and the next en route is "matched" in the sense that when a traveler marches from a village in the morning by noon he is in the next! Or from noon to sunset in the next!

<sup>25</sup> See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged!"



20. And Laqad (verily, already and affirmatively) ssaddaqa (affirmed as credible) on them Ibliso (Satan) his presumption; so ettaba'ao (they closely-followed) him except a team of the believers.	وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾
21. And [was] not for him over them of an authority, except to know [We] who <sup>a</sup> [be] believes by the Hereafter <sup>w</sup> of whom <sup>a</sup> he (is) of it <sup>w</sup> in doubt; and your <sup>t</sup> Lord (is) over everything hafeedhon <sup>26</sup> (iterative keeper-up).	وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لَنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٢١﴾
22. Let-say [you <sup>s</sup> ]: let-invoke you <sup>z</sup> whom <sup>r</sup> claimed you <sup>c</sup> of lesser than/without Allah; not possess they <sup>z</sup> a methgala (weigh/burden/equipoise) (of) a dbarraten <sup>w</sup> (small ant/atom/mote) <sup>w</sup> in the Heavens <sup>w</sup> and not in the Earth <sup>w</sup> ; and not for them in it <sup>w</sup> both of a sherken (associating partnership with Allah/polytheism); and not for Him of them of dha'beeren (iterative backer/supporter).	قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهِمَا مِّن شَرِكٍ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ ﴿٢٢﴾
23. And not benefits <sup>w</sup> the intercession <sup>w</sup> enda (by munificence of/by Rule of) Him except for whomever [He] allowed for him; until if/when fuzze'a (had been removed the dread) a'n (off) their hearts they <sup>z</sup> said: what your <sup>n</sup> Lord said; said they <sup>z</sup> : the right, and He (is) The Aa'leyo (High beyond description), The Ka'beero <sup>x</sup> (Big beyond comparison/comprehension, Predates/Antedates all things).	وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۖ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾
24. Let-say [you <sup>s</sup> ]: who <sup>a</sup> provides you <sup>b</sup> from the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; let-say [you <sup>s</sup> ]: Allah and verily we or eyyakum <sup>27</sup> (indeed including you <sup>b</sup> ) surely (are) on a divine-guidance or in a misguidance manifest.	قُلْ مَن يَرْزُقُكُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾
25. Let-say [you <sup>s</sup> ]: neither (to be) questioned you <sup>z</sup> a'n (regarding) what ajramna <sup>28</sup> (crime-committed) we and nor [we] (are to be) questioned a'n what you <sup>z</sup> work.	قُلْ لَا تَسْأَلُونَ عَمَّا أُجْرِمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾
26. Let-say [you <sup>s</sup> ]: gathers between us our Lord; afterwards [He] opens <sup>29</sup> between us by the right; and He (is) The Fattaho (iterative Opener) <sup>30</sup> The Omniscient.	قُلْ تَجْمَعُم بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَاتِحُ الْعَلِيمُ ﴿٢٦﴾
27. Let-say [you <sup>s</sup> ]: let-show me you <sup>z</sup> whom <sup>r</sup> you <sup>z</sup> attached by Him partners; not-at-all; <sup>31</sup> rather He (is) Allah The Mighty The Hakeemo <sup>32</sup> (infinite bekma <sup>33</sup> Possessor).	قُلْ أَرُونِي الَّذِينَ أُلْحَقْتُمْ بِهِ شُرَكَاءَ ۖ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

<sup>26</sup> The word “حَفِيزٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports!)” (Emphasis is added)!

<sup>27</sup> The word “إِيَّايَ,” = “=أداة تأكيد لضمير منصوب” is an article of intensity for an objective pronoun!

<sup>28</sup> The word “أُجْرِمْنَا” is made up of two parts: (1) “أُجْرِمَ” and (2) the “نَا” = the speakers' pronoun for a plural. However, part (1) “أُجْرِمْنَا” is a past tense for which there is no English correspondent verb! Hence, the closest approximation to that is: “crime committed,” which slightly different than the original text!

<sup>29</sup> The phrase “يَفْتَحُ بَيْنَنَا” means “rules or decides between us!” See الراغب!

<sup>30</sup> The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner!”

<sup>31</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

<sup>32</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>4502</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”

<sup>33</sup> The word “كُلًّا” = ka'fatan is the intensive form of كاف=جامع the ك in كِلَا is for intensity, like it's in كِلَا See اللسان!

35 See the *Lexicon* attached to this *Translation* for *bashbashara/youbashsharo/mubashsheron*=إِبْشَرًا يُبَشِّرُ الْمُبَشِّرُ

36 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

37 The phrase “*between its both hands*” is a lofty Arabic *tongue* expression meaning: before it!

38 The particle “**لَوْ**” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “**لَوْ**” amounts to “if” or “when!” See **مَعْنَى اللَّيْبِ، إِبْنُ هِشَامٍ**

39 The “**ظَالُونَ**” = “the injustice-doers,” as “**الظَلَم**” = “injustice!”

40 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

41 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

42 Ibid!

43 Ibid!

44 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

45 This [*that*] is a *virtual conjunction* for the antecedent “that,” preceding “[*we*] believe,” in this *Ayah*! See **إِعْرَاب** **لِمُحَمَّدٍ صَافِي** **الْقُرْآنِ،** As if to say: that [*we*] believe by Allah and that [*we*] make for Him compeers!

35. And they<sup>z</sup> said: we (are) more (in) possessions and children and not we surely (are) *mu'aththabeena*<sup>46</sup> (they who are: to be/ being tormented).

وَقَالُوا لَنْ أَكْثَرَ أَمْوَالًا وَأَوْلَدًا  
وَمَا لَنْ بِمُعَذِّبِينَ ﴿٣٥﴾

36. Let-say [you<sup>s</sup>]: verily my Lord *yabsotto* (swells/ expands) [He] the *rez'qa*<sup>x</sup> (provision/ victuals for sustenance) for whom<sup>r</sup> [He] wills and [He] straitens; [and,] but most (of) the mankind know not.

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٣٦﴾

37. And not your<sup>n</sup> possessions and nor your<sup>n</sup> children surely which<sup>u</sup> near you<sup>b</sup> *enda* (by munificence of/ by Rule of) Us a nigh<sup>w</sup> except whom<sup>p</sup> [he] believed and [he] worked righteously; then those for them the double requital by what they<sup>z</sup> worked and they (are) in the chambers<sup>w</sup> *aa'menona* (self-safety-securers).

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي  
تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ  
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ  
الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ  
ءَامِنُونَ ﴿٣٧﴾

38. And who<sup>r</sup> they<sup>z</sup> endeavor<sup>47</sup> in Our *Aya'te*<sup>w</sup> (miracles-/ signs/ proofs) mutually bafflers those (are) in the torment *muhdharoon*<sup>48</sup> (those that are made present predeterminedly vis-à-vis time and place).

الَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ  
أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

39. Let-say [you<sup>s</sup>]: verily my Lord *yabsotto* (swells/ expands) [He] the *rez'qa* (provision/ victuals for sustenance/ rain) for whom<sup>p</sup> [He] wills of His *eba'de* (worshippers/ submitters-/ slaves) and [He] straitens for him; and what you<sup>c</sup> expended of a thing then He replaces it<sup>x</sup> and He (is) *khayro* (choicer/ superior/ worthier) (of) the *ra'zeqeena* (giver of: provision/ victuals for sustenance/ rain).

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ  
مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ  
الرَّازِقِينَ ﴿٣٩﴾

40. And day [He] throngs them together, afterwards [He] says for the angels: are these *eyyakum*<sup>49</sup> (indeed particularizing you<sup>b</sup>) they<sup>z</sup> were worshipping.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ  
لِلْمَلٰٓئِكَةِ أَهٰٓؤُلَآءِ ءِىَّاكُمْ كَانُوا  
يَعْبُدُونَ ﴿٤٠﴾

41. Said they<sup>z</sup>: *subhana*<sup>50</sup> (hallowedly and marvelously we deem You<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>g</sup>; You<sup>s</sup> (are) our *Wa'leyo* (Guardian/Ally) of lesser than/without them; rather worshipping they<sup>z</sup> were the Jinn, most (of) them by them believers.

قَالُوا سُبْحٰنَكَ أَنْتَ وَلِيُّنَا مِنْ  
دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ  
أَكْثَرَهُمْ بِهِمْ مُّؤْمِنُونَ ﴿٤١﴾

42. So today, not possess some (of) you<sup>b</sup> for some a benefit and nor a harm; and [We] say for whom<sup>r</sup> *dhalama*<sup>51</sup> (wronged) they<sup>z</sup>: let-taste you<sup>z</sup> The Fire's<sup>w</sup> torment which<sup>u</sup> you<sup>c</sup> were by [it]<sup>w52</sup> denying you<sup>z</sup>.

فَآلَيَوْمٍ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ  
نَفْعًا وَلَا ضَرًّا ۚ وَنَقُولُ لِلَّذِينَ ظَلَمُوا  
ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا  
تَكْذِبُونَ ﴿٤٢﴾

<sup>46</sup> The word “*mu'aththabeen*” is masculine, plural objective noun meaning they that were tormented!

<sup>47</sup> See footnote 4550 above regarding “إسعى”

<sup>48</sup> The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>49</sup> The word “إِيَّاكُمْ” in “إِيَّاكُمْ” = “إِداة توكيد لضمير منصوب” = “an article of intensity for an objective pronoun!”

<sup>50</sup> The word “*subhanaka*” = “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*” = “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>51</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”



<p>43. And if (to be/ being) recited<sup>w</sup> on them Our <i>Ayat</i><sup>nv</sup> (<i>Qur'anic statements</i>) manifesters<sup>w</sup> said they<sup>z</sup>: not this except a man [he] wants to repel you<sup>b</sup> <i>amma</i> (regarding) what [were] worshipping your<sup>n</sup> fathers; and they<sup>z</sup> said not this except an <i>ufkon</i><sup>x</sup> (<i>slandorous-fabrication/ specious concoction</i>)<sup>x</sup> <i>mustaran</i> (<i>craftily fabricated lie for fraudulent end</i>); and said who<sup>r</sup> unbelieved they<sup>z</sup> for the right<sup>x</sup> <i>lamma</i> (<i>when/ whence</i>) [it<sup>x</sup>] came<sup>x</sup> (to) them: <i>en</i> (not) this except a magic manifesters.</p>	<p>وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرًى ۖ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٣﴾</p>
<p>44. And not <i>atabna</i> (<i>We accorded/ gave</i>) them of books they<sup>z</sup> study it<sup>w</sup>; and not We sent to them before you<sup>g</sup> of <i>na'thereen</i> (<i>iterative warner</i>).</p>	<p>وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١٤﴾</p>
<p>45. And they<sup>z</sup> denied who<sup>r</sup> of before them; and not reached they<sup>z</sup> a tenth (of) what <i>atabna</i> (<i>We accorded-/ gave</i>) them; so they<sup>z</sup> denied My messengers; so how [was] [My] <i>nakeeren</i><sup>53</sup> (<i>demur/ reproof/ spurning</i>).</p>	<p>وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَهُمْ فَكَذَّبُوا رَسُولِي ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾</p>
<p>46. Let-say [<i>you</i><sup>s</sup>]: verily only [I] exhort<sup>54</sup> you<sup>b</sup> by a one-she: <sup>y</sup> that up/sustain<sup>55</sup> you<sup>z</sup> for Allah doubly and singly;<sup>56</sup> afterwards you<sup>z</sup> rethink; not by your<sup>n</sup> companion of a <i>jennaten</i> (<i>insanity/ stroke of Jinn</i>)<sup>w</sup>; <i>en</i> (not) he (is) except <i>na'thereen</i> (<i>iterative warner</i>) for you<sup>b</sup> between both hands<sup>w57</sup> (of) a torment severe.</p>	<p>۞ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مِثْلَ نَفْسٍ ۖ وَفَرْدَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٦﴾</p>
<p>47. Let-say [<i>you</i><sup>s</sup>]: not [I] asked you<sup>c</sup> of a remuneration<sup>x</sup> so it<sup>x</sup> (is) for you<sup>b</sup>; <i>en</i> (not) my remuneration<sup>x</sup> except on Allah; and He (is) over every-thing Witnesser-/Testifier.</p>	<p>قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۚ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾</p>
<p>48. Let-say [<i>you</i><sup>s</sup>]: verily my Lord casts by the right, an <i>Aallamo</i> (<i>Ever/ Stout Knower</i>) (of) the invisibles.</p>	<p>قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمُ الْغُيُوبِ ﴿١٨﴾</p>
<p>49. Let-say [<i>you</i><sup>s</sup>]: came<sup>x58</sup> the right<sup>x</sup>; and not initiates the falsehood<sup>x</sup> and not [it<sup>x</sup>] repeats.<sup>59</sup></p>	<p>قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿١٩﴾</p>
<p>50. Let-say [<i>you</i><sup>s</sup>]: <i>en</i> (if) I strayed, then verily only [I] stray on my-self<sup>w</sup>; and <i>en ihtadayto</i> (<i>found and accepted the divine-guidance I</i>) then (that is) by what reveals<sup>60</sup> to me my Lord; verily He (is) <i>Sa'meon</i> (<i>Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer</i>) near.</p>	<p>قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنْ اهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَيَّ ۖ يَقِينٌ ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٢٠﴾</p>

<sup>52</sup> The pronoun particle “هـ” in “بِهَا” is in the *feminine* as it refers to the “النار” = fire, in Arabic a *feminine gender*! This is in contrast to a “به” in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine gender*!

<sup>53</sup> The speaker's pronoun “ي” in “نَكِيرِ” by Arabic (*linguistic*) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

<sup>54</sup> The word “أَعِظُكُمْ” rooted in “وَعِظَ” = “exhort” or “admonished,” and “مَوْعِظَةٌ” could mean: *exhortation* or *admonition*!

<sup>55</sup> The word “تَقُومُوا” = “up” = “get up or rise” (*in the intransitive sense*, and “stand” = “تَقَفُوا” in the sense of “maintain,” “sustain,” or “uphold”!

<sup>56</sup> That is when pondering about Allah then the *best way* is with *another one person only* or in *solitude*!

<sup>57</sup> The expression “between both hands” is an Arabic *tongue* expression meaning *ahead of* or *before*!

<sup>58</sup> Qur'an commentators say that the word “الحق” = “right” here means the *Qur'an*, the *revelation from Allah*!

<sup>59</sup> The Arabic *tongue* expression “neither it initiates nor it repeats,” in this case “the untruth,” means it *perished*!

<sup>60</sup> The word “يُوحَىٰ” is rooted in “وَحَىٰ أَوْ أَوْحَىٰ” which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire* or *king*! See اللسان!

51. And if <sup>61</sup> [you <sup>s</sup> ] see <i>edh</i> (when/ while) they <sup>z</sup> dreaded; so no <i>fanṭa</i> <sup>62</sup> (escape) and (are) taken they <sup>z</sup> from a near place.	وَلَوْ تَرَىٰ إِذْ فَزَعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾
52. And they <sup>z</sup> said: we believed by it <sup>x</sup> and wherefrom for them the <i>tana'wisho</i> <sup>63</sup> (grasping/ attainment of faith) from a far place.	وَقَالُوا ءَامَنَّا بِهِءِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾
53. And <i>qad</i> (already and affirmatively) unbelieved they <sup>z</sup> by it <sup>x</sup> of before and cast they <sup>z</sup> by the invisible from afar place.	وَقَدْ كَفَرُوا بِهِءِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾
54. And ( <i>had been</i> ) interposed between them and [between] what they <sup>z</sup> wish; like what ( <i>had been</i> ) done by their <i>ashya'ae</i> (resemblers/ likes) of before; verily they were in a doubt suspect <sup>64</sup> .	وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّريبٍ ﴿٥٤﴾

<sup>61</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See **إمغني اللبيب، ابن هشام**

<sup>62</sup> The word “فوت” has *no* English equivalent and there is *no short phrase* to express it! As “فوت” has *two* meanings: (1) space between two fingers, (2) a distance *just more* than can be covered by a weapon aimed at a target, hence the target can *not* be reached! So, here since *they are the target* they do *not* have the “فوت” i.e. the distance *just more* than what is aimed at them so *they get missed*! Thus, for lack of a better word I chose *fanṭ* (escape), *escape* is really “إفلات، أو نجاة” Yes it gives the *general* meaning but does *not* depict the *exact/ desired description*! And The Qur'an is *very exact* and *highly descriptive*!

<sup>63</sup> That is how could they *obtain faith* now that they are in the Hereafter, *not possible to go back to the world*!

<sup>64</sup> The word “مريب” here is “تعت” = “adjective,” hence “suspect!” See **إعراب القرآن، محمود صافي** Also the word “suspect” could fit for a *noun* or an *adjective*!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. The praise (*is*) for Allah, the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> *Fatte're* (*innately-perfect-Originator*); Maker [*He*] (*of*) the angels messengers, wings' possessors, doubly and triply and *rub'a'a* (*of four*); [*He*] augments in the creation whatever<sup>1</sup> [*He*] wills; verily Allah over every-thing (*is*) Omnipotent.
2. What opens Allah for the mankind of a mercy<sup>w</sup> so no withholder for it<sup>w</sup>; and what [*He*] withholds so no sender for it<sup>x</sup> from after Him; and He (*is*) The MightyTheHakeemo<sup>2</sup> (*infinite hekma*<sup>3</sup> Possessor).
3. O, you the mankind let-remember you<sup>z</sup> Allah's boon<sup>w4</sup> on you<sup>b</sup>; is of a creator other than Allah, [*He*] provides you<sup>b</sup> from the Heavens <sup>w</sup> and the Earth <sup>w</sup>; no *elaha* (*deity*) except Him; then wherefrom<sup>5</sup> to'afakona<sup>6</sup> (you<sup>z</sup>: to be off-right dissuaded/ speciously concoct).
4. And *en* (*if*) they <sup>z</sup> deny you <sup>g</sup> then *qad* (*already and affirmatively*) (*had been*) denied-she <sup>y</sup> messengers <sup>x</sup> of before you<sup>g</sup>; and to Allah (*is to be*) returned the matters.
5. O, you the mankind: verily Allah's promise (*is*) right; so let not assuredly beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup> and nor assuredly beguiles<sup>x</sup> you<sup>b</sup> by Allah the *gharoore*<sup>x</sup> (*beguiler*<sup>x</sup>).
6. Verily the Satan (*is*) for you<sup>b</sup> a foe;<sup>7</sup> so *ittakbetho*<sup>8</sup> (*let-take and make you*<sup>z</sup>) him a foe; verily only [*he*] invites his party to be they<sup>z</sup> of companions (*of*) the *Sa'ere*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>
7. Who <sup>r</sup>un they<sup>z</sup> for them (*is*) a severe torment; and who <sup>r</sup> believed they<sup>z</sup> and worked the righteous-works <sup>w</sup> they<sup>z</sup> for them (*is*) forgiveness <sup>w</sup> and a remuneration big.
8. Is then who<sup>p</sup> (*had been*) adorned for him his ill-work so [*he*] saw it<sup>x</sup> *hasanan* (*ultimate meritorious deed*); so verily Allah misguides whom<sup>p</sup> [*He*] wills and [*He*]

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ  
جَاعِلِ الْمَلَكِ رُسُلًا أُولَى أَجْنَحَةٍ  
مَّثْنَى وَثُلُثَ وَرَبِّمُ يَزِيدُ فِي الْخَلْقِ مَا  
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾  
مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ  
فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا  
مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٢﴾  
يَتَأَيُّبُ النَّاسِ أَذْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ  
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا  
إِلَهَ إِلَّا هُوَ فَآذِنُوا تُؤَفَّكَونَ ﴿٣﴾  
وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ  
مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾  
يَتَأَيُّبُ النَّاسِ إِنْ وَعَدَ اللَّهُ حَقًّا  
فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا  
يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ ﴿٥﴾  
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ  
عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ  
لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾  
الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾  
أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ  
حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

<sup>1</sup> The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning *that which*! See *الذر المصون*, لـ احمد الحلب and *إعراب القرآن*، لمحمود صافي

<sup>2</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيم"

<sup>3</sup> See the *Lexicon* attached to this *Translation* for "hekma!"

<sup>4</sup> See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon")!

<sup>5</sup> The word "أنى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>6</sup> The word "تؤفكون" = you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction!

<sup>7</sup> The word "عدو" could be (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان* and *الهادي*!

<sup>8</sup> The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in *اللسان العرب*; therefore, "اتخذ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!



divinely-guides whom<sup>p</sup> [He] wills; so let not [you<sup>s</sup>] enervate/undo your<sup>t</sup> self<sup>w</sup> on them (*in*) *hasraten*<sup>w9</sup> (*ardent contritions*)<sup>w10</sup>; verily Allah (*is*) Omniscient by what *yass'na'o* (*carefully-craft*) they<sup>z</sup>.

9. And Allah, Who<sup>r</sup> [He] sent the winds<sup>w</sup> so [*it*<sup>w</sup>] stirs the *saba'ban*<sup>11</sup> (*gliding-clouds*); then We drove it<sup>x</sup> to a *mayye'ten* (*dead/ dying*) *bala'den* (*region/ country a settlement*) so We quickened by<sup>12</sup> it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death; like *tha'leka* (*afar-that-it/*)<sup>x</sup> the resurrection.

10. Whoever [*he*] [was] wanting the prestige, so for Allah (*is*) the prestige together; to Him ascends the *ka'lim* (*plural of word/sentence*) the good and the works the righteous elevates it<sup>x</sup>; and who<sup>r</sup> machinate they<sup>z</sup> the *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> for them (*is*) a severe torment and machination (*of*) those it<sup>x</sup> (*becomes*) worthless.

11. And Allah created you<sup>b</sup> of *tora'ben* (*crushed sand*); afterwards of a *nutfa'ten* (*sperm-drop*);<sup>w</sup> afterwards [He] made you<sup>b</sup> pairs; and not bears-she<sup>y</sup> of a female and not *tadha'o* (*she<sup>y</sup> births/ delivers<sup>y</sup>*) except by His knowledge; and not (*to be*) long-lived of a (*made to be*) long-ager<sup>x</sup> and nor (*to be*) decreased of his age except in a book; verily *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) on Allah easy.

12. And not level/even the two seas; this (*is*) *adhbbon*<sup>13</sup> (*palatably-good*), strongly *foraton*<sup>14</sup> (*palatably-good*) whole-some (*is*) its<sup>x</sup> drink; and this (*is*) salty *ujajon*<sup>15</sup> (*strongly salty-bitter-hot*); and from each eat you<sup>z</sup> fresh meat and *tastakbrejona* (*affirmably extract you<sup>z</sup>*) ornament you<sup>z</sup> wear it<sup>w</sup>; and [you<sup>s</sup>] see the *folka*<sup>x</sup> (*ship/ ships*)<sup>x</sup> in it<sup>x</sup> plowers to *tabtagho* (*earnestly-quest you<sup>z</sup>*) from His munificence, and *la'allā* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> thank you<sup>z</sup>.

13. [He] transpierces the night in the day and [He] transpierces the day in the night and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to *ajalen*<sup>16</sup> (*term-limit*) *musamma*<sup>17</sup> (*that which is known and named*); *tha'lekum* (*collective-afar-that*)<sup>x</sup><sup>18</sup> Allah your<sup>n</sup> Lord, for

وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ  
نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ  
عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ  
سَحَابًا فَسَقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ  
فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
كَذَٰلِكَ النُّشُورُ ﴿٩﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ  
جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ  
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ  
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ  
شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبَوِّرُ ﴿١٠﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ  
نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا  
تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا  
بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا  
يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ  
إِنَّ ذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿١١﴾

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ  
فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ  
أَجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا  
طَرِيًّا وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا  
وَتَرَى الْفَلَكَ فِيهِ مَوَاقِرٌ لِيَتَبَغَّوْا مِنْ  
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ  
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى  
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ

<sup>9</sup> The word “حسرة” is “أشد الندم,” see التاج! Thus we qualify the word “contrition” by *ardent* to indicate such strength of contrition!

<sup>10</sup> The word “حسرة” is “أشد الندم,” see التاج! Thus “contrition” is qualified by *ardent* to indicate such intensity!

<sup>11</sup> The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب,” i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a “اسحابة.” Whereas the “غيم” appears stationary! انظر اللسان!

<sup>12</sup> The particle “بـ” in “به” commands fourteen different meanings, among them “the causality,” as indicated here by “by!” See مغني اللبيب! Refer to the attached list of References.

<sup>13</sup> The word “عذب” means palatably good! See اللسان

<sup>14</sup> The word “فرات” means strongly palatably-good! See اللسان

<sup>15</sup> The word “أجاج” means salty, and strongly salty-bitter-hot! For definition of “أجاج” see الراغب و اللسان

<sup>16</sup> The word “الأجل” means term-limit, see اللسان!

<sup>17</sup> The word “musamma” is masculine, singular, subjective noun, meaning that which is known and named!

<sup>18</sup> This “thalekum” = “ذلكم” is a masculine plural demonstrative pronoun for addressing the addressees, not available in English!

Him (is) the proprietorship; and whom <sup>r</sup> you <sup>z</sup> invoke of lesser than/without Him they <sup>z</sup> possess not of a <i>qettmeeren</i> <sup>19</sup> (date-stone's pellicle).	وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٩﴾
14. En (if) you <sup>z</sup> invoke them they <sup>z</sup> hear not your <sup>n</sup> invocation; and if they <sup>z</sup> heard not <i>estajaba</i> (favorably-responded) they <sup>z</sup> for you <sup>b</sup> ; and The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day they <sup>z</sup> disclaim by your <sup>n</sup> partnership (of them as deities) and not <i>youna'bbeo</i> ([he] informs by piece-of-significant-and-availing-news) you <sup>s</sup> like a Proficient.	إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿٢٠﴾
15. O, you the mankind: you <sup>r</sup> (are) the indigents <sup>20</sup> to Allah and Allah, He (is) 'The Rich 'The Hameedo <sup>21</sup> (multitudinously praised, multitudinous praiser He).	يَتَأْتِيَ النَّاسَ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢١﴾
16. En (if) [He] wills [He] undoes you <sup>z</sup> and [He] comes by a new creation.	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٢٢﴾
17. And not <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) on Allah surely mighty/impracticable.	وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٣﴾
18. And not <i>ta'zero</i> (ill-burdens/sins/offends) a <i>wa'zeyrah</i> (she-ill-burden-bearer/she-sinner/she-offender) another's <i>mezra</i> (an ill-burden/sin/offense) <sup>22</sup> ; and en (if) invokes-/calls <sup>23</sup> <i>muthgalaton</i> (a made she-encumbered) to her burden not (to be) burdened of it <sup>x</sup> a thing, while albeit [was] (of) kin; verily only [you <sup>s</sup> ] warn whom <sup>r</sup> <i>yakhsha</i> (reverently fear) they <sup>z</sup> their Lord by the invisible and <i>aqamo</i> (they <sup>z</sup> upheld/fulfilled all prescribed obligations of) the Prayer <sup>w</sup> they <sup>z</sup> ; and whoever <i>tazakka</i> <sup>24</sup> (he who iteratively purified/exculpated and befitted/suited himself), then verily only <i>yatazakka</i> (he iteratively exculpates and befits/suits) for himself <sup>w</sup> ; and to Allah (is) the destiny.	وَلَا تَزِرْ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِهْلِهَا لَا تَحْمِلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكِيَ فَاِنَّمَا يَتَرَكَ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٤﴾
19. And not level/even the blind and the <i>baseero</i> (keen: seer/-overall evaluator of the facts and their possible consequences).	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٢٥﴾
20. And nor the darknesses <sup>w</sup> and nor the illumination <sup>x</sup> .	وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٦﴾
21. And not the shade and not the <i>baroor</i> <sup>25</sup> (sun-beat).	وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢٧﴾
22. And not level/even the quicks and the dead; verily Allah (makes to) hear whom <sup>r</sup> [He] wills and not you <sup>s</sup> surely (maker to) hear whom <sup>p</sup> (are) in the graves.	وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۚ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٨﴾
23. En (not) you <sup>s</sup> (are) except <i>na'theeron</i> (iterative warner).	إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٩﴾
24. Verily We sent you <sup>s</sup> by the right, <i>basheeran</i> <sup>26</sup> (iterative teller of good tiding) and <i>na'theeron</i> (iterative warner); and en (not)	إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

<sup>18</sup> This is an example of *paucity* to indicate *littleness* to *nothingness* of the matter in reference!

<sup>20</sup> The word “فقير” versus the “مسكين” see the *Lexicon* attached to this Translation for the distinction!

<sup>21</sup> See the *Lexicon* attached to this Translation for this word “Hameed”= “حميد” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

<sup>22</sup> The word “وزر”= *we'zir* means: *heavy: burden/sin/offense*! Translated parenthetically here as “heavy: burden/sin/offense” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a “وزير”= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “burden” by the word “ill” as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

<sup>23</sup> The word “دع” is present tense of “دعا” having many meanings, i.e.: *نداء و صاح به دعا صاحبه* invoked/called him! See *الهادي*!

<sup>24</sup> The word “تركى” is, and Allah is knowing, [he] had exculpated and befitted/suited himself! See *اللسان* and *التفسير*!

<sup>25</sup> The word “baroor” has several meanings: (1) the *hot winds* (day or night); (2) *sun-beat*; (3) *permanent beat*!

of an *Ummaten*<sup>w</sup> (people/ community)<sup>w</sup> except (is) secluded- /dedicated<sup>27</sup> in it<sup>w</sup> *na'theeron* (iterative warner).

وَأَنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ



25. And *en* (if) they<sup>z</sup> deny you<sup>g</sup> then *qad* (already and affirmatively) denied they<sup>z</sup> whom<sup>r</sup> of before them, came-she<sup>y28</sup> (to) them their messengers<sup>x</sup> by the evidences-she<sup>y</sup> and by the writs and by the book the illuminator.

وَأَن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ  
مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
وَبِالْزُبُرِ وَإِلَّا كَتَبَ الْمُنِيرُ



26. Afterwards I took whom<sup>r</sup> unbelieved they<sup>z</sup>; then how [was] *nakee're*<sup>29</sup> ([My] *demur/ reproof/ spurning*).

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ  
كَانَ نَكِيرٌ



27. Have [you<sup>s</sup>] not seen that Allah descended from the Heaven<sup>w</sup> water<sup>x</sup>; so *akbraja* (emerged/ produced) We by it<sup>x</sup> *thamara'te*<sup>w</sup> (trees/ plant crops/ fruits)<sup>w</sup> different its<sup>w</sup> hues; and of the mountains *judadon*<sup>30</sup> (streaks/ path) white and red, different its<sup>w</sup> hues, and *gharabeebo*<sup>31</sup> (intensely) black.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا  
وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ  
مُّخْتَلَفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ



28. And of the mankind and the *dawabbe*<sup>w</sup> (she-moving creatures) and the *an'aame*<sup>w</sup> (cattle/ camels/ goats/ and sheep)<sup>w</sup> different (are) its<sup>x</sup> colors, like *tha'leka* (afar-that-it/) <sup>x</sup>, verily only *yakhsba* (reverentially fear) Allah of His *eba'de* (worshippers/ submitters/ slaves) the *ulama* (erudites/ scholars); verily Allah (is) Mighty *Ghafooron* (iterative Forgiver).

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ  
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا  
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ



29. Verily who<sup>r</sup> they<sup>z</sup> recite Allah's Book and *aqamo* (they<sup>z</sup> upheld all prescribed obligations of) the Prayer<sup>w</sup> they<sup>z</sup> and they<sup>z</sup> expended of what We provided them secretly and overtly<sup>w</sup> they<sup>z</sup> hope (for) a trade never [it<sup>w</sup>] (become)s worthless.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ  
وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا  
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ  
تِجَارَةً لَّن تَبُورَ



30. To fulfill<sup>32</sup> them [He] their remunerations and [He] augments them of His munificence; verily He, (is) *Ghafooron* (iterative Forgiver) *Shakooron* (iterative Thanker).

لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن  
فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ



31. And which<sup>x</sup> We revealed to you<sup>g</sup> of The Book, it<sup>x</sup> (is) the right, *musaddeqan* (accepter as true) for what (is) between its<sup>x</sup> both hands<sup>w33</sup>; verily Allah by His *eba'de* (worshippers/ submitters/ slaves) (is) surely Proficient *Baseeron* (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ  
هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ



<sup>26</sup> The word "mubashsheran" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent!

<sup>27</sup> The word "خلا" has multiple meanings, among them as in this case, "خلا للامر أي تجرد له أو اقتصر عليه", i.e. "dedicated." See *اللسان والهادي و محيط المحيط*!

<sup>28</sup> The reason for feminizing "come," making it "come-she y," because the messengers is a broken plural, hence its referent verb should be feminized according to Arabic Grammar!

<sup>29</sup> The speaker's pronoun "ي" in "نكير," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See *إعراب القرآن، لمحمود صافي*!

<sup>30</sup> The word "جُدَدٌ" means streaks and paths!

<sup>31</sup> The word "غرابيب" is plural for "غريب" which means intensely or strongly black! Hence, the phrase "غرابيب سود" means intensely black!

<sup>32</sup> The word "يوفي" in "يوفيههم," from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole! Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it!

<sup>33</sup> The expression "between its both hands" is a lofty Arabic tongue expression meaning before it!



32. Afterwards We bequeathed The Book (to) whom<sup>r</sup> *isstafa*<sup>34</sup> (had superlatively and exclusively selected) We of Our *eba'de* (worshippers/ submitters/ slaves); so of them a *dha'lemon* (injustice-doer) for himself<sup>w</sup> and of them a *muqtassid*<sup>35</sup> (occasional lapses/ not constant in being dutiful) and of them a precedent in the *khayrate*<sup>w</sup> (desirable-traits of worthiness and goodness)<sup>w</sup> by Allah's leave; *tha'leka* (afar-that-it/)<sup>x</sup> (is) the munificence the big.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ  
أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ  
ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ  
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ  
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

33. *Adnen's* (Eden's) paradises<sup>w</sup>/gardens<sup>w</sup> they<sup>z</sup> enter it<sup>w</sup>; (to be) adorned they<sup>z</sup> in it<sup>w</sup> of bracelets of gold and pearls and their *labaso*<sup>36</sup> (wear/ inner-clothes/ garments) in it<sup>w</sup> (are) silk.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُخْلَوْنَ  
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا  
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they<sup>z</sup> said: the praise (is) for Allah; Who undid the *hazanan*<sup>37</sup> (permanent sadness) a'n (off) us; verily our Lord surely (is) *Ghafooron* (iterative Forgive) *shakooron* (iterative thanker).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا  
الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

35. Who [He] ensconced us the eternity's-home<sup>w</sup> of His munificence, not touches/betides us in it<sup>w</sup> a fatigue and nor touches/betides us in it<sup>w</sup> an exhaustion.

الَّذِي أَحْلَنَّا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ  
لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا  
فِيهَا لُغُوبٌ ﴿٣٥﴾

36. And who<sup>r</sup> unbelieved they<sup>z</sup> for them Hell's<sup>w</sup> fire, <sup>w</sup> neither (to be) judged on them so they<sup>z</sup> die and nor (to be) lightened a'n (off) them of its<sup>w</sup> torment; like *tha'leka* (afar-that-it/)<sup>x</sup> We requite every *kafooren*<sup>38</sup> (multitudinous unbeliever/ ingrate).

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا  
يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ  
عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي  
كُلَّ كَافٍ ﴿٣٦﴾

37. And they mutually *yasttarekha* (vehemently cry for help) they<sup>z</sup> in it: <sup>w</sup> our Lord let-exit us [You<sup>s</sup>], we work righteously, other than which<sup>x</sup> we were working; have [and] not [We] aged you<sup>b</sup>; not reminisces in it<sup>x</sup> who<sup>p</sup> [he] reminisced; and came (to) you<sup>b</sup> the *na'theero* (iterative warner); so let-taste you<sup>z</sup> so not for the *dha'lemeena* (injustice-doers of *na'sseeren* (iterative succorer).

وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا  
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا  
نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ  
فِيهِ مَنْ تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ  
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

<sup>34</sup> See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word “اصطفى” means: *selected the best* from among other similars! The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على” In the case of (a) it *could* include *more than a single element*! In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over the entity subject of* “الاصطفاء” In the case of (b) the subject of “الاصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics for such exclusivity*!

<sup>35</sup> The word “muqtassid”= “مقتصد” has *several meanings*, but in *this context* Qur'an commentators are *not* in complete agreement as to the *exact meaning*! (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide unbelief*, i.e. they are hypocrites! See القرطبي However, linguistically, the word “muqtassid”= “مقتصد” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “economical” So, likewise in his worship he tends to be “economical” I believe the “hypocrites” are not among those called “muqtassid”= “مقتصد” as in this *Ayah*, Allah considers the “muqtassid”= “مقتصد” as among His *ebad* (bonds-people) whom He “superlatively and exclusively selected” and bequeathed them the Book!

<sup>36</sup> See the *Lexicon* attached to this *Translation* for this rather multi meaning word! But one rather important aspect of it is: “لباس”=the *inner clothing*, which comes in *direct contact* with the *bare skin*! But *figuratively* it means much more, including the “garments”!

<sup>37</sup> There is *hazan*=حزن with *fa'tha* on the ح=permanent-sadness; and *huznon*=حزن with *dhammah* on the ح=sadness of limited duration! See the *Lexicon* attached to this *Translation* for more elaborations!

<sup>38</sup> The word “كفور” is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous unbeliever/ ingrate*!

38. Verily Allah, knower (of) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> invisible; verily He, (is) Omniscient by the chests' possession.

إِنَّ اللَّهَ عَلَّمُ غَيْبِ السَّمَوَاتِ  
وَالْأَرْضِ إِنَّهُ عَلِيمُ ذَاتِ الصُّدُورِ

﴿٣٨﴾

39. He Who made you <sup>z</sup> *khala'ef*<sup>39</sup> (iterative successors) in the Earth<sup>w</sup>; so whoever [he] unbelieved then on him (is) his unbelief; and not augments the unbelievers their unbelief *enda* (with/at/ by Rule of) their Lord except an abhorrence and not augment the unbelievers their unbelief except a loss.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي  
الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ  
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ  
رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ  
كُفْرَهُمْ إِلَّا خَسَارًا

﴿٣٩﴾

40. Let-say [you<sup>s</sup>]: have seen you<sup>z</sup> your<sup>n</sup> partners, whom<sup>t</sup> you<sup>z</sup> invoke of lesser than/without Allah; let-show me you<sup>z</sup> what created they<sup>z</sup> of the Earth<sup>w</sup>; or for them a *sherkon* (partnership with Allah) in the Heavens<sup>w</sup>; or We gave them a book <sup>x</sup> then they (are) on an evidence <sup>w</sup> of it<sup>x</sup>; rather *en* (not) promise the *dha'le-moona* (injustice-doers) some of them (to) some except beguilement.

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ  
مِنْ دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ  
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ  
أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ  
مِنْهُ بَلْ إِنْ يَعْذِرِ الظَّالِمُونَ  
بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

﴿٤٠﴾

41. Verily Allah holds the Heavens<sup>w</sup> and the Earth<sup>w</sup> *an* (not) *tazola*<sup>40</sup> (both deviate/cease); and *la'en* (indeed if) *zalata* (both deviated/ceased) not holds them both of anyone of after Him; verily He [was] Forbearer *Ghaforan* (iterative Forgive).

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ  
وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ  
أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ  
إِنَّهُ كَانَ حَلِيمًا غَفُورًا

﴿٤١﴾

42. And *aq samo* (they<sup>z</sup> oathed) by Allah their *jahda* (ultimate) oaths, *la'en* (if indeed) came (to) them *na'theeron* (iterative warner) surely assuredly<sup>41</sup> they<sup>z</sup> be more divinely-guided than *ebda*<sup>w</sup> (one<sup>w</sup>) (of) the *Ummame*<sup>w</sup> (nations-/peoples) <sup>w</sup>; so *lamma* (when/whence) came (to) them *na'theeron* (iterative warner), not augmented them [that/he] except an aversion.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ  
لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى  
مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ  
نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا

﴿٤٢﴾

43. *Istekbaran* (affirmable standing haughtily above submission) in the Earth<sup>w</sup> and the misdeed's machination; and not *ya'hego* (befalls besiegingly) the machination the misdeed except by its<sup>x</sup> folks<sup>w</sup>; so they<sup>z</sup> do wait except the [firsts'] dispensation<sup>w</sup>; so never [you<sup>s</sup>] find for Allah's dispensation<sup>w</sup> a substitution<sup>x</sup> and never [you<sup>s</sup>] find for Allah's dispensation a transfer.

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ  
وَلَا يَخِيقُ الْمَكْرَ السَّيِّئُ إِلَّا بِأَهْلِهِ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ  
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ  
تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

﴿٤٣﴾

44. Have not treaded they<sup>z</sup> in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>t</sup> of before them; and they<sup>z</sup> were harder than them strength<sup>w</sup>; and was not Allah to enfeeble Him of a thing in the Heavens<sup>w</sup> and nor in the Earth<sup>w</sup>; verily He was Omniscient, Omnipotent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عِقَابُ الَّذِينَ مِنْ قَبْلِهِمْ  
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ  
اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ  
وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا  
قَدِيرًا

﴿٤٤﴾

<sup>39</sup> The word “خَلَائِفَ” = plural for “خَالِفَ” which is a masculine; while “خُلَفَاءَ” is the plural of “خَلِيفَةً”

<sup>40</sup> The word “زَالَا” could mean deviate or cease to be! That is to say they all stay moving within their orbits!

<sup>41</sup> The “لَ” in “لَيَكُونُنَّ” is a juratory “لَ” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”!

45. And had/if Allah *you'aakbetha*<sup>42</sup> (retributively-punishes) [He] the mankind by what earned they<sup>z</sup> [He] (would have) not left on its<sup>w</sup> back of a *dabba'ten*<sup>43</sup> (she-moving-creature), [and] but [He] delays them, to *ajalen*<sup>44</sup> (term-limit) *musamma*<sup>45</sup> (that which is known and named); then if came their *ajalo* (term-limit), then verily Allah [was] by His *eba'de* (worshippers/ submitters/ slaves) Baseeran (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا  
كَسَبُوا مَا تَرَكَ عَلَى ظَهَرِهَا  
مِن دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى  
أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ  
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا



<sup>42</sup> The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is retributively-punished!

<sup>43</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility!

<sup>44</sup> The word “الأجل” means term-limit, see اللسان!

<sup>45</sup> The word “musamma” is masculine, singular, subjective noun, meaning that which is known and named!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |  |   |
|--|---|
| <p>1. Yaseen<sup>1</sup>.</p> <p>2. By<sup>2</sup> The Qur'an x The Hakeeme<sup>3</sup> (infinite bekma<sup>4</sup> Possessor).</p> <p>3. Verily you<sup>5</sup> surely(are) of the <i>mursaleena</i> (sent-messengers).</p> <p>4. On <i>Sseratten</i> (single and specific Path) straight.</p> <p>5. A descending<sup>5</sup> (of/caused by) The Mighty <i>Ar-Raheeme</i> (multitudinous mercy Giver).</p> <p>6. To warn [you<sup>s</sup>] a people not (had been) warned their fathers; so they (are) neglecters.</p> <p>7. <i>Laqad</i> (verily, already and affirmatively) righted the say on most (of) them, so they believe not.</p> <p>8. Verily We made in their necks<sup>w</sup> shackles, so it<sup>w</sup> (being) to the chins; so they (are) <i>muqmaboona</i> (ones whose heads are forcefully bent backward so that they cannot look forward or down).</p> <p>9. And We made of between their hands<sup>w6</sup> a dam and of their rears a dam; so We overlaid them, so they discern/sight not.</p> <p>10. And equal on them whether warned them you<sup>h</sup> or [you<sup>s</sup>] warned them not, not believe they<sup>z</sup>.</p> <p>11. Verily only [you<sup>s</sup>] warn whom<sup>p</sup> <i>ettaba'a</i> ([he] closely-followed) the <i>Thekra</i> (Qur'an) and <i>khasheya</i> ([he] reverently-feared) <i>Ar-Rahaman</i> by the invisible; so <i>bashsher</i><sup>7</sup> (let-tell pleasant tidings) [you<sup>s</sup>] (to) him by forgiveness<sup>w</sup> and a remuneration-<i>kareem</i><sup>8</sup> (bounteous, ennobling and of many uses/effects).</p> <p>12. Verily We quicken the dead and We write what they<sup>z</sup> advanced and their effects/footprints<sup>9</sup>; and everything <i>abssa</i><sup>10</sup> (comprehensively reckoned) it<sup>x</sup> We in a principal manifester.</p> | <p>يسر</p> <p>وَالْقُرْآنِ الْحَكِيمِ</p> <p>إِنَّكَ لَمِنَ الْمُرْسَلِينَ</p> <p>عَلَى صِرَاطٍ مُسْتَقِيمٍ</p> <p>تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ</p> <p>لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ</p> <p>لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ</p> <p>إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ</p> <p>وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ</p> <p>وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ</p> <p>إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ</p> <p>إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ</p> |
|--|---|

<sup>1</sup> See the *Lexicon* attached to this Translation for some commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “!حكيم”

<sup>4</sup> See the *Lexicon* attached to this Translation for “bekma!”

<sup>5</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>6</sup> The expression “between their hands” is a lofty Arabic tongue expression meaning: in from of them!

<sup>7</sup> See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubashheron= يبشرا/يُبشِّر/مُبَشِّر

<sup>8</sup> The word “kareem”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in the *Lexicon* attached to this Translation! Summarily it means bounty-giver ennobler!

<sup>9</sup> The word “الآثار” is specifically meant to be “footsteps,” to the mosques to perform the payers! See القرطبي!

<sup>10</sup> The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

13. And let-strike [you <sup>s</sup> ] for them a parable/example, the village <sup>w</sup> companions <i>edh</i> ( <i>when/since</i> ) came ( <i>to</i> ) it <sup>w</sup> the <i>mursaloona</i> ( <i>sent-messengers</i> ).	وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾
14. <i>Edb</i> ( <i>when/since</i> ) We sent to them two, then they <sup>z</sup> denied them both, so we corroborated by a third; then they <sup>z</sup> said: verily we ( <i>are</i> ) to you <sup>b</sup> <i>mursaloona</i> ( <i>sent-messengers</i> ).	إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾
15. Said they <sup>z</sup> : not you <sup>c</sup> except human like us; and not descended <i>Ar-Rahman</i> of a thing; <i>en</i> ( <i>not</i> ) you <sup>f</sup> ( <i>are</i> ) except lying.	قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾
16. Said they <sup>z</sup> : our Lord knows, verily we ( <i>are</i> ) to you <sup>b</sup> surely <i>mursaloona</i> ( <i>sent-messengers</i> ).	قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾
17. And not on us except the announcement the manifester.	وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾
18. They <sup>z</sup> said: verily we omened by you <sup>b</sup> ; <i>la'en</i> ( <i>indeed if</i> ) not desisted you <sup>z</sup> surely assuredly <sup>11</sup> we stone <sup>12</sup> you <sup>b</sup> and surely assuredly touch/betides you <sup>b</sup> from us a painful torment.	قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾
19. Said they <sup>z</sup> : your <sup>n</sup> omen ( <i>is</i> ) with you <sup>b</sup> ; is <i>en</i> <sup>13</sup> ( <i>if/when</i> ) ( <i>had been</i> ) reminded you <sup>c14</sup> rather you <sup>f</sup> ( <i>are</i> ) people prodigals/exceeders <sup>15</sup> .	قَالُوا طَيَّرْتُمْ مَعَكُمْ ؕ إِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ ﴿١٩﴾
20. And came from the city's <sup>w</sup> uttermost a man striding <sup>16</sup> ; said [he]: O, my people <i>ettabe'ao</i> ( <i>let-closely-follow</i> ) you <sup>z</sup> the <i>mursaleena</i> ( <i>sent-messengers</i> ).	وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقُومِ آتِبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾
21. <i>Ettabe'o</i> ( <i>let-closely-follow</i> you <sup>z</sup> ) whom <sup>p</sup> not asks you <sup>b</sup> [he] a remuneration while they ( <i>are</i> ) <i>muhtadoona</i> <sup>17</sup> ( <i>they who found and accepted the divine-guidance</i> ).	اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾
22. And what ( <i>is</i> ) for me not worship [I] Whom <i>fattara</i> ( <i>had innately-perfectly-originated</i> ) me[He] and to Him you <sup>z</sup>	وَمَا لِي لَا أَعْبُدَ الَّذِي فَطَرَنِي

<sup>11</sup> The "ل" in "لنرجمكم" and "لنمسنكم" are a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"!

<sup>12</sup> The word "ترجم" in "نرجمكم" is the derivative of "رجم", which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

<sup>13</sup> For the expression "إن", *Emam al-Qurtobey*, rather noted Qur'an commentator, lists nine reading renditions of "إن", each is slightly different than the other!

<sup>14</sup> That is whenever you are reminded you augured, your omen is always with you!

<sup>15</sup> The word "مُسْرِفُونَ" translated as "exceeders" here in the sense of immoderate in giving, saying or doing! In this, case the addressees were "exceeders" in their stubbornness vis-à-vis the facts or the truth as presented by their messengers! Also, "مُسْرِفُونَ" means according to التاج unbelievers! I could not find this meaning for "مُسْرِفُونَ" as unbeliever except in a single not a main entry in التاج!

<sup>16</sup> The word "يسعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "بمعنى اجتهد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded! When "يسعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "اللام". See اللسان, and البصائر! Refer to the attached list of References.

<sup>17</sup> See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon"/ "muhtadeen!"

(are to be) returned.

23. *A'attaketho*<sup>18</sup> (do [I] take and presume) of lesser than-/without Him *aaleha'tan* (deities); *en (if) Ar-Rahman* wants me by a *dhurren* (persistent distress) not enriches<sup>19</sup> *a'n (off)* me their intercession<sup>w</sup> a thing and nor they<sup>z</sup> rescue [me]<sup>20</sup>.

24. Verily I then surely in a misguidance manifest.

25. Verily I believed by your<sup>n</sup> Lord, so let-hear [me]<sup>21</sup> you<sup>z</sup>.

26. (Had been) said: let-enter [you<sup>s</sup>] the Paradise<sup>w</sup>; said [be]: *yalayta* (O, for a longing) my people know.

27. By what forgave me, my Lord and [He] made me of the *mukrameena* (they who are hospitality accorded and honor bestowed).

28. And not We descended on his people of after him of soldiers from the Heaven<sup>w</sup> and We were not *munzeleena*<sup>22</sup> (Causers of the descending).

29. *En (not)* was it<sup>w</sup> except a shriek-she<sup>y</sup> a one-she<sup>y</sup> then *edha* (suddenly/ whereas) they (are) *kha'medona* (stills/ quiets).

30. Alas, *hasratan*<sup>23</sup> (ardent contrition)<sup>w</sup> over the *eba'de* (worshippers/ submitters/ slaves) not *ya'atee*<sup>x</sup> (approaches/ comes to)<sup>x</sup> them of a messenger except they<sup>z</sup> were by him *yastab'zeona* (they<sup>z</sup> are: affirmably-jesting/ jesting).

31. Have not they<sup>z</sup> seen how-many<sup>24</sup> We perished before them of the generations; verily they, to them not return.

32. And *en (not)* all *lamma*<sup>25</sup> (but/ except) together *laday*<sup>26</sup> (directly and possessively from) Us *muhdharoona*<sup>27</sup> (those that are made present predeterminedly vis-à-vis time and place).

33. And an *Aya'ton*<sup>w</sup> (miracle/ sign/ proof) for them (is) the

وَالْيَهُ تَرْجَعُونَ ﴿٢٣﴾

ءَاتُخِذْ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنَ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ ﴿٢٤﴾

إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٥﴾  
إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٦﴾

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٧﴾

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٨﴾

﴿٢٩﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٣٠﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٣١﴾

يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٢﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٣﴾

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٤﴾  
وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ

<sup>18</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>19</sup> The word “تَغْنِي” has double meanings: (1) enriches! (2) suffices! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

<sup>20</sup> The letter “ن” in “يُنْقِذُونَ”, by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُسْتَقْنَى عَنْهَا” which precedes the speaker’s pronoun “ي”! The speaker’s pronoun “ي” in “يُنْقِذُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

<sup>21</sup> Ibid, only regarding اسمعون!

<sup>22</sup> The word “munzeleen” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeleen” has no English equivalent! Descenders= ones that descend, give a different meaning!

<sup>23</sup> The word “حسرة” is “أشد الندم”, see التاج! So we qualify the word “contrition” by ardent to indicate such intensity of contrition!

<sup>24</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many”, “how-much”, “how-long!”

<sup>25</sup> The particle “لَمَّا” has many functions, among them as an exhaustive particle, i.e.: restriction; so “but” here in its sense of exception! See مغني اللبيب and القريب!

<sup>26</sup> The word “لَدُنْ” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See اللسان!

<sup>27</sup> The word “muhdharoon” is plural of “muhdhar”, masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!



dead-she <sup>y</sup> [the] land <sup>w</sup> We quickened it <sup>w</sup> and <i>akbrajna</i> ( <i>We emerged/produced</i> ) from it <sup>w</sup> grains <sup>x</sup> so of it <sup>x</sup> they <sup>z</sup> eat.	أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٦﴾
34. And We made in it <sup>w</sup> gardens <sup>w</sup> of date-palms <sup>w</sup> and grapes and <i>fajjarna</i> ( <i>We caused to gush</i> ) in it <sup>w</sup> of the wells <sup>w</sup> .	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٧﴾
35. To eat they <sup>z</sup> of its <sup>x</sup> <i>thama're<sup>x</sup></i> ( <i>trees/plant crops/fruits</i> ) <sup>x</sup> and what worked their hands <sup>w</sup> ; do then not they <sup>z</sup> thank.	لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٨﴾
36. <i>Subhana</i> <sup>28</sup> ( <i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i> ) Who [He] created the pairs <sup>29</sup> , all of it <sup>w</sup> of what the Earth <sup>w</sup> sprouts <sup>w</sup> and of their selves <sup>w</sup> and of what not they <sup>z</sup> know.	سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٩﴾
37. And an <i>Aya'ton<sup>w</sup></i> ( <i>miracle/sign/proof</i> ) for them ( <i>is</i> ) the night <sup>x</sup> We slough of it <sup>x</sup> the day, then <i>edha</i> ( <i>suddenly-/whereas</i> ) they ( <i>are</i> ) <i>mudhlemoona</i> ( <i>they that have darkness in them or who have lapsed in darkness</i> ).	وَأَيَّةٌ لَهُمْ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٤٠﴾
38. And the sun <sup>w</sup> runs <sup>w</sup> for a <i>mustagarren</i> ( <i>permanent-abode/ultimate realization</i> ) for it <sup>w</sup> ; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) a fating ( <i>of</i> ) The Mighty The Omniscient.	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٤١﴾
39. And the moon <sup>x</sup> We fated it <sup>x</sup> zodiacs until [ <i>it<sup>x</sup></i> ] returned like the <i>orjoona</i> ( <i>shrivelled date-palm stalk</i> ) the old.	وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٤٢﴾
40. Neither the sun <sup>w</sup> befitting for it <sup>w</sup> to overtake the moon <sup>x</sup> and nor the night ( <i>is</i> ) the day's foregoer; and each ( <i>is</i> ) in an orbit swimming they <sup>z</sup> .	لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٣﴾
41. And an <i>Aya'ton<sup>w</sup></i> ( <i>miracle/sign/proof</i> ) for them ( <i>is</i> ) ( <i>that</i> ) surely We carried their progeny <sup>w</sup> in the <i>folke<sup>x</sup></i> ( <i>ship</i> ) <sup>x</sup> the laden.	وَأَيَّةٌ لَهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكَ الْمَشْحُونِ ﴿٤٤﴾
42. And We created for them of its <sup>x</sup> similar what they <sup>z</sup> ride.	وَخَلَقْنَا لَهُمْ مِن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٥﴾
43. And <i>en(if)</i> [ <i>We</i> ] will [ <i>We</i> ] drown them, then neither a cry for them and nor ( <i>are to be</i> ) rescued they <sup>z</sup> .	وَأَن نَّشَأَ نَغْرِقَهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٦﴾
44. Except a mercy <sup>w</sup> from Us and a <i>mata'an</i> <sup>30</sup> ( <i>resource for a transitory worldly delight</i> ) to a while.	إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٧﴾

<sup>28</sup> The word “*subhana*”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

<sup>29</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similar, i.e. the look-likes! ), (3) hues! See اللسان!

<sup>30</sup> The word “متاع”= “mata'an” is rooted in the word “مَتَعَ” = “matta'd” with many meanings, among them: resources of transitory worldly delight! See the Lexicon attached to this Translation for elaboration!

45. And if (*being/had-been*) said for them: *ettaqo* (*let-you<sup>z</sup> reverently-guard not to displease*) what (*is*) between your<sup>n</sup> hands<sup>w31</sup> and what (*is*) behind you<sup>b</sup> *la'allā* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> *torhamona*<sup>32</sup> (*to be mercy-given you<sup>z</sup>*).
46. And not *ta'tey<sup>w</sup>* (*descend/come*)<sup>w</sup> them of an *Aya'ten<sup>w</sup>* (*miracle/sign/proof*) of their Lord's *Aya'te<sup>w</sup>* (*plural for Aya'ten<sup>w</sup>*) except they<sup>z</sup> were a'n (*regarding*) it<sup>w</sup> shunners.
47. And if (*being/had-been*) said for them: let-expend you<sup>z</sup> of what provided you<sup>b</sup> Allah, said who<sup>r</sup> unbelieved they<sup>z</sup> to whom<sup>r</sup> they<sup>z</sup> believed: *a'nutt'emo* (*do we: give to ingest/feed*) whom<sup>p</sup> if/had<sup>33</sup> wills/willed Allah *att'ama* (*gave to ingest/fed*) him; *en* (*not*) you<sup>f</sup> (*are*) except in a misguidance manifest.
48. And they<sup>z</sup> say: when (*is*) this the appointment, *en* (*if*) you<sup>c</sup> [were] *ssa'degeena* (*always truth enforcers*).
49. Not wait they<sup>z</sup> except a shriek-she<sup>y</sup> one-she<sup>y</sup> [*it<sup>w</sup>*] takes-she<sup>y</sup> them while they dispute.
50. So not can they<sup>z</sup> (*make*) an enjoinder<sup>w</sup> and nor to their families<sup>w</sup> return they<sup>z</sup>.
51. And (*had-been*) blown in the horn, then *edha* (*suddenly-/whereas*) they (*are*) from the *ajda'the* (*tombs*) flitting they<sup>z</sup>.
52. Said they<sup>z</sup>: O, *waylana*<sup>34</sup> (*woe/ruin/long-lasting torture for us*); who aroused/resurrected<sup>35</sup> us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (*always enforced the truth*) the *mursaloona* (*sent-messengers*).
53. *En* (*not*) was except a shriek-she<sup>y</sup> one-she<sup>y</sup> then *edha* (*suddenly-/whereas*) they (*are*) together *laday*<sup>36</sup> (*directly and possessively from*) Us *mubdharoona*<sup>37</sup> (*those that are made present predeterminedly vis-à-vis time and place*).
54. So today not (*to be*) wronged<sup>38</sup> a self<sup>w</sup> a thing and nor (*to be*) requited you<sup>z</sup> except what you<sup>c</sup> were working.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ  
أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ  
تَرْحَمُونَ ﴿٤٥﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ  
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا  
رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا  
لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ  
اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي

ضَلَالٍ مُبِينٍ ﴿٤٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً  
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى  
أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ  
الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

قَالُوا يَنْوِيلُنَا مَنْ بَعَثَنَا مِنْ  
مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ  
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً  
فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا  
تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

<sup>31</sup> The lofty say "between your hands" is an Arabic *tongue* expression, meaning: *before you*, or *in front of you!*

<sup>32</sup> The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the *future-passive* for the *masculine plural*! There is *no way to exactly* render this in English *per se*! So the closest is to possibly say: "perhaps you<sup>z</sup> *torhamona* (*be given-mercy*) you<sup>z</sup>" thus introducing the idea of "giving-mercy" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in *correct* English, as there is *no* such word as "*mercied*!"

<sup>33</sup> The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if/had" or "when!" See *إبن هشام*

<sup>34</sup> *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

<sup>35</sup> The word "بعث" carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*!

<sup>36</sup> The word "لدى" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الان" thus, "لدى" which *closer* spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See *اللسان*!

<sup>37</sup> The word "*mubdharoon*" is plural of "*mubdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

<sup>38</sup> The word "wrongs" has *myriads* of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

55. Verily the Paradise's <sup>w</sup> companions today ( <i>are</i> ) in a work marveling <sup>39</sup> .	إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَهُونَ ﴿٥٥﴾
56. They and their spouses ( <i>i.e. wives</i> ) ( <i>are</i> ) in shades on the couches recliners.	هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكُونَ ﴿٥٦﴾
57. For them in it <sup>w</sup> fruit <sup>w40</sup> and for them what they <sup>z</sup> claim/wish <sup>41</sup> .	لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾
58. Peace, a say of a Lord Raheemen ( <i>iterative mercy Giver</i> ).	سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾
59. And <i>imtaẓo</i> ( <i>let-be-you<sup>z</sup> distinguished</i> ) today, O, you the criminals <sup>x</sup> .	وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾
60. Have not [I] covenanted to you <sup>b</sup> O, Adam's sons that not you <sup>z</sup> worship the Satan; verily he ( <i>is</i> ) for you <sup>b</sup> a foe <sup>42</sup> manifest.	أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾
61. And that let-you <sup>z</sup> worship Me; this ( <i>is</i> ) <i>Sseratton</i> ( <i>road/way</i> ) straight.	وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾
62. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) [ <i>he</i> ] misled of you <sup>b</sup> many generations; have then not been you <sup>z</sup> cerebrating.	وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾
63. This-she <sup>y</sup> ( <i>is</i> ) Hell <sup>w</sup> , which <sup>u</sup> you <sup>c</sup> [ <i>were</i> ] ( <i>being</i> ) promised.	هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
64. <i>Isslan</i> <sup>43</sup> ( <i>let-broiled you<sup>z</sup> on/by</i> ) it <sup>w</sup> today, by <sup>44</sup> what you <sup>c</sup> were unbelieving you <sup>z</sup> .	أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾
65. Today, We seal/consummate <sup>45</sup> on their mouths <sup>w</sup> and talk ( <i>to</i> ) Us their hands <sup>w</sup> and witness/testify their feet <sup>w</sup> by what they <sup>z</sup> were earning.	الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
66. And if <sup>46</sup> [ <i>We</i> ] will, surely We ( <i>would have</i> ) smothered on their eyes <sup>w</sup> then they <sup>z</sup> ( <i>would have</i> ) raced ( <i>to</i> ) the <i>Sseratte</i> ( <i>road/way</i> ), so wherefrom <sup>47</sup> they <sup>z</sup> sight.	وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْزَلُنَا يُبْصِرُونَ ﴿٦٦﴾
67. And if <sup>48</sup> [ <i>We</i> ] will surely We ( <i>would have</i> ) deformed them on their station, so not could proceed they <sup>z</sup> and nor return they <sup>z</sup> .	وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾
68. And whomever [ <i>We</i> ] age him [ <i>We</i> ] ( <i>turn</i> ) him upside-down in the creation; do then not they <sup>z</sup> cerebrate.	وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

<sup>39</sup> The word "فَكَهُونَ" means "يَتعجبون" = *marveling*, see القرطبي والتاج!

<sup>40</sup> The word "فَاكِهَةٌ" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by <sup>w</sup>!

<sup>41</sup> The word "يَدْعُونَ" has *more than one meaning*! It could mean (1) *wish*, or (2) *claim*! See القرطبي واللسان!

<sup>42</sup> The word "عَدُوٌّ" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see الهادي واللسان!

<sup>43</sup> The word "يَصْلُونَ" transliterated "yaslanwa" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>44</sup> The particle "بِ" in "بِكُمْ" commands *fourteen* different meanings, among them "*the causality*," as indicated here by "بِ" = "*for*!" See المغني اللبيب!

<sup>45</sup> That is close *hermetically* and *determined irrevocably*, or *tighten* on their mouths!

<sup>46</sup> The particle "لَوْ" since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when!" See هشام! المغني اللبيب، ابن هشام!

<sup>47</sup> The word "أَنْزَلُنَا" is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where!

<sup>48</sup> See footnote 33 above regarding "لَوْ"



69. And not We taught him the poetry; and (*is*) not befitting/facile for him; *en* (*not*) he/it <sup>x49</sup> except a *Thekron* (message/exhortation) and a Qur'an manifesters.
70. To warn [*he*] whomever [*he*] [was] *hayyan* (living-/ alive) and right [*the*] say on the unbelievers.
71. Have [and] not seen they<sup>z</sup> (*that*) surely We created for them of what worked Our Hands <sup>w50</sup> *an'aaman*<sup>w</sup> (*cattle/ sheep/ goats/ camels*)<sup>w</sup> so they(*are*) for it<sup>w</sup> possessors.
72. And We humbled it<sup>w</sup> for them; so of it<sup>w</sup> (*are*) their rides/ride<sup>51</sup> and of it<sup>w</sup> eat they<sup>z</sup>.
73. And for them in it<sup>w</sup> benefits<sup>w</sup> and drinks; do then not thank they<sup>z</sup>.
74. And *ittakhatbo*<sup>52</sup> (*they<sup>z</sup> took and presumed*) of lesser than/- without Allah *aalehatan* (*deities*), *la'allā* (*craving currently unavailable deed that, perhaps*) they (*are to be*) succored.
75. [Not] can they<sup>z</sup> succor them; and they for them soldiers *muhdharoonā*<sup>53</sup> (*those that are made present predeterminedly vis-à-vis time and place*).
76. So let not sadden you<sup>s</sup> their say; verily We know what they<sup>z</sup> conceal and what they<sup>z</sup> disclose.
77. Has not seen the human (*that*) surely We created him of a *nuttfa'ten* (*sperm-drop*)<sup>w</sup> then *edha* (*suddenly/ whereas*) he (*is*), *keba'sseemon* (*iterative disputant/ antagonist*) manifesters.
78. And [*he*] struck for Us a parable/example and [*he*] forgot<sup>54</sup> (*ceased paying attention to*) his creation; said [*he*]: Who<sup>a</sup> quickens the bones while it<sup>w</sup> decay.
79. Let-say [*you*<sup>s</sup>]: quickens it<sup>w</sup> Who [*He*] established it<sup>w</sup> first once-she<sup>y</sup> (*time*<sup>w</sup>); and He (*is*) by every creation Omniscient.
80. Who [*He*] made for you<sup>b</sup> of the trees<sup>w</sup> the green a fire<sup>w</sup>; then *edha* (*suddenly/ whereas*) you<sup>f</sup> (*are*) of it<sup>x</sup> you<sup>z</sup> kindle.
81. Does not Who [*He*] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> surely *Qadir*<sup>55</sup> (*He-Who is capable of: giving/*

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ  
إِنْ هُوَ إِلَّا ذَكْوَرٌ أَنْ مُبِينٌ  
لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحَقِّقَ  
الْقَوْلَ عَلَى الْكَافِرِينَ  
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا  
عَمَلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا  
مَمْلُوكُونَ  
وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ  
وَمِنْهَا يَأْكُلُونَ  
وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ  
أَفَلَا يَشْكُرُونَ  
وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً  
لَعَلَّهُمْ يُنصَرُونَ  
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ  
لَهُمْ جُنْدٌ مَحْضُرُونَ  
فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنََّّا نَعْلَمُ  
مَا يُسْرُونَ وَمَا يُعْلِنُونَ  
أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ  
نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ  
وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ  
قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ  
رَمِيمٌ  
قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ  
مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ  
الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ  
الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ  
تُوْقِدُونَ  
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ تَخْلُقَ

<sup>49</sup> The pronoun “هو” in this *Ayah* potentially carries more than one meaning! Qur'an commentators differ as to exactly what it is? For example: *Emam* الطبري says: “أي محمد أن هو” *Emam* القرطبي says: “أي هذا الذي يتلو” *Emam* الرازي says: “أي هو ذكر و موعظة” And said “الذكر” = *Mohammad* (SAWS), just like “الكنية” = “The Word” = *Esa*, son of *Maraima* (*Mary*), see الراغب! Of course others do likewise, and each with a good rationale supporting their stand! So this pronoun could be: “he” or “it”!

<sup>50</sup> Regarding “Our Hands,” some maintain that the “hands” are symbols of divine Might or Power!

<sup>51</sup> The word “رُكُوبُهُمْ” with a “فتحة على الـر” is a plural, and said others “رُكُوبُهُمْ” with “ضممة على الـر”


<sup>52</sup> The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذَ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making/ presuming a thing of what was taken! Thus, it is not just the mere taking!

<sup>53</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>54</sup> The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (32:14), as Allah does not forget, but He chooses to cease paying attention to a thing! See *اللسان*!

<sup>55</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

doing/enforcing/ or influencing) on to create like them; *bala*<sup>56</sup> (certainly-not); and He (is) The *Kballaqa* (multitudinous Creator), The Omniscient.

مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ  


82. Verily only His command if [He] wanted a thing (is) to say for it<sup>x</sup>: let-be [you<sup>s</sup>], so [it<sup>z</sup>] is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ  


83. So *subhana*<sup>57</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who (is) in His Hand<sup>w58</sup> *Malakoot*<sup>59</sup> (everlasting-absolute-Kingship) (of) every-thing and to Him (are to be) returned you<sup>z</sup>.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ  


<sup>56</sup> The word “*bala*”= “indeed-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>57</sup> The word “*subhana*”= “سبحان” has *no* English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*”=“سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>58</sup> Some maintain that the “hands” are symbols of divine Might or Power!

<sup>59</sup> The word “ملكوت” means kingship but of everlasting and absolute nature!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |   |   |
|---|---|
| 1. By <sup>1</sup> the <i>ssa'ffa'te</i> <sup>2</sup> ( <i>rankers-sheym</i> ) <i>ssaffan</i> <sup>3</sup> ( <i>absolute ranking</i> ).   | وَالصَّفَّاتِ صَفًّا  |
| 2. So the <i>ẓa'jera'te</i> <sup>4</sup> ( <i>deterrers-sheym / drivers-sheym</i> ) <i>ẓajran</i> <sup>5</sup> ( <i>absolute deterring/ driving</i> ).  | فَالزَّجَرَاتِ زَجْرًا  |
| 3. So the reciters-sheym <sup>6</sup> <i>Thekra (Qur'an)</i> .  | فَالتَّلَاتِ ذِكْرًا  |
| 4. Verily your <sup>n</sup> <i>elaba (deity) (is)</i> surely One.   | إِنَّ إِلَهَكُمْ لَوَاحِدٌ  |
| 5. Lord (of) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what (are) between them both and Lord (of) the <i>mashareqe (sunrises' loci)</i> <sup>7</sup> .  | رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ                                |
| 6. Verily We bedecked the Heaven <sup>w</sup> (of) the world <sup>w</sup> by the stars' <sup>w8</sup> adornment <sup>w</sup> .  | إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ  |
| 7. And an ( <i>absolute</i> ) keep-up <sup>9</sup> from every Satan <i>ma'reden (obdurate/ rebel)</i> .   | وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ  |
| 8. Notyassamma'ona <sup>10</sup> ( <i>they<sup>z</sup> incline to hearken</i> ) to the chiefs the highest; and ( <i>are to be</i> ) cast they <sup>z</sup> from every side.   | لَّا يَسْمَعُونَ إِلَى آلَمٍ لَّا أَعْلَىٰ وَيُقَذَّبُونَ مِنْ كُلِّ حَانِبٍ                        |
| 9. <i>Dobooran (ones that are being assuredly repelled from Allah's mercy)</i> and for them ( <i>is</i> ) an everlasting torment.   | دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ   |
| 10. Except whom <sup>p</sup> [ <i>he</i> ] ( <i>stealthily</i> ) snatched a snatch <sup>w</sup> then followed him a <i>she'habon (flamer) tha'qib (piercer)</i> .   | إِلَّا مَن حَظَفَ الْحَظْفَةَ فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ  |
| 11. So <i>istaf'te (let-[you<sup>s</sup>] seek situationally fitting and wise opinion of)</i> <sup>11</sup> them; are they harder creation or whom <sup>p</sup> We created; verily We created them of a mud <i>la'zrib (cohesive/ adhesive)</i> . | فَاسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مَن خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّن طِينٍ لَّا زَبٍ |

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of the “الصافات” which is by implication by the “Lord of the الصافات” So we start with the word “by” and not “و” as “و” will not suffice the meaning in this context!

<sup>2</sup> The word “الصافات” is a *feminine noun*, hence the [she-] prefix indicative!

<sup>3</sup> The word “صفا” is the *infinitive noun* for the word “إصف” Thus, in order to indicate this “*infinitive ness*” the word “*absolutely*” is prefixed to the word “*ranking!*”

<sup>4</sup> The word “الزاجرات” is a *feminine noun*, hence the [she-] indication! Additionally, “الزاجرات” has two distinct meanings: (1) deterrers or preventers, (2) drivers or propellers!

<sup>5</sup> The word “زجرا” is the *infinitive noun* for the word “زجر” Thus, in order to indicate this “*infinitive ness*” the word “*absolutely*” is prefixed to the words “*deterring/ driving!*”

<sup>6</sup> The word “التلات” some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'an*, mentioned as a *plural* as he is the *chief of the angels!* Others have said *any one* who recites the Qur'an!

<sup>7</sup> Sunrise's locus = “المشرق” versus sunrise = “الشروق”!

<sup>8</sup> The word “كوكب” is the plural of “كوكب” from a *linguistic point of view* means: *star!* Although in modern times “كوكب” = *planet!*

<sup>9</sup> The word “حفظا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “*keep up*” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)! Also the word “حفظا” is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix “*absolute*” see محمود صافي

<sup>10</sup> The word “yassamma'o” = “يسمع” in “يسمعون” is “يصفى، أي يميل بالراس و الأذن للسمع بجد” so they *incline to hearken*, but they will not achieve their goal! See اللسان!

<sup>11</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!



12. Rather marveled/wondered you <sup>h</sup> and scorn they <sup>z</sup> .	بَلْ عَجَبْتَ وَيَسْخَرُونَ ﴿١٢﴾
13. And if (had-been) reminded they <sup>z</sup> not remember they <sup>z</sup> .	وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾
14. And if they <sup>z</sup> saw an <i>Aya'tan</i> <sup>w</sup> (miracle/sign/proof) <i>yastaskherona</i> <sup>12</sup> (they <sup>z</sup> deem scorning).	وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿١٤﴾
15. And they <sup>z</sup> said: <i>en(not)</i> this except a magic manifester.	وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾
16. Is if we died and we were <i>tora'ban</i> (crushed sand) and bones, are verily we surely <i>maboothoona</i> (ones that are to be resurrected).	أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبْعُوثُونَ ﴿١٦﴾
17. Are our fathers the [firsts] (too) <sup>13</sup> .	أَوَءَابَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾
18. Let-say [yours]: yes and <sup>14</sup> you <sup>f</sup> (are) <i>dakherona</i> (they who became contemptible or of no significance).	قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾
19. So verily only, she/it <sup>w</sup> (is) a <i>zaj'raton</i> (screech-she <sup>y</sup> / -determent-she <sup>y</sup> ) one-she <sup>y</sup> then <i>edha</i> (suddenly/whereas) they (are) looking <sup>15</sup> .	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾
20. And they <sup>z</sup> said: O, <i>waylana</i> <sup>16</sup> (ruin/long lasting torture/valley in the Hell; for us) this (is) the Deen's <sup>17</sup> Day.	وَقَالُوا وَيَلَنَّا هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾
21. This (is) Day (of) the <i>Fa'ssle</i> <sup>18</sup> (Sunderance), which <sup>x</sup> were you <sup>c</sup> by it <sup>x</sup> <sup>19</sup> denying,	هَذَا يَوْمَ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢١﴾
22. Let-throng you <sup>z</sup> whom <sup>t</sup> <i>dhalamo</i> <sup>20</sup> (they <sup>z</sup> wronged) and their <i>azwa'je</i> <sup>21</sup> (similar/categories) and what they <sup>z</sup> were worshipping they <sup>z</sup> .	أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾
23. Of lesser than/without Allah, then let-you <sup>z</sup> divinely-guide them to <i>Sseratte</i> (road/way) (of) the <i>Jabeeme's</i> <sup>22</sup> (intensely-blazing Fire).	مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾
24. And let-stand them you <sup>z</sup> ; verily they (are) <i>masoolona</i> <sup>23</sup> (ones that are to be questioned).	وَقَفُوهُمْ إِنِّهُمْ مَسْئُولُونَ ﴿٢٤﴾
25. What (is) for you <sup>b</sup> not mutually-succor you <sup>z</sup> .	مَا لَكُمْ لَا تَنْصَرُونَ ﴿٢٥﴾
26. Rather today they (are) surrenderors.	بَلْ هُمُ الْيَوْمَ مُسْتَلِمُونَ ﴿٢٦﴾
27. And <i>aqbala</i> (forwardly-came) some (of) them on some, mutually querying they <sup>z</sup> .	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾
28. Said they <sup>z</sup> : verily you <sup>b</sup> you <sup>c</sup> were <i>ta'atona</i> <sup>x</sup> (approaches / comes to us) <sup>x</sup> of <sup>24</sup> the <i>ya'mene</i> (power/right-side/religion).	قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

<sup>12</sup> Ibid, for the “إس”

<sup>13</sup> That is are our fathers too to be resurrected?

<sup>14</sup> This “و” here could be “حالية” = “while!”

<sup>15</sup> That is *what is to be done with them!* Hence “يَنْظُرُونَ” could mean “waiting” *what is to be done with them!*

<sup>16</sup> *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts every thing that comes into it; (3) ruin.

<sup>17</sup> The “Deen's Day” means day of *reckoning and accountability*, where *penalty* or *reward* is rendered accordingly!

<sup>18</sup> That is the Day when Allah *decides* and *sunders* each and everyone *according* to their *dues*, *good* or *bad!*

<sup>19</sup> The pronoun particle “هـ” in “به” is in the *masculine* as it refers to the “اليوم” = *day*, in Arabic a *masculine* gender! This in *contrast* to a “بها” in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a *feminine* gender, so the reference there is *feminized* by it!

<sup>20</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged!”

<sup>21</sup> The word “زوج” strictly and linguistically speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual* entity with a *companion*, (4) *category* = “صنف” (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes!*, (3) *bues!* See *اللسان!*

<sup>22</sup> The word “الجحيم” is proper noun, but it means *intensely blazing fire!* See *الراغب!*

<sup>23</sup> In a true *Hadeeth*, it is said that whoever was made to stand for questioning on Day of Judgment, is really in rather dire trouble and doom!

<sup>24</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن!*

29. They<sup>z</sup> said: rather not you<sup>z</sup> were believers. قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾
30. And [was] not for us on you<sup>b</sup> of an authority; rather you<sup>c</sup> were people *ttaqueena*<sup>25</sup> (*tyrants*). وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَنِ  
بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾
31. So righted on us our Lord's say: verily we (*are*) surely tasters. فَحَقُّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا  
لَذَٰبِقُونَ ﴿٣١﴾
32. So we *aghawayna* (*we caused you<sup>b</sup> to stray because of fallacious belief*); verily we were *ghaweena*<sup>26</sup> (*strayers because of fallacious belief resulting in disappointment*). فَآغَوَيْنَاكُم بِمَا كُنَّا غَاوِينَ ﴿٣٢﴾
33. Then verily they then-day (*are*) in the torment partners. فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾
34. Verily We like *tha'leka*(*afar-that-it/*)<sup>x</sup> [We] do by the criminals. إِنَّا كَٰذِبُكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾
35. Verily they were if (*had-been*) said to them: no an *elaha* (*a deity*) except Allah *yestakberoona*<sup>27</sup> (*they<sup>z</sup> affirm their prideful haughtiness*). إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا  
اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
36. And say they<sup>z</sup>: are verily we surely leavers/leaving our *aalehah* (*deities*) for a maniac<sup>28</sup> poet. وَيَقُولُونَ إِنَّا لَنَارْكُوٓآءُ إِلَٰهِنَا  
لَشَاعِرٍ مُّجْنُونٍ ﴿٣٦﴾
37. Rather came [*he*] by the right and *ssaddaqa* (*affirmed as credible* [*he*]) the *mursaleena* (*sent-messengers*). بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾
38. Verily you<sup>b</sup> surely (*are*) tasters (*of*) the torment the painful. إِنكُمْ لَذَٰبِقُوا الْعَذَابِ الْآلِيمِ ﴿٣٨﴾
39. And not (*to be*) requited you<sup>z</sup> except what you<sup>c</sup> were working. وَمَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾
40. Except Allah's *eba'de* (*worshippers/submitters/slaves*) the *mukhlasseena*<sup>29</sup> (*they who are: purified and saved*). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
41. Those for them a *rez'qon*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> *ma'aloomon* (*that which known*). أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
42. Fruits<sup>w</sup> and they (*are*) *mukramoona* (*they that are hospitality accorded and honored*). فَوَٰكِهُ وَهُمْ مُّكْرَمُونَ ﴿٤٢﴾
43. In paradises<sup>w</sup>/gardens<sup>w</sup>(*of*) the *naeeme*(*permanent mental and physical delights in the highest chambers of Paradise*). فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾
44. On beds mutually (*are*) they<sup>z</sup> fronting (*tête-à-tête*). عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٤﴾
45. (*Being/to-be*) circumambulated over them by a goblet<sup>30</sup> of *ma'eenen* (*ever-flow*). يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَّعِينٍ ﴿٤٥﴾
46. White<sup>w</sup> a delectableness<sup>w</sup> for the drinkers. بَيَضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾
47. Neither in it<sup>w</sup> headiness/havoc and nor they(*are*) because<sup>31</sup>(*of*) it<sup>w</sup> *younzafona*<sup>32</sup> (*they<sup>z</sup> are to be intoxicated/-drink-depleted*). لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

<sup>25</sup> The "tyrants." = "طاغون" those who are *oppressive, harsh and arbitrary* in their conduct!

<sup>26</sup> The word "الغاوين" strayers *because of fallacious belief resulting in disappointment for them!* See *اللسان والراغب*!

<sup>27</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>28</sup> The word "مجنون" is a *noun* corresponding to "maniac" rather than "insane" which is an adjective!

<sup>29</sup> The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!

<sup>30</sup> Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning *wine* or such *alcoholic beverage*!

48. And they<sup>z</sup> have *qa'sser'te-atta'rfe*<sup>33</sup> (eye-extremities<sup>w</sup> confiners)<sup>w</sup> *eeynon* (wide-eyed)<sup>w</sup>. وَعِنْدَهُمْ قَصِيرَتُ الطَّرْفِ عَيْنٌ ﴿٤٨﴾
49. As verily they<sup>y</sup> (were) eggs *maknoon* (rather clean, covered and well sheltered). كَانَهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾
50. Then *aqbala* (forwardly came) some (of) them on some mutually querying they<sup>z</sup>. فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾
51. Said a sayer of them: verily I, [was] for me a mate. قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾
52. Says [he]:are surely you<sup>g</sup> assuredly<sup>34</sup> of the *mussaddeqeena*<sup>35</sup> (accepters of the say or its sayer as credible). يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾
53. Is(it)ifwedied and we were *tora'ban* (crushed sand) and bones are verily we surely *madeenoona*<sup>36</sup> (ones-judged-upon). أَوَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَدِينُونَ ﴿٥٣﴾
54. Said [he]: are *mutta'leona*<sup>37</sup> (profound-observers you<sup>z</sup>). قَالَ هَلْ أَنتُمْ مُطَّلِعُونَ ﴿٥٤﴾
55. So *itta'la'a*<sup>38</sup> ([he] profoundly-observed); then [he] saw him in the *Jabeeme*<sup>39</sup> (intensely-blazing Fire<sup>w</sup>)'s middle. فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾
56. Said [he]: *ta-Allabey*<sup>40</sup> (by Allah) en (surely) *kedta* (you<sup>g</sup> nighed/verged/almost) surely die [me]<sup>41</sup> out<sup>42</sup>. قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينَ ﴿٥٦﴾
57. And *lawla* (had it not been for) my Lord's boon<sup>w43</sup> surely I (would have) been of the *muhdbareena*<sup>44</sup> (those that are made present predeterminedly vis-à-vis time and place). وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾
58. Are then not we surely dying. أَفَمَا خُنَّ بِمَنِّينَ ﴿٥٨﴾
59. Except our dying<sup>w</sup> the first<sup>w</sup> and not we (are) surely *mo'athabeen* (ones that are to be tormented). إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا خُنَّ بِمُعْذِبِنَ ﴿٥٩﴾
60. Verily this surely it<sup>x</sup> (is) the win the great. إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾
61. For like this then let work the workers. لِيَمِثِلْ هَذَا فَلَْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾
62. Is *tha'leka* (afar-that-it/) <sup>x</sup> *khayron* (superior/ worthiest) *nozolan* (hospitality-abode) or tree<sup>w</sup> the *zaggoomen* (most distasteful and evil fruit in Hell). أَذَلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزُّقُومِ ﴿٦٢﴾
63. Verily We made it<sup>w</sup> an essay<sup>w</sup> for the *dha'lemeena*<sup>45</sup> (injustice-doers). إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

<sup>31</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*!

<sup>32</sup> The word “يَنْزِفُونَ” could also mean *their drink gets depleted*, in which case this *Ayah* negates such depletion!

<sup>33</sup> The expression “قاصرات الطرف” = “eye-extremities’ confiners” means *those that restrict their sights to their husbands!*

<sup>34</sup> The “ل” in “لَمِنَ” is “ل” = “ال مزحلقة” amounting to = “التأكيد”, i.e. *affirmation*, expressed here by “assuredly”!

<sup>35</sup> The word “*musaddeqeen*” is more than “affirmers,” as “affirmers are directly for affirmation or confirmation!”

<sup>36</sup> The word “مدينين” = *ones-judged-upon*, i.e. “مجزيين” = *to be recompensed, good or bad each accordingly!* See *الراغب*!

<sup>37</sup> The word “مطلع” = “الواقف على الامور و العالم بها” i.e. *profound observer!*

<sup>38</sup> The word “إطلع” could also mean: *looked from a height downwards!*

<sup>39</sup> See footnote 4734 above regarding *Jabeem*!!

<sup>40</sup> The word “*ta-Allabey*” is made up of *two distinct* components: the “*ta*” = “ت” and “*Allabey*!” The “*ta*” is “ت القسم” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allabey*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*”!

<sup>41</sup> The letter “ن” in “لَتُرْدِينَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي”! The speaker’s pronoun “ي” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

<sup>42</sup> The word “لَتُرْدِينَ” means *to die (me) out*, i.e. *cause me to cease living completely!*

<sup>43</sup> See the *Lexicon* attached to this Translation for “*ne’amali*” (“*boon*”)!

<sup>44</sup> The word “*muhdbareena*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: *made present*. However, such plural sense almost always despite their wish to be present!

<sup>45</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!



64. Verily it<sup>w</sup> (*is*) a tree<sup>w</sup> [*it*<sup>w</sup>] emerges<sup>w</sup> in the *Jabeeme's*<sup>46</sup> (*intensely-blasting Fire<sup>w</sup>*) *ass'le* (*origination/ base/ root*).

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

65. Its<sup>w</sup> sheath (*is*) like that it<sup>x</sup> (*is*) the Satans' heads.

طُلُعَهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

66. So verily they surely (*are*) eaters of it<sup>w</sup> then fillers they<sup>z</sup> (*are*) of it<sup>w</sup> the bellies.

فَأَيُّهُمْ لَا يَكُونُ مِنْهَا فَمَا يَكُونُ مِنْهَا الْبُطُونُ ﴿٦٦﴾

67. Afterwards verily for them on it<sup>w</sup> surely (*is*) an admixture of *hameemen*<sup>47</sup> (*maximally heated/ cooled water*).

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

68. Afterwards verily their return surely (*is*) to the *Jabeeme's*<sup>48</sup> (*intensely-blasting Fire<sup>w</sup>*).

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾

69. Verily they *also* (*they<sup>z</sup>* *sadly commonly found*) their fathers, strayers.

إِنَّهُمْ أَلفُوا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾

70. So they (*are*) on their footsteps *youb'ra'ona* (*they<sup>z</sup>* *are being hastened*).

فَهُمْ عَلَىٰ أَثَرِهِمْ يُرْعَوْنَ ﴿٧٠﴾

71. And *laqad* (*verily, already and affirmatively*) strayed before them most (*of*) the firsts.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

72. And *laqad* (*verily, already and affirmatively*) We sent in them *munthareena* (*iterative warners*).

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾

73. So let-look [*yours*] how [*was*] consequence<sup>w</sup> (*of*) the *munthareena* (*those that were warned*).

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

74. Except Allah's *eba'da* (*worshippers/ submitters/ slaves*) the *mukhlasseena*<sup>49</sup> (*they who are purged and saved*).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

75. And *laqad* (*verily, already and affirmatively*) called Us *Noobon* (*Noah*), so surely *ne'ama* (*most excellent*) (*are*) the answerers.

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

76. And *najjaynabo* (*We iteratively delivered him*) and his family<sup>w</sup> from the distress the great.

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. And We made his progeny<sup>w</sup> they (*are*) the remainders-/survivors.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

78. And We left on him in the lasts.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

79. Peace (*is/ be*) on *Nooben* (*Noah*) in the worlds.

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

80. Verily We, like *tha'leka* (*afar-that-it/*)<sup>x</sup> requite [*We*] the benefactors.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

81. Verily he (*is*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the believers.

إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

82. Afterwards We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

<sup>46</sup> See footnote 4734 above regarding *Jabeem*!

<sup>47</sup> The word "*bameemen*"= "*حَمِيم*," has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "*bameemen*"= "*حَمِيم*," has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See *اللسان*!

<sup>48</sup> See footnote 47 above regarding *Jabeem*!!

<sup>49</sup> The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!

83. And verily of his sect <sup>w</sup> /faction <sup>w50</sup> surely (is) <i>Ebraheema</i> (Abraham).	وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾
84. <i>Edb</i> (when/since)came[he](to)hisLord by a <i>sa'leemen</i> (free of blights and defects/sound) heart.	إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾
85. <i>Edb</i> (when/since) [he] said for his father and his people: what (are) you <sup>z</sup> worshipping.	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾
86. Is <i>efkan</i> <sup>x</sup> (slandorous-fabrication/specious concoction) <sup>x</sup> <i>a'lebatan</i> <sup>w</sup> (deities) <sup>w</sup> lesser than/without Allah you <sup>z</sup> want.	أَفَبِكَاءِ آلِهَةٍ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾
87. So what (is) your <sup>n</sup> presumption by the worlds' Lord.	فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾
88. Then [he] looked a look <sup>w</sup> in the stars.	فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾
89. Then [he] said: verily I am ill.	فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾
90. So they <sup>z</sup> diverted, a'n (off) him retreaters.	فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾
91. Then <i>ragha</i> ([he] dodged/furtively swerved) to their <i>aalebata</i> <sup>w</sup> (deities) <sup>w</sup> ; then said[he]: would not <sup>51</sup> you <sup>z</sup> eat.	فَرَاغَ إِلَى آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾
92. What (is) for you <sup>b</sup> , not pronounce you <sup>z</sup> .	مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾
93. Then <i>ragha</i> ([he] dodged/furtively swerved) over them beating by the <i>yameene</i> <sup>52</sup> (right-hand).	فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾
94. Then <i>aqbalo</i> (forwardly-came they <sup>z</sup> ) to him <i>yazeffona</i> (crowdedly hastening they <sup>z</sup> ).	فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾
95. Said [he]: do you <sup>z</sup> worship what you <sup>z</sup> carve.	قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
96. And Allah created you <sup>b</sup> and what you <sup>z</sup> work.	وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
97. They <sup>z</sup> said: let-build you <sup>z</sup> for him a bon'yanan <sup>x</sup> (fixed-and-aggrandized build) <sup>x</sup> then let-throw him you <sup>z</sup> in the <i>Jabee'm</i> <sup>53</sup> (intensely-blazing Fire <sup>w</sup> ).	قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾
98. So they <sup>z</sup> wanted by him a scheme so We made them the lowest.	فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾
99. And [he] said: verily I am a goer to my Lord [He] will divinely-guide [me] <sup>54</sup> .	وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ ﴿٩٩﴾
100. My Lord: let-grant for me [Yours] of the <i>ssa'leheena</i> (righteous-people).	رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾
101. So <i>bashsharna</i> <sup>55</sup> (We had told pleasant tidings to) him by a <i>gholamon</i> <sup>56</sup> forbearer.	فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

<sup>50</sup> The word "شِيعَة" = "sect/faction" in the sense of a party whose members *mutual follow and succor each other*!

<sup>51</sup> Clearly this "أَلَا" is the "أَلَا" for "عرض الترغيب أو التحريض" i.e. *urging or desiring, promoting the action of the following verb*! In this case the "desiring" action!

<sup>52</sup> The word "the right" here could have several meanings, as seems to be the case, as mentioned by the various Qur'an commentators! It could mean: (1) the *right hand*, as normally and for most people, it is *stronger*! (2) It could mean: by the *oath*, which he made "And by Allah I shall surely contrive against your idols after you turn away retreaters!" (S21:57)! (3) Or possibly by "the justice= the right!" (S69:44)!

<sup>53</sup> See footnote 4734 below regarding *Jabeem*!

<sup>54</sup> The letter "ن" in "سَيَهْدِين" by Arabic (linguistic) Rule, is called "تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْث لَا يُسْتَقْنَى عَنْهَا" which precedes the speaker's pronoun "إِنِّي" The speaker's pronoun "ي" in "سَيَهْدِين" is omitted, for "التخفيف" = "alleviation, lightening", or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

<sup>55</sup> The word *bashshara* = "بَشَّرَ" has no English equivalent *per say*! So, we resort to transliteration and parenthetical explanation! It is a *command verb* where a *speaker is commanding another to tell pleasant tidings*, albeit surely not all of the times pleasing to *some* recipients! As some times "grievous" tidings could be the case! Clearly *demeritorious people do not deserve any pleasant tidings, except by way of sarcasm*! As *raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them*!

<sup>56</sup> The word "gholam" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

102. So <i>lamma</i> (when/whence) [he] reached with him the <i>sa'aya</i> <sup>57</sup> (endeavor), said [he]: O, my little-son <sup>58</sup> , verily I see in the <i>mana'me</i> (sleep-vision/sleep) verily I am slay-/slaughtering you <sup>s</sup> ; so let-look [you <sup>s</sup> ] what [you <sup>s</sup> ] see; said [he]: O, my father do what [you <sup>s</sup> ] (are being) commanded, [you <sup>s</sup> ] shall find me <i>en(if)</i> willed Allah of the <i>ssa'bereen</i> (people of patience).	فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْنُكُ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَتَأْتِبْتُ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾
103. Then <i>lamma</i> (when/whence) both consigned <sup>59</sup> (themselves) and <i>tallabo</i> <sup>60</sup> ([he] tipped/flung him) for the <i>ja'bee'ne</i> <sup>61</sup> (on the side of the forehead between the eye and the ear).	فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾
104. And We called him that O, <i>Ebraheemo</i> (Abraham).	وَنَدَيْنَاهُ أَنْ يَتَّبِعْهُمُ ﴿١٠٤﴾
105. <i>Qad</i> (already and affirmatively): <i>ssaddaqata</i> (you <sup>s</sup> affirmed as true) the <i>ru'aya</i> (dream/vision); verily We, like <i>tha'leka</i> (afar-that-it) <sup>x</sup> requite [We] the benefactors.	قَدْ صَدَّقْتَ الرُّيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾
106. Verily this, surely it <sup>x</sup> ( <i>is</i> ) the essay the manifester.	إِنَّ هَذَا هُوَ الْبَلْتَأُ الْمُبِينُ ﴿١٠٦﴾
107. And We ransomed him by a <i>thebhen</i> <sup>62</sup> (an offering to be slaughtered, i.e. corban) great.	وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾
108. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾
109. Peace ( <i>be/is</i> ) on <i>Ebraheema</i> (Abraham).	سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾
110. Like <i>tha'leka</i> (afar-that-it) <sup>x</sup> [We] requite the benefactors.	كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾
111. Verily he ( <i>is</i> ) of Our <i>eba'de</i> (worshippers/submitters/slaves) the believers.	إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾
112. And <i>bashsha'rnabo</i> <sup>63</sup> (We told him pleasant tidings) by <i>Is-baqa</i> (Isaac), a prophet of the <i>ssa'leheena</i> (righteous people).	وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنْ الصَّالِحِينَ ﴿١١٢﴾
113. And We blessed on him and on <i>Is-baqa</i> (Isaac); and of progeny <sup>w</sup> (of) them both a benefactor and <i>dha'lemon</i> <sup>64</sup> (injustice-doer) for himself <sup>w</sup> manifester.	وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾
114. And <i>laqad</i> (verily, already and affirmatively) surely <i>manana</i> <sup>65</sup> (We graced Our boon <sup>w</sup> ) on <i>Mosa</i> (Moses) and <i>Haroon</i> (Aaron).	وَلَقَدْ مَنَّنَا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾
115. And <i>najjayna</i> (We iteratively delivered) them both and people (of) them both from the distress the great.	وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾
116. And We succored them so they <sup>z</sup> were they the overcomeers.	وَنَصَّرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾
117. And <i>aa'tayna</i> (We accorded) them both the book the <i>mustabeena</i> <sup>66</sup> (self-evident/seeker/demander of evidence).	وَأَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾

<sup>57</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل” = endeavored, i.e. he made conscientiously concerted effort toward an end, as in this context the boy reached the age where he endeavors the life's endeavors<sup>t</sup> help his father; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “اللام”<sup>!</sup> See الصائر، and اللسان!

<sup>58</sup> The word “بني” = “little son” is an Arabic tongue expression meaning endearment, certainly not of slighting!

<sup>59</sup> That is consigned, i.e. they both entrusted their selves to Allah and His command through Abraham's vision!

<sup>60</sup> The word “تل” in “تله” means “كبه على وجهه بدرجة من القوة” the best I can find in English is tipped or flung!

<sup>61</sup> There is no English equivalent for “جبين” per se! So, I chose to transliterate and parenthetically explain!!

<sup>62</sup> The word “الذبح” means that which is to be slaughtered! See البصائر!

<sup>63</sup> See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron=إبشراً/يُبشراً/مُبشراً

<sup>64</sup> The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice!”

<sup>65</sup> The word “من” in “يمن” means “إنعمة ينعمها” That a “boon He graces it!”



118. And We divinely-guided them both the <i>Sseratta</i> (single and specific Path) the straight.	وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾
119. And We left on them both in the lasts.	وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٩﴾
120. Peace (be/is) on Mosa (Moses) and Haroona (Aaron).	سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾
121. Verily We like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> [We] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾
122. Verily both(of) them (are) of Our <i>eba'de</i> (worshippers/ submitters/ slaves) the believers.	إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾
123. And verily <i>Ehisa</i> surely (is) of the <i>mursa'leena</i> (sent-messengers).	وَإِنَّ إِلْيَاسَ لَمِنْ الْمُرْسَلِينَ ﴿١٢٣﴾
124. <i>Edb</i> (when/ since)said[he] to his people: should not <sup>67</sup> <i>tattagoo</i> (you <sup>z</sup> reverentially guard not to displease Allah).	إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Do you <sup>z</sup> invoke <i>Ba'alan</i> <sup>68</sup> (i.e. the idol Ba'al) and you <sup>z</sup> leave/ forsake <i>absa'na</i> <sup>69</sup> (perfectest and beautifulest) (of) the creators.	أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
126. Allah (is) your <sup>n</sup> Lord and Lord (of) your <sup>n</sup> fathers the firsts.	اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿١٢٦﴾
127. So they <sup>z</sup> denied him; so verily they surely(are) <i>muhdbaroona</i> <sup>70</sup> (those that are made present predeterminedly vis-à-vis time and place).	فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾
128. Except Allah's <i>eba'da</i> (worshippers/ submitters/ slaves) the <i>mukhlaseena</i> <sup>71</sup> (they that were purified and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
129. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْأَخْرَبِ ﴿١٢٩﴾
130. Peace (be/is) on El-Yaseen.	سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾
131. Verily We like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> [We] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾
132. Verily he (is) of Our <i>eba'de</i> (worshippers/ submitters/ slaves) the believers.	إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾
133. And verily <i>Loottan</i> (Lott) (is) surely of the <i>mursaleena</i> (sent-messenger).	وَإِنَّ لُوطًا لَمِنْ الْمُرْسَلِينَ ﴿١٣٣﴾
134. <i>Edb</i> (when/ since) <i>najjaynaho</i> (We iteratively delivered him) and his family <sup>w</sup> wholes.	إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾
135. Except <i>ajoozan</i> (aged-woman) in the <i>gha'bereena</i> (residuum/ remnants).	إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾
136. Afterwards We destroyed the others.	ثُمَّ دَمَرْنَا الْأَخْرَبِ ﴿١٣٦﴾
137. And verily you <sup>b</sup> surely you <sup>z</sup> pass-by on them by-morning.	وَأَنكُمُ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾

<sup>66</sup> The word “*mustabeen*” has two distinct but supportive (to each other) meanings: (1) that the book is self-evident, for whoever looks into it rationally and unbiasedly; and (2) The book is “seeker,” in the sense of a demander of proof vis-à-vis anyone or anything that contradicts it!

<sup>67</sup> Clearly this “ألا” is the “ألا” for “عرض الترغيب أو التحضيض” i.e. urging or desiring, promoting the action of the following verb! In this case the “urging” action!

<sup>68</sup> The word “*Ba'alan*” is only grammatically inflected for “*Ba'al*,” which was the name of an idol some Arabs (in present day town of Ba'albek, Lebanon) were worshipping!

<sup>69</sup> There is no English word for أحسن = *absane*! Both words perfecter and beautifuler are in their adjective sense!

<sup>70</sup> The word “*muhdbaroon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>71</sup> The word “*mukhlaseena*” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

<sup>4774</sup> “*Subbana Allah*” means: hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah!

138. And by night; do then not cerebrate you <sup>z</sup> .	وَبَالَيْلٍ أَفَلَا تَعْقِلُونَ ﴿٣٨﴾
139. And verily Younisa (Jonah) surely (is) of the <i>mursaleena</i> (sent-messengers).	وَإِنْ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿٣٩﴾
140. Edb( <i>when/ since</i> ) [he] absconded to the laden <i>folke</i> <sup>x</sup> ( <i>ship</i> ) <sup>x</sup> .	إِذْ أَتَى إِلَى الْفُلِّكَ الْمَشْحُونِ ﴿٤٠﴾
141. Then [he] lotted; then [he] [was] of the <i>mudbadheena</i> ( <i>losers in the lot</i> ).	فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿٤١﴾
142. So gulped him the fish/whale, while he ( <i>was</i> ) blameworthy.	فَالْتَقَمَهُ الْحَوْتُ وَهُوَ مُلِيمٌ ﴿٤٢﴾
143. So <i>lawla</i> ( <i>had it not been for</i> ) that he [was] of the <i>musabbeheena</i> ( <i>subhana Allah sayers</i> ) <sup>72</sup> .	فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿٤٣﴾
144. Surely ( <i>he would have</i> ) waited in its <sup>x</sup> belly to the day ( <i>to be</i> ) resurrected they <sup>z</sup> .	لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٤﴾
145. So <i>nabathnabo</i> ( <i>We caused the whale to regurgitate him</i> ) by the open while he ( <i>was</i> ) saqeemon ( <i>longly-ill</i> ).	فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿٤٥﴾
146. And we sprouted on him a tree <sup>w</sup> of gourd.	وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿٤٦﴾
147. And We sent him to one hundred <sup>w</sup> thousand or swell they <sup>z</sup> .	وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿٤٧﴾
148. So they <sup>z</sup> believed; so <i>matta'anahum</i> ( <i>We let them relish the transitory worldly delight</i> ) to a while.	فَعَامَنُوا فَمِتَعْنَهُمْ إِلَى حِينٍ ﴿٤٨﴾
149. So <i>istaf'tehim</i> ( <i>let-[you<sup>s</sup>] seek situationally fitting and wise opinion of them</i> ); is ( <i>it</i> ) for your <sup>t</sup> Lord the daughters and for them the sons.	فَاسْتَفْتَيْتَهُمُ أَرْبَابَ الْبَنَاتِ وَلَهُمُ الْبَنُونَ ﴿٤٩﴾
150. Or We created the angels females while they ( <i>were</i> ) witnesses.	أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿٥٠﴾
151. Indeed, verily they from their <i>efkey</i> <sup>x</sup> ( <i>slandorous-fabrication/ specious concoction</i> ) <sup>x</sup> surely they <sup>z</sup> say.	أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿٥١﴾
152. Begotten Allah <sup>73</sup> ; and verily they surely( <i>are</i> ) liars.	وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٥٢﴾
153. Has <i>isstafa</i> <sup>74</sup> ([He] <i>superlatively and exclusively selected</i> ) the daughters over the sons.	أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿٥٣﴾
154. What ( <i>is</i> ) for you <sup>b</sup> ; how you <sup>z</sup> rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٥٤﴾
155. Do then not you <sup>z</sup> reminisce.	أَفَلَا تَذَكَّرُونَ ﴿٥٥﴾
156. Or for you <sup>b</sup> an authority manifester.	أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿٥٦﴾
157. So <i>oa'to</i> ( <i>let-produce/ present you<sup>r</sup></i> ) by your <sup>n</sup> book, <i>en</i> ( <i>if</i> ) you <sup>c</sup> were <i>ssa'deqeena</i> ( <i>always truth enforcers</i> ).	فَاتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٧﴾
158. And they <sup>z</sup> made between Him and [between] the <i>jenna'te</i> ( <i>Jinn/ angels</i> ) a lineage; and <i>laqad</i> ( <i>verily, already</i> )	وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ﴿٥٨﴾

<sup>73</sup> That is: begat Allah a *child*! So Allah says: surely they are liars, for saying such a fallacious say!

<sup>74</sup> See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word “اصطفى” means: *selected the best* from among other similars! The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على” In the case of (a) it *could* include *more than a single element*! In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best* of the *bests*) for: a *mission*, *preference*, or *bestowment of a privilege* over the *entity subject* of “الاصطفاء”! In the case of (b) the *subject* of “الاصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

and affirmatively) knew the Jinn verily they surely (are) <i>muhdbaroon</i> <sup>75</sup> (those that are made present predeterminedly vis-à-vis time and place).	وَلَقَدْ عَلِمَتْ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿٥٨﴾
159. <i>Subhana</i> <sup>76</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what describe they <sup>z</sup> .	سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٥٩﴾
160. Except Allah's <i>eba'da</i> (worshippers/submitters) the <i>mukhlaseena</i> <sup>77</sup> (they that were purified and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٦٠﴾
161. So verily you <sup>b</sup> and what you <sup>z</sup> worship.	فَإِنْ كَرِهْتُمْ فَلَا تَعْبُدُونَهُ ﴿٦١﴾
162. Not you <sup>f</sup> on it <sup>x</sup> surely (are) essaying.	مَا أَنْتُمْ عَلَيْهِ بِفَعَّاتِينَ ﴿٦٢﴾
163. Except whom <sup>p</sup> he (is) <i>ssaley</i> <sup>78</sup> ([he] broils on/by) the <i>Jabeeme's</i> <sup>79</sup> (intensely-blazing Fire <sup>w</sup> ).	إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿٦٣﴾
164. And not of us except for him a <i>maqamon</i> <sup>80</sup> (status/station) <i>ma'aloomon</i> (that which is known).	وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ﴿٦٤﴾
165. And verily we, surely (are) the <i>ssaffona</i> (row-rankers).	وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿٦٥﴾
166. And verily we, surely (are) the <i>musabbheena</i> <sup>*</sup> ( <i>subhana</i> -Allah sayers).	وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿٦٦﴾
167. And <i>en</i> (albeit) they <sup>z</sup> were surely saying they <sup>z</sup> .	وَإِنْ كَانُوا لَيَقُولُنَّ ﴿٦٧﴾
168. Had that we have <i>athekran</i> (book like those) of the firsts.	لَوْ أَن عِندَنَا ذِكْرُ مَنْ أَلَّوَلِينَ ﴿٦٨﴾
169. Surely we (would have) been Allah's <i>ebada</i> (peoples/-submitters) the <i>mukhlaseena</i> <sup>81</sup> (they that were purified and saved).	لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٦٩﴾
170. So unbelieved they <sup>z</sup> by it <sup>x</sup> /him <sup>82</sup> , so they <sup>z</sup> will know.	فَكْفُرُوا بِهِمْ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾
171. And <i>laqad</i> (verily, already and affirmatively) preceded Our word <sup>w</sup> for Our <i>eba'de</i> (worshippers/submitters/, slaves) the <i>mursaleena</i> (sent-messengers).	وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿٧١﴾
172. Verily they, surely they (are) the (had been made)-overcomeers.	إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿٧٢﴾
173. And verily Our soldiers surely they (are) the prevailers.	وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿٧٣﴾
174. Then let-divert [yours] a'n (off) them until a while.	فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿٧٤﴾
175. And let-discern/sight them [yours] then they <sup>z</sup> will discern/sight.	وَأَبْصِرْهُمْ فَسَوْفَ يُبْصَرُونَ ﴿٧٥﴾

<sup>75</sup> The word "muhdbaroon" is plural of "muhdbar," masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>76</sup> The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>77</sup> See footnote 70 above for "mukhlaseena!"

<sup>78</sup> The word "صال" transliterated "ssaley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

<sup>79</sup> See footnote 4734 above regarding *Jabeem*!!

<sup>80</sup> Qur'an commentators say this is with respect to the angels!

<sup>81</sup> See footnote 70 above, "mukhlaseena!"

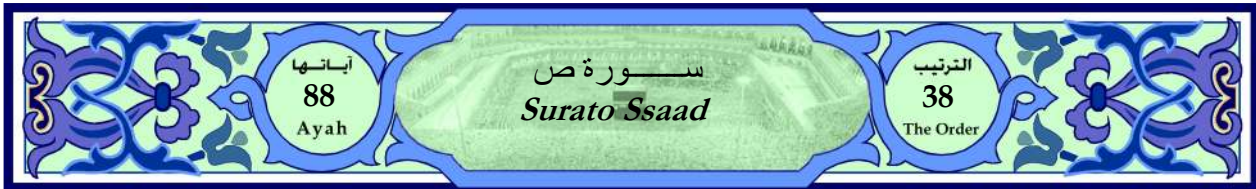
<sup>82</sup> The pronoun "هـ" in "به" refers mostly to The Qur'an, it<sup>x</sup>, as The Qur'an is a masculine gender in Arabic; or possibly to Prophet Mohammad (SAWS)!



176. Do then by Our torment <i>yasta'ajelona</i> (affirmably hasten they <sup>c</sup> ).	أَفْعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾
177. So if [ <i>it</i> <sup>x</sup> ] descended by their court <sup>w</sup> then fouled the <i>munthareen's</i> (ones that were warned) morning.	فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾
178. And let-divert [ <i>you</i> <sup>s</sup> ] <i>a'n</i> (off) them until a while.	وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
179. And let-discern/sight [ <i>you</i> <sup>s</sup> ] then will discern/-sight they <sup>z</sup> .	وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
180. <i>Subhana</i> <sup>83</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) your <sup>t</sup> Lord, Lord (of) the prestige <sup>w84</sup> <i>a'nmma</i> (regarding) what describe they <sup>z</sup> .	سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
181. And peace (be/is) on the <i>mursaleena</i> (sent-messengers).	وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
182. And the praise (is) for Allah, the worlds' Lord.	وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

<sup>83</sup> See footnote<sup>75</sup> regarding *subhana*!!

<sup>84</sup> The word “العِزَّة” = “prestige” = lordliness in the sense of: possessing power and authority over others!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Ssad</i> <sup>1</sup> By <sup>2</sup> The Qur'an, the <i>Thekre</i> (repute/ message/- reminder) possessor.	ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾
2. Rather who <sup>t</sup> unbelieved they <sup>z</sup> (are) in haughtiness <sup>w3</sup> and a discord.	بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾
3. How-many <sup>4</sup> We perished of before them of a generation; so they <sup>z</sup> called, while not then <i>mana'ssen</i> <sup>5</sup> (escape-place).	كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَجِئْ مِنْ مَنَاصٍ ﴿٣﴾
4. And they <sup>z</sup> wondered that came (to) them a warner of them; and said the unbelievers: this (is) a magician <i>kaththabon</i> (iterative liar).	وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾
5. Has [be] made the <i>aalebata</i> <sup>w</sup> (deities) <sup>w</sup> an <i>elaban</i> (a deity) one; verily this (is) surely a thing (of) <i>aojabon</i> (a wonderment).	أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾
6. And launched the chiefs of them (saying they <sup>z</sup> ): that let-walk you <sup>z</sup> and <i>issbero</i> (let-you <sup>z</sup> hold on patiently) on your <sup>n</sup> <i>aaleha'te</i> <sup>w</sup> (deities) <sup>w</sup> ; verily this (is) a thing (to be/ being) wanted.	وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾
7. Not heard we by this in the [sect/faith]-she <sup>y6</sup> the last-she <sup>y</sup> ; <i>en</i> (not) this except a fabrication.	مَا سَمِعْنَا بِهَذَا فِي الْمَلَةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾
8. Has (had-been) descended on him the <i>Thekro</i> (Qur'an) from among us; rather they (are) in a doubt of My <i>Thekre</i> ; rather <i>lamma</i> (not yet) <sup>7</sup> they <sup>z</sup> tasted a torment.	أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابَ ﴿٨﴾
9. Or do they have your <sup>t</sup> Lord's mercy-treasures, The Mighty The <i>Wabha'be</i> (iterative Granter).	أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾
10. Or for them the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship and what (are) between them both; then let ascend they <sup>z</sup> in the causes (means).	أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾
11. Soldiers, whatever far-there <sup>8</sup> , <i>mahzoomon</i> (he who is defeated) of the parties.	جُنُودٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

<sup>1</sup> See the *Lexicon* attached to this Translation for commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>3</sup> The word “عزة” here is not “prestige,” of widely recognized prominence of esteem and honor by others towards an entity! This “عزة” is haughtiness, i.e. scornful and condescending pride towards others!

<sup>4</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>5</sup> The word “مناص” is a place to escape to or take refuge into it!

<sup>6</sup> The word “الملة” is a feminine gender, so its qualifier “last” is likewise! Hence, superscripted<sup>w</sup>!

<sup>7</sup> The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: “but!” See مغني اللبيب and القرطبي!

<sup>8</sup> In Arabic the demonstrative noun: “هنا” “هناك” and “هنا لك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest)!” For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

12. Denied-she <sup>y9</sup> before them Noohen's (Noah's) people and Aadon and Pharaoh the pickets <sup>10</sup> possessor.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾
13. And Thamado and Looten's (Lott's) people and lay'ka'te(wood's <sup>w</sup> ) companions;those(are) the parties.	وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابِ ﴿١٣﴾
14. En (not) All except denied they <sup>z</sup> the messengers; so, righted <sup>11</sup> [My] <sup>12</sup> punishment.	إِنْ كُلِّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابُ ﴿١٤﴾
15. And not wait <sup>13</sup> those except a shriek-she <sup>y14</sup> one-she <sup>y</sup> not for it <sup>w</sup> of a fawa'qen <sup>15</sup> (time span between two she-camel milkings).	وَمَا يَنْظُرُ هَتُولَاءِ إِلَّا صَيْحَةً وَّحِدَةً مَا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾
16. And they <sup>z</sup> said:O, our Lord, let-hasten [You <sup>s</sup> ] for us our chit <sup>16</sup> (portion) before day (of) the reckoning.	وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانًا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾
17. Issber(let-[you <sup>s</sup> ] hold on patiently) on what they <sup>z</sup> say and let-remember [you <sup>s</sup> ] Our abda <sup>17</sup> (slave/worshipper) Dawooda (David) the ay'de (strength/might) possessor; verily he (is) anwabon(iterative repenter).	أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَلَا تُكْذِرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾
18. Verily We subjugated the mountains with him, yousabbehn <sup>18</sup> (she-they say: subhana Allah) by the aashey <sup>19</sup> (last part of day) and the ishbra'qe <sup>20</sup> (surrounding lightingdueto sunshinefrom sunrise).	إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾
19. And the birds, mahshooratan <sup>w21</sup> (it-standers-thronged) <sup>w</sup> ; all for him anwabon(iterative returnee-repenter).	وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾
20. And We hardened his kingship and aa'taynabo (We accorded him) the bekmat <sup>w22</sup> (wisdom) <sup>w23</sup> and the speech-sunderance <sup>24</sup> .	وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَهُ الْحِكْمَةَ وَفَضَّلَ الْخِطَابِ ﴿٢٠﴾

<sup>9</sup> The word “كَذَّبَتْ”= denied<sup>w</sup> is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”

<sup>10</sup> The expression “Pharaoh the pickets’ possessor” is the title of the Pharaoh at the time of Moses, either because he built those pyramids that look like the pigs or pickets in the ground or because he fastened his victims with pickets in the ground as he slew them!

<sup>11</sup> That is upon them!

<sup>12</sup> The speaker’s pronoun “ي” in “عِقَابُ,” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat’s end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

<sup>13</sup> The word “يَنْظُرُ” here means “يَنْتَظِرُ,” see القرطبي!

<sup>14</sup> The Arabic word “صَيْحَةً” is singular feminine noun, and its qualifying numerical “وَاحِدَةً” is likewise feminine! Hence the prefix [she-] for both to indicate that!

<sup>15</sup> The word “fawaq” or “fowaq” means the time span between two milkings, when the udder has time to get some milk back into it!

<sup>16</sup> The word “قِطَ” is a written deed, or a short letter or note, i.e. a chit wherein stated portion of provision or rewards! However, figuratively “قِطَ” means book! Also it came to mean a “portion!” See اللّٰتاج!

<sup>17</sup> The word “abda” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration! This “abda” is a might-possessor in his worship to Allah, e.g.: he fasted on alternative days! This is rather very hard to do!

<sup>18</sup> The word “yousabbehn<sup>a</sup>” means she: it/they say: “subhana Allah,” that is: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around! Mountains and birds are “broken plural” in Arabic, so their reference is feminized, hence “يُسَبِّحْنَ”= she-they/it say....

<sup>19</sup> The word: “العشي” = “last part of day,” this is by and large, See اللّٰتاج! However, “العشي” could mean according to some from immediately afternoon till morning! Clearly there is no English equivalent for “العشي”!

<sup>20</sup> The word “الإشراق” = “طبعاً بعد الشروق”، see اللّٰتاج! That means when the sun fully rises over the Earth! This is not to be confused with “initial-sunrise” = “اليزوغ”، i.e. when the sun first appears like the crescent but not fully out! And “الشروق” which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise! Thus, “الإشراق” = sunshine!

<sup>21</sup> The word “mahshooratan” is an objective plural noun, with no English equivalent, meaning: it-standers thronged!

<sup>22</sup> See the Lexicon attached to this Translation for “bekma!”

<sup>23</sup> Ibid!



21. And has *atakaka*<sup>x</sup> (descended/ came to you<sup>g</sup>)<sup>x</sup> *naba'o*<sup>25</sup> (piece-of-significant-and-availing-news) (of) the antagonist *edh* (when/ while) they<sup>z</sup> climbed the niche.

• وَهَلْ أَتَتْكَ نَبُؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾

22. *Edb* (when/ while) they<sup>z</sup> entered on *Dawooda* (David); then [he] startled from them; they<sup>z</sup> said: let-not fear [you<sup>s</sup>]; twain disputants/antagonist transgressed some (of) us on some; so let-rule [you<sup>s</sup>] between us by the right and let-not *tosh'ttett* (exceed [you<sup>s</sup>]); and *ebdena* (let-divinely-guide us [you<sup>s</sup>]) to intent/center (of) the *Sseratte* (road/ way).

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

23. Verily this (*is*) my brother, for him (*are*) nine and ninety ewe<sup>26</sup> and for me ewe-she<sup>y</sup> one-she<sup>y</sup>; then [he] said: let-[you<sup>s</sup>] sponsor me it<sup>w</sup>, and [he] outwitted me in the speech.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَلِيَ نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

24. Said [he]: *laqad* (verily, already and affirmatively) [he] wronged<sup>27</sup> you<sup>g</sup> by his request (of) your<sup>t</sup> ewe to his ewes; and verily many of the mixers surely transgress some over some except whom<sup>r</sup> they<sup>z</sup> believed and worked the righteous-works<sup>w</sup> they<sup>z</sup> and (there are) a few of them; and presumed *Dawoodo* (David) that only We essayed him; so *istaghfara* ([he] sought forgiveness) (of) his Lord [he] and [he] tumbled, *ra'key'an* (he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) and *anaba*<sup>28</sup> ([he] returned-penitent).

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغَىٰ بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

25. So We forgave for him *tha'leka* (afar-that-it/) <sup>x</sup>; and verily for him *endana* (by munificence of/ by Rule of: Us) surely (*is*) a nigh<sup>w</sup> and *busno*<sup>29</sup> (ultimately meritorious beautiful) *ma'aabe* (willful-penitent-return).

فَغَفَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّكَابٍ ﴿٢٥﴾

26. O, *Dawoodo* (David); verily We made you<sup>g</sup> a vicegerent<sup>30</sup> in the Earth<sup>w</sup>; so let-rule [you<sup>s</sup>] among the mankind by the right and let-not *tattaba'a* (closely-followed [you<sup>s</sup>]) the *hawa* (tendentious liking)<sup>x</sup> then [*it*<sup>x</sup>] misleads you<sup>g</sup> a'n (off) Allah's path; verily who<sup>r</sup> stray/mislead they<sup>z</sup> a'n Allah's path for them (*is*) a severe torment, by what they<sup>z</sup> forgot<sup>31</sup> (ceased paying attention to) day (of) the reckoning.

يٰۤدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

27. And not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both falsely; *tha'leka*

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَٰلِكَ ظَنُّ الَّذِينَ

<sup>24</sup> The expression “فصل الخطاب” is Arabic *tongue* expression meaning *sound-determination* by the speaker whereby a *sunderance* or *separation* of right and wrong become apparent!

<sup>25</sup> See the *Lexicon* attached to this Translation for “naba'al”

<sup>26</sup> In Arabic *tongue* the word “ewe” could denote a *female* (or a *wife*)!

<sup>27</sup> The *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger!”

<sup>28</sup> The word “أناب” means *iteratively returned penitent*! See *الراغب*!

<sup>28</sup> The word “خليفة” is a *masculine* and the *ة* in “خليفة” is for *intensification* as in *علامة*. See *تفسير* مثل: *نفسير* كتب التفاسير، مثل: *نفسير*! Also “خليفة”=Ameer of the believers, *highest authoritative person*!

<sup>29</sup> Some *linguists* suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*! See *الهادي*

<sup>31</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to *ceases paying attention to some thing*! See *اللسان*!



37. And the Satans, each a builder and a diver.	وَالشَّيْطَانِ كُلِّ بَنَاءٍ وَغَوَّاصٍ ﴿٣٧﴾
38. And others <i>muqarra'neen</i> <sup>44</sup> ( <i>multitudinously bound</i> ) in the manacles.	وَعَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾
39. This ( <i>is</i> ) Our giving; so <i>amnon</i> <sup>45</sup> ( <i>let-[you<sup>s</sup>] grace a boon<sup>w</sup></i> ) or let-withhold[ <i>you<sup>s</sup>]</i> by other than reckoning/count.	هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بغَيْرِ حِسَابٍ ﴿٣٩﴾
40. And verily for him <i>endana</i> ( <i>by munificence of/by Rule of Us</i> ) surely a nigh <sup>w</sup> and <i>husno</i> <sup>46</sup> ( <i>ultimately meritorious beautiful</i> ) <i>ma'aa'be</i> ( <i>willful-penitent-return</i> ).	وَأَنَّ لَهُ عِنْدَنَا لَزَلْفَىٰ وَحُسْنَ مَقَابٍ ﴿٤٠﴾
41. And let-remember[ <i>you<sup>s</sup>]</i> Our <i>abda</i> <sup>47</sup> ( <i>a slave</i> ) Ayyouba ( <i>Job</i> ) <i>edh</i> ( <i>when/since</i> ) [ <i>he</i> ] invoked his Lord: surely I touched/betided me the Satan by anguish and a torment.	وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾
42. Let-kick/run[ <i>you<sup>s</sup>]</i> by your <sup>t</sup> feet <sup>w</sup> ; this ( <i>is</i> ) a <i>mughtasalon</i> ( <i>water for bathing and showering</i> ) cool and a drink.	أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾
43. And We granted for him his family <sup>w</sup> and their like with them, a mercy <sup>w</sup> from Us and a reminiscence-/remembrance <sup>w48</sup> for the <i>albab</i> 's ( <i>hearts-intellec[t]s staff</i> )'s possessors.	وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ ﴿٤٣﴾
44. And let-take[ <i>you<sup>s</sup>]</i> by your <sup>t</sup> hand a bunch <sup>x</sup> ( <i>of grass or shrubs</i> ) <sup>x</sup> then let-strike[ <i>you<sup>s</sup>]</i> by it <sup>x</sup> and let-not [ <i>you<sup>s</sup>]</i> suborn; verily We found him <i>ssa'beran</i> ( <i>patiently enduring suffering</i> ); <i>ne'ama</i> ( <i>most excellent</i> ) ( <i>is</i> ) the <i>abdo</i> <sup>49</sup> ( <i>a slave</i> ); verily he ( <i>is</i> ) <i>anmabon</i> ( <i>iterative penitent-returnee</i> [ <i>he</i> ]).	وَحُذِّ بِيَدِكَ ضِغْنًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾
45. And let-mention/remember [ <i>you<sup>s</sup>]</i> Our <i>ebadana</i> ( <i>worshippers/submitters/slaves</i> ) <i>Ebraheema</i> ( <i>Abraham</i> ) and <i>Is-haqa</i> ( <i>Isaac</i> ) and <i>Ya'agooba</i> ( <i>Jacob</i> ) possessors ( <i>of</i> ) the hands/might and the <i>abssa're</i> ( <i>insights/discernments</i> ).	وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾
46. Verily We refined them by a refinement <sup>w</sup> a reminiscence <sup>w</sup> /remembrance <sup>w50</sup> ( <i>of</i> ) the home <sup>w</sup> ( <i>the world/the Hereafter</i> ).	إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾
47. And verily they ( <i>are</i> ) <i>endana</i> ( <i>by Our munificence, by Our Rule</i> ) surely of the <i>musstafeena</i> <sup>51</sup> ( <i>superlatively and exclusively selected</i> ) the <i>akhya're</i> ( <i>the ones that are: bounteously endowed with riches/who are good all around</i> ).	وَأِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٧﴾
48. And let-mention/remember [ <i>you<sup>s</sup>]</i> <i>Ismaeela</i> ( <i>Ishmael</i> ) and <i>Alyasa'a</i> ( <i>Eloisa?</i> ) and <i>Thal Kefle</i> ( <i>Isaiah?</i> ) and everyone ( <i>of them is</i> ) of the <i>akhya're</i> ( <i>the ones that are bounteously endowed with riches and who are good all around</i> ).	وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكَفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

<sup>44</sup> The word “مقرّنين” is “مشددة للكثرة” as stated in التاج و البصائر

<sup>45</sup> The word “من” in “أمنن” means “إنعمة ينعمها” That a “boon he graces it!”

<sup>46</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي

<sup>47</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>48</sup> The word “ذكرى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (*causes*) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>49</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>50</sup> See footnote 4839 above regarding reminiscence!

<sup>51</sup> See the Lexicon to this Translation for elaboration and some specific examples! The word “اصطفى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “على” In the case of (a) it could include more than a single element! In the case of (a) “الأصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity!



49. This (is) <i>thekron</i> (Qur'an) and verily for the <i>mutaqeena</i> (they who reverentially guard against Allah's displeasure) surely <i>busno</i> <sup>52</sup> (ultimately meritorious beautiful) <i>ma'aaben</i> (penitent return).	هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَقَابٍ ﴿٤٩﴾
50. <i>Adnen's</i> (Eden's) <sup>53</sup> Paradise <sup>w</sup> / Gardens <sup>w</sup> <i>mufattahatan</i> <sup>w</sup> (fully opened, automatically get open) <sup>w</sup> for them the doors.	جَنَّتِ عَدْنٍ مَّفْتَحَةٌ لَهُمْ الْأَبْوَابُ ﴿٥٠﴾
51. Reclining they <sup>z</sup> (are) in it <sup>w</sup> ; they <sup>z</sup> summon <sup>54</sup> in it <sup>w</sup> by fruit-she <sup>y55</sup> much <sup>w56</sup> and a drink <sup>x</sup> .	مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَنِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾
52. And they have <i>qa'sser'te-atta'rfe</i> <sup>57</sup> (eye-extremities' <sup>w</sup> confiners) <sup>w</sup> <i>atra'bon</i> <sup>58</sup> (agers-identical).	وَعِنْدَهُمْ قَصِيرَاتُ الْطُرْفِ أَتْرَابٌ ﴿٥٢﴾
53. This, what (is being) promised you <sup>z</sup> for day (of) the reckoning/accountability.	هَذَا مَا توعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾
54. Verily this (is) surely Our <i>rez'qa</i> <sup>x</sup> (provision/ victuals for sustenance) <sup>x</sup> not for it <sup>x</sup> of depletion.	إِنَّ هَذَا الرِّزْقُ مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾
55. This; and verily for the tyrants <sup>59</sup> surely (is) eviler <i>ma'aaben</i> (penitent-return).	هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَقَابٍ ﴿٥٥﴾
56. Hell <sup>w</sup> <i>yasslawna</i> <sup>60</sup> (they <sup>z</sup> be broiled on/by) it <sup>w</sup> ; so wretched the <i>meha'do</i> (bed/ cradle/ fixed expanse).	جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ﴿٥٦﴾
57. This; so let taste it <sup>x</sup> they <sup>z</sup> <i>hameemon</i> <sup>x61</sup> (maximally heated/ cooled water) <sup>x</sup> and <i>ghassaqon</i> (cold-purulent <sup>x</sup> ).	هَذَا أَفْلَيْدُ وَقُوهُ حَمِيمٍ وَغَسَاقٍ ﴿٥٧﴾
58. And another of its <sup>x</sup> form [similar/ pairs] <sup>62</sup> .	وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾
59. This (is) a drove <i>mugtabemon</i> (temerarily-entrant) with you <sup>b</sup> ; not welcome by them; verily they <i>ssalo</i> <sup>63</sup> (they <sup>z</sup> who broil on/ by) The Fire <sup>w</sup> .	هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾
60. Said they <sup>z</sup> : rather you <sup>f</sup> (are) not welcome by you <sup>b</sup> ; you <sup>f</sup> offered/advanced it <sup>x</sup> for us; so wretched the abode.	قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ أَنتُمْ قَدْ مَتَمُّوهُ لَنَا فَبِئْسَ الْقَرَارُ ﴿٦٠﴾
61. Said they <sup>z</sup> : O, our Lord, who <sup>a</sup> [he] offered this to us, so let-augment him [You <sup>s</sup> ] double torment in	قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا

<sup>52</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي

<sup>53</sup> The word "عَدْن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عَدْن" is center of Paradise! According to Abdullah Ibn Omar, "عَدْن" is a palace in Paradise enters it but a prophet, seddique, or martyr!

<sup>54</sup> That is whatever they call, by way of their wishes, they are provided!

<sup>55</sup> The word "فَاكِهَة" = "fruit" in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by the suffix -she!

<sup>56</sup> This superscript (w) is to feminize much!

<sup>57</sup> The expression "قَصِيرَاتُ الطَّرْفِ" = "eye-extremities' confiners" means those that restrict their sights to their husbands!

<sup>58</sup> The word "أَتْرَابٍ" means they were born at the same time!

<sup>59</sup> The "tyrants" = "طَاغُونَ" those who are oppressive, harsh and arbitrary in their conduct!

<sup>60</sup> The word "يَصْلَوْنَ" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

<sup>61</sup> The word "hameemon" = "حَمِيمٍ" has no English equivalent per se! So, we transliterate and parenthetically explain! The word "hameemon" = "حَمِيمٍ" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>62</sup> The word "زَوْجٍ" in "زَوْجِينَ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زَوْجٍ" is its plural (1) "أَزْوَاجٍ", which could also mean: (2) similar, i.e. the look-likes! ), (3) hues! See اللسان!

<sup>63</sup> The word "صَالُوا" transliterated "ssalo" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

<p>The Fire<sup>w</sup>.</p> <p>And they<sup>z</sup> said: what (<i>is</i>) for us we see not men we were counting them of the evils.</p>	<p>فَرَدَّهُ عَذَابًا ضَعِيفًا فِي النَّارِ ﴿٦٣﴾ وَقَالُوا مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ﴿٦٤﴾</p>
<p>63. <i>A'ttakhabathna</i><sup>64</sup> (<i>have we had taken and made</i>) them scornfully or (<i>had</i>) swerved a'n (<i>off</i>) them the <i>abssa'ro</i> (<i>insights/ discernments</i>).</p>	<p>أَتُخَذْنَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٥﴾</p>
<p>64. Verily <i>tha'leka</i> (<i>afar-that-it/</i>)<sup>x</sup> (<i>is</i>) surely right The Fire<sup>w</sup> folks'<sup>w</sup> dispute.</p>	<p>إِن ذَٰلِكَ لَلْحَقِّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٦﴾</p>
<p>65. Let-say [<i>you</i><sup>s</sup>]: verily only I am a warner and not of an <i>elaben</i> (<i>a deity</i>) except Allah, The One The <i>Qahha'ro</i> (<i>Ever/ Stout Subduer</i>).</p>	<p>قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِّنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٧﴾</p>
<p>66. Lord (<i>of</i>) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (<i>are</i>) between them both, The Mighty The <i>Ghffa'ro</i> (<i>Ever/ Stout Forgiver</i>).</p>	<p>رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٨﴾</p>
<p>67. Let-say [<i>you</i><sup>s</sup>]: it<sup>x</sup> (<i>is</i>) a great <i>naba'on</i><sup>x65</sup> (<i>piece-of-significant-and-availing-news</i>)<sup>x</sup>.</p>	<p>قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٩﴾</p>
<p>68. You're a'n (<i>regarding</i>) it<sup>x</sup> (<i>are</i>) shunners.</p>	<p>أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٧٠﴾</p>
<p>69. Not [<i>was</i>] for me of a knowledge by the chiefs, the highest, <i>edh</i> (<i>when/ while</i>) they<sup>z</sup> dispute.</p>	<p>مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٧١﴾</p>
<p>70. <i>En</i> (<i>not</i>) (<i>being</i>) revealed<sup>66</sup> to me except that only I am <i>na'theeron</i> (<i>iterative warner</i>) manifest.</p>	<p>إِنْ يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٢﴾</p>
<p>71. <i>Edb</i> (<i>while/ since</i>) said your<sup>t</sup> Lord for the angels: verily I am creating a human of a mud.</p>	<p>إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقُ بَشَرًا مِّنْ طِينٍ ﴿٧٣﴾</p>
<p>72. So <i>edha</i> (<i>when/ if</i>) <i>sawwayto</i> (<i>I erected/ evened/ set</i>) him, and I blew in him of My <i>Rou'be</i> (<i>Soul</i>), then let-fall you<sup>z</sup> for him kowtowing.</p>	<p>فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٤﴾</p>
<p>73. So kowtowed the angels all (<i>of</i>) them wholes.</p>	<p>فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٥﴾</p>
<p>74. Except <i>Eblis</i> <i>istakbara</i><sup>67</sup> (<i>[he] affirmed his prideful haughtiness</i>) and [<i>he</i>] [<i>was</i>] of the unbelievers/ ingrates.</p>	<p>إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٦﴾</p>
<p>75. Said [<i>He</i>]: O, <i>Eblis</i>, what prevented you<sup>g</sup> that not<sup>68</sup> [<i>you</i><sup>s</sup>] kowtow for what I created by My both Hands<sup>w69</sup>; have <i>istakbarata</i><sup>70</sup> (<i>[you<sup>h</sup>] affirmed your<sup>t</sup> prideful haughtiness</i>) or you<sup>h</sup> were of the highs.</p>	<p>قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٧﴾</p>
<p>76. Said [<i>he</i>]: I am <i>khayron</i> (<i>choicer/ superior/ worthier</i>) than him, [<i>You</i><sup>s</sup>] created me of a fire<sup>w</sup> and [<i>You</i><sup>s</sup>] created him of a mud.</p>	<p>قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٨﴾</p>

<sup>64</sup> The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذَ” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making/ presuming some-thing of what was taken! Thus, it is not just the mere taking!

<sup>65</sup> See the Lexicon attached to this Translation for “naba'al”

<sup>66</sup> The word “يُوحَىٰ” in “يُوحَىٰ” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الْوَحْي” is fire or king! See اللسان!

<sup>67</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>68</sup> The particle “لَنْ” = “لَنَلَا” see إمغني اللبيب

<sup>69</sup> The indication of the “hands” here says Imam القرطبي is for closeness of hospitality and ennoblement extended to Adam by Allah SWT! As in this world the “boss” does not directly do the work himself except by way ennobling the product! Others say: the “hands” are symbols of divine Might or Power! Under all circumstances, Allah's "Hands is unlike anything imaginable or knowable, as with respect to Allah: "None (*is*) as His like a thing," (S42:11), hence no place for comparison at all!

<sup>70</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

77. Said [He]: then let-exit [you <sup>s</sup> ] from it <sup>w</sup> ; so verily you <sup>s</sup> (are) <i>rajeemon</i> (one who is ever iteratively stoned/ cursed).	قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۖ
78. And verily on you <sup>s</sup> (is) My curse <sup>w</sup> to the <i>Deen's</i> (Judgment's/ Requital's) Day.	وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ۖ
79. Said [he]: my Lord, then let-remedy me [You <sup>s</sup> ] to a day (to be) resurrected they <sup>z</sup> .	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ۖ
80. Said [He]: so verily you <sup>s</sup> (are) of the <i>mundhareena</i> (they who are reprieved).	قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۖ
81. To day (of) the time, the <i>ma'aloome</i> (that which is known).	إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۖ
82. Said [he]: by Your <sup>t</sup> prestige <sup>w</sup> surely I (shall) assuredly <sup>71</sup> <i>agbaweyannhom</i> <sup>72</sup> (I cause them to indulgently stray and have disappointment) wholes.	قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ۖ
83. Except Your <sup>t</sup> <i>ebada</i> (worshippers/ submitters/ slaves) the <i>mukblaseena</i> <sup>73</sup> (purified and saved).	إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ۖ
84. Said [He]: So the right, and the right [I] say.	قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ۖ
85. Surely [I] assuredly <sup>74</sup> fill Hell <sup>w</sup> from you <sup>s</sup> and of whom <sup>p</sup> [he] followed you <sup>s</sup> of them wholes.	لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ مِنْهُمْ أَجْمَعِينَ ۖ
86. Let-say [you <sup>s</sup> ]: not [I] ask you <sup>b</sup> over it <sup>x</sup> of remuneration and not I am of the <i>mutakallefeena</i> (ones that are officious or pretentious).	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ۖ
87. En (not) it <sup>x</sup> except <i>Thekron</i> <sup>x</sup> (Qur'an/ messenger-reminder) <sup>x</sup> for the worlds.	إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۖ
88. And surely assuredly <sup>75</sup> know you <sup>z</sup> <i>naba'a</i> <sup>76</sup> (piece-of-significant-and-availing-news) it <sup>x77</sup> after a while.	وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ۖ

<sup>71</sup> The "ل" in "لأغوينهم" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>72</sup> The word "أغوى" in "أغوين" = "أنهمك في الضلال و خاب", so he: indulgently strayed and was disappointed! See *اللسان*!

<sup>73</sup> The word "mukblaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

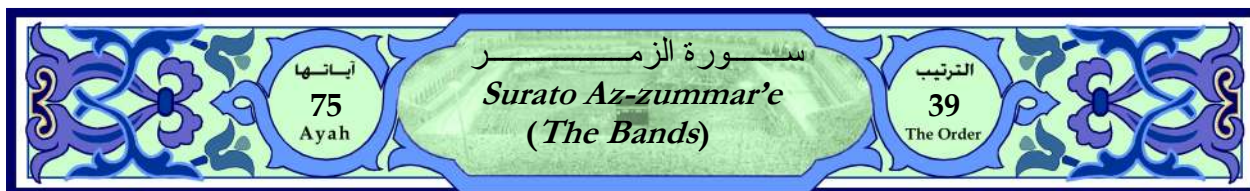
<sup>74</sup> The "ل" in "لأملأن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>75</sup> The "ل" in "لتعلمن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>76</sup> See the *Lexicon* attached to this Translation for "naba'a"!

<sup>77</sup> The pronoun "هـ" in "نبأه" refers to the *thekro* = The Qur'an!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Descending <sup>1</sup> (of) The Book (is) from Allah, The Mighty The Hakeeme <sup>2</sup> (infinite bekma <sup>3</sup> Possessor).	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾
2. Verily We descended to you <sup>8</sup> The Book by the right; so let-worship [you <sup>s</sup> ] Allah, purely/faithfully for Him (is) the religion.	إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾
3. Lo! For Allah (is) the religion the pure; and who <sup>t</sup> ittakhatho <sup>4</sup> (they <sup>z</sup> took and presumed) of lesser than/without Him an'leyaa <sup>5</sup> (guardians/allies), not [we] worship them except to near us they <sup>z</sup> to Allah a nigh <sup>w</sup> ; verily Allah rules among them in what they (are) in it <sup>x</sup> differing they <sup>z</sup> ; verily Allah divinely-guides not whom <sup>p</sup> he (is) a liar kaffaron (ever/stout ingrate).	أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾
4. Had Allah wanted to yattakhetha <sup>6</sup> ([He] takes and makes) a child, surely (would have) istasta <sup>7</sup> ([He] superlatively and exclusively selected) of what [He] creates whatever <sup>8</sup> [He] wills; subhana <sup>9</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) Allah The One The Qabha'ro (Ever/Stout Subduer).	لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا تَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾
5. [He] created the Heavens <sup>w</sup> and the Earth <sup>w</sup> by the right; youkawwero ([He] wraps/transposes) the night over the day and youkawwero the day over the night; and [He] subjugated the sun <sup>w</sup> and the moon <sup>x</sup> each runs for ajalen <sup>10</sup> (term-limit) musamma <sup>11</sup> (that which is	خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ﴿٥﴾

<sup>1</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>2</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”!

<sup>3</sup> See the Lexicon attached to this Translation for “bekma!”

<sup>4</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “إتخذ” is always taking and making/ presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>5</sup> The word “أولياء” could also mean, among them: protector, friend!

<sup>6</sup> See footnote 4 above regarding إتخذ!

<sup>7</sup> See the Lexicon to this Translation for elaboration and some specific examples! The word “اصطفى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “على” In the case of (a) it could include more than a single element! In the case of (a) “الأصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الأصطفاء” In the case of (b) the subject of “الأصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

<sup>8</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning whatever, or that which! See إعراب القرآن، لمحمود صافي and لسان العرب، لـ احمد الحلب!

<sup>9</sup> The word “subhanabo” = “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho” = “Him!” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>10</sup> The word “الأجل” means term-limit, see اللسان!

designated and/or named); ha, He (is) The Mighty The Ghaffaro (Ever/ Stout Forgiver).

6. [He] created you<sup>b</sup> of one<sup>w</sup> self<sup>w</sup>; afterwards [He] made of her/it<sup>w</sup> her/its<sup>w</sup> spouse (wife)<sup>12</sup>; and [He] descended for you<sup>b</sup> of the *an'aa'me<sup>w</sup>* (cattle/camels/sheep/goats)<sup>w</sup> eight pairs<sup>13</sup>; [He] creates you<sup>b</sup> in your<sup>n</sup> mother's bellies, a creation of after a creation in three darknesses<sup>w</sup>; *tha'lekum* (collective-afar-He)<sup>x</sup> Allah (is) your<sup>n</sup> Lord; for Him (is) the proprietorship; no an *elaha* (a deity) except Him, so wherefrom<sup>14</sup> you<sup>z</sup> (are being) distracted.

7. En (if) you<sup>z</sup> unbelieve then verily Allah (is) rich a'n (regarding) you<sup>b</sup>; and not delights [He] for His *eba'de* (worshippers-/submitters/slaves) the unbelief; and if you<sup>z</sup> thank [He] delights it<sup>x</sup> for you<sup>b</sup>; and not *ta'zero* (ill-burdens/sins/offends) a *wa'zeyra'ton* (she-ill-burden-bearer-/she-sinner/she-offender) another's *wezra<sup>15</sup>* (an ill-burden/sin/offense); afterwards to your<sup>n</sup> Lord (is) your<sup>n</sup> return then *youn'be'o* (inform by piece-of-significant-and-availing-news) you<sup>b</sup> [He] by what you<sup>c</sup> were working; verily [He] (is) Omniscient by the chests' possession.

8. And if touched/betided the human *dhurron* (persistent distress) [he] invoked his Lord, *muneeban<sup>16</sup>* (iteratively penitent-returnee) [he] to Him; afterwards if *khanwala* ([He] fostered/nurtured) him a boon<sup>w17</sup> from Him, [he] forgot<sup>18</sup> (ceased paying attention to) what [he] [was] invoking of before; and [he] made for Allah compeers, to stray [he] a'n (off) His path; let-say [you<sup>s</sup>]: *tamatta'ao* (let-relish the transitory worldly delights [you<sup>s</sup>]) by your<sup>t</sup> unbelief a little; verily you<sup>g</sup> (are) of The Fire's<sup>w</sup> companions.

9. O/is<sup>19</sup> who<sup>p</sup> [he] (is) a *gha'neton* (he-devotedly-obeyers/-submitter) the night's segments, kowtowing [he] and standing [he], *yah'tharo* ([he] takes caution) (regarding) the Hereafter<sup>w</sup> and *yarjo<sup>20</sup>* ([he] fears/hopes) His Lord's mercy<sup>w</sup>; let-say [you<sup>s</sup>]: are level who<sup>r</sup> they<sup>z</sup> know and

مُسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٦﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأُنْزِلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمِينِيَّةَ أَزْوَاجٍ يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصَرِّفُونَ ﴿٧﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٨﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوًا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٩﴾

أَمَنْ هُوَ قُنِيتُ ۖ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمَلُونَ وَالَّذِينَ لَا يَعْمَلُونَ

<sup>11</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>12</sup> The word "spouse" here means "wife," because in (S 7:189) Allah says: "to quiet [he] to her!"

<sup>13</sup> The word "زَوْج" in "زَوْجِينَ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زَوْج" is its plural: (1) "أَزْوَاجٌ," which could also mean: (2) similars, i.e. the look-likes!, (3) hues! See اللسان!

<sup>14</sup> The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>15</sup> The word "وزير" = *we'zir* means: heavy: burden/sin/offense! Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for a "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

<sup>16</sup> The word "مُنِيبًا" from "أَتَاب" means iteratively penitent! See الراغب!

<sup>17</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon")!

<sup>18</sup> The word "نَسِيَ" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to cease paying attention to some thing! See اللسان!

<sup>19</sup> The word "أَمَنْ" means "يَٰأَمِنْ" see القرطبي!

<sup>20</sup> That is seeks the delight of Paradise<sup>w</sup>!

who<sup>r</sup> not know they<sup>z</sup>; verily only reminisce the *alba'be's* (*hearts-intellects staff*)'s possessors.

10. Let-say [*you*<sup>s</sup>]: O, [*My*] *eba'de* (*worshippers/ submitters/ slaves*) who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (*let-[you]<sup>z</sup> reverentially guard not to displease*) your<sup>n</sup> Lord; for whom<sup>r</sup> *abasano* (*they<sup>z</sup> rendered: meritorious-deed*) in this-she<sup>v21</sup> the world<sup>w</sup> a *hasanaton*<sup>w</sup> (*meritorious-deed*)<sup>w</sup>; and Allah's Earth<sup>w</sup> (*is*) vast<sup>w</sup>; verily only (*to be*) fulfilled<sup>22</sup> the *ssa'beroona* (*people of patience*) their remuneration by other than a count.

11. Let-say [*you*<sup>s</sup>]: verily I (*had been*) commanded to worship Allah faithfully/purely for Him (*is*) the religion.

12. And I (*had been*) commanded to that [*I*] be first (*of*) the Muslims.

13. Let-say [*you*<sup>s</sup>]: verily I fear/know<sup>23</sup>, *en* (*if*) I disobeyed my Lord, a great day's torment.

14. Let-say [*you*<sup>s</sup>]: Allah [*I*] worship faithfully/purely for Him (*is*) my religion.

15. So let-worship you<sup>z</sup> what willed you<sup>c</sup> of lesser than-/without Him; let-say [*you*<sup>s</sup>]: verily the losers (*are*) who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> and their families<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; ha, *tha'leka* (*afar-that-it/*)<sup>x</sup> it<sup>x24</sup> (*is*) the *khusra'ne*<sup>25</sup> (*perdition/ waste/ misguidance*) the manifester.

16. For them from above them shades of Fire<sup>w</sup> and from beneath them shades; *tha'leka* (*afar-that-it/*)<sup>x</sup> frightens Allah by it<sup>x</sup> His *eba'da* (*worshippers/ submitters/ slaves*); O, [*My*] *eba'de* so *ettaqo'ne* (*let-you<sup>z</sup> reverentially guard against the displeasure of*) [*Mine*]<sup>26</sup>.

17. And who<sup>r</sup> avoided they<sup>z</sup> the *Ttaghoota* ("devil" / "tyrant" - / *irreligious man-made system*) / "of rules contravening *Sharey'ab*") to worship it<sup>w</sup> and *anabo*<sup>27</sup> (*they<sup>z</sup> iteratively returned-penitently*) to Allah, for them (*is*) the *bushra*<sup>w</sup> (*pleasing-tiding*)<sup>w28</sup>; so *bashsher*<sup>29</sup> (*let-[you]<sup>s</sup> tell pleasant tidings*) [*My*] *eba'de* (*worshippers/ submitters/ slaves*).

إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٠﴾

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ ﴿١١﴾ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ

حِسَابٍ ﴿١٢﴾

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٣﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٤﴾

﴿١٥﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾

قُلِ اللَّهُ أَعْبُدُوا لَهُ دِينِيَ ﴿١٧﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ ﴿١٨﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَاعِبَادِ فَاتَّقُونِ ﴿١٩﴾

وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿٢٠﴾

<sup>21</sup> "The world" in Arabic is *feminine*! So, the indication to it is by *this-she*!

<sup>22</sup> The word "يُوفَى" from "الوفاء" = "التمام" meaning *gathering the last component of any obligation to make it a whole*! So, "يُوفَى" means to be *endeavored and gathered the last part of an obligation and fulfilled it*!

<sup>23</sup> Linguistically the word "خَفْتُ" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

<sup>24</sup> The pronoun "هُوَ" refers to the "loss" which is a *masculine* gender in Arabic!

<sup>25</sup> The word "الخسران" linguistically in The Qur'an has *various* senses, such as "waste" or as in here it means *misguidance/perdition*! See the *Lexicon* attached to this *Translation* for details! Also see البصائر!

<sup>26</sup> The letter "ن" in "فَاتَّقُونَ" by Arabic (*linguistic*) Rule, is called "تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يَسْتَقْبَلُ عَنْهَا" which precedes the speaker's pronoun "إِي" The speaker's pronoun "ي" in "فَاتَّقُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

<sup>27</sup> The word "أَنَابُوا" from "أَنَاب" means *iteratively returned penitent*! See الإراغب!

<sup>28</sup> Here again there is *no single* word in English for the noun "بُشْرَى" so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "بُشْرَى" unlike its verbal conjugates, throughout The Qur'an *always* use it for the "*kbayrey*" (*desirables, goodnesses, worthinesses*)!

<sup>29</sup> Ibid, only here regarding إِبْشَر



18. Who<sup>r</sup> *yasta'meona*<sup>30</sup> (*they<sup>z</sup> affirmably bear*) the say then *yattabe'ona* (*they<sup>z</sup> closely-follow*) its<sup>x</sup> *ahsa'na*<sup>31</sup> (*perfectest and beautifullest*)), those (*are*) whom<sup>r</sup> *divinely-guided* them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellecst staff*)'s possessors.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ ۖ وَأُولَٰئِكَ هُمُ الْأَلْبَابُ ﴿١٨﴾

19. Is then whoever righted on him the torment's word<sup>w</sup>, are then you<sup>s</sup> rescuing who<sup>a</sup> (*is*) in The Fire<sup>w</sup>.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

20. But who<sup>r</sup> *ettaqaw* (*they<sup>z</sup> had reverentially guarded not to displease Allah*) their Lord, for them chambers<sup>w</sup> above it<sup>w</sup> chambers<sup>w</sup> *mabneyyatun*<sup>w</sup> (*that which are built*)<sup>w</sup> run<sup>w</sup> under it<sup>w</sup> the rivers; Allah's promise, not unfulfills Allah the appointment.

لَٰكِنَ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقَهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَعَدَ اللَّهُ ۚ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

21. Have not seen [*you*<sup>s</sup>] that Allah descended from the sky<sup>w</sup> water<sup>x</sup>; then [*He*] threaded it<sup>x</sup> springs in the Earth<sup>w</sup>; afterwards *yukbrejo* ([*He*] *emerges/produces*) by it<sup>x</sup> *zer'an*<sup>32</sup> (*crop that had germinated/ sprouted/ became ready for harvesting*) variant its<sup>x</sup> hues<sup>x</sup>; afterwards [*it*<sup>x</sup>] desiccates then [*you*<sup>s</sup>] see it<sup>x</sup> *mussfarran* (*turning-yellow- /all yellow*); afterwards [*He*] makes it<sup>x</sup> debris; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (*is*) a reminiscence-/remembrance<sup>w33</sup> for the *alba'be's* (*hearts-intellecst staff*)'s possessors.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْبًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِأُولَى الْأَلْبَابِ ﴿٢١﴾

22. Is then whomever *sharaba* (*delightedly opened*) Allah his chest for [*the*] Islam, so he (*is*) on an illumination from his Lord; so *waylon* (*lengthy: woe/ bane/valley in Hell*) for the indurate<sup>w34</sup> (*are*) their hearts of *thekre* (*Qur'an/ mention of*) Allah; those (*are*) in a misguidance manifester.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِمْ مِّنْ ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

23. Allah *nazzala* (*iteratively descended*) *ahsana* (*excellenter*) (*of*) the discourse<sup>x</sup> a Book<sup>x</sup> similar (*are its<sup>x</sup> Aya'te i.e. its statements*), twain, *taq'sha'erro* (*get-gooseflesh/ shudder*) from it<sup>x</sup> skins (*of*) whom<sup>r</sup> *yakhshawna* (*they<sup>z</sup> reverently-fear*) their Lord; afterwards soften their skins and their hearts to Allah's *thekre* (*Qur'an*); *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) Allah's divine-guidance, [*He*] divinely-guides by it<sup>x</sup> whom<sup>r</sup> [*He*] wills and whom<sup>r</sup> misleads Allah, then not for him of a divine-guider.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانٍ تَفْشُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۖ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾

24. Has then whoever *yattaqey* (*cautiously-guards he*) by his faceill (*of*) the torment<sup>35</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*)

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوَاءَ الْعَذَابِ

<sup>30</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

<sup>31</sup> There is no English word for *أحسن* = *absane*! Both words *perfectest* and *beautifullest* are in their *adjective* sense!

<sup>32</sup> See the *Lexicon* attached to this *Translation* for this very important word!

<sup>33</sup> The word “تذكرى” is “*reminiscence/ remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>g</sup> to assuredly forget then sit not, after [*the*] *reminiscence/ remembrance*” (S6: 68).

<sup>34</sup> The word “قلوب” = “*hearts*” is a “*جمع تكسير*” = “*broken plural*.” And the word “و” and “قاسية” is an *objective noun* referring to the “*hearts*,” so it must be feminized as a “*broken plural*.” Hence: “*indurate*” as so stated!

<sup>35</sup> Qur'an commentators say that there is an *intended omission* of an obvious “*predicative clause*” = *better than he who is saved and delighted*? Such omission is due to the *eloquence, brevity, and obviousness*! As the person will guard against any danger to his “*face*,” the most distinctive feature of his entity, by his hands! But in this case his hands are bound and shackled to his neck! Thus, he has no other mean to guard against any danger except by his *face*=*his entire entity* as he is flung into Hell.

Day <sup>36</sup> ; and ( <i>had been</i> ) said for the <i>dha'lemeena</i> <sup>37</sup> ( <i>injustice-doers</i> ) let-taste you <sup>z</sup> what you <sup>c</sup> were earning.	يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٤﴾
25. Denied they <sup>z</sup> who <sup>r</sup> of before them; then <i>ata</i> <sup>x</sup> ( <i>betided / eventuated</i> ) <sup>x</sup> them the torment from whence not perceive they <sup>z</sup> .	كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتْنَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾
26. So Allah ( <i>had caused</i> ) them ( <i>to</i> ) taste the ignominy in the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> and surely the Hereafter's <sup>w</sup> torment ( <i>is</i> ) bigger, if they <sup>z</sup> were ( <i>to</i> ) know.	فَأَذَاقَهُمُ اللَّهُ الْحَزْنَ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾
27. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We struck for the mankind in this, The Qur'an <sup>x</sup> of every a parable/example, <i>la'alla</i> ( <i>craving currently unavailable deed that, perhaps</i> ) they bethink they <sup>z</sup> .	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾
28. Qur'an <sup>x</sup> Arabic, other than possessing crookedness; <i>la'alla</i> ( <i>craving currently unavailable deed that, perhaps</i> ) they <i>yattaqoona</i> ( <i>they<sup>z</sup> reverentially guard not to displease Allah</i> ).	قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾
29. Struck Allah a parable/example: a man ( <i>slave</i> ) in him contentious partners and a man <i>salaman</i> <sup>38</sup> ( <i>peaceful / slave of a sole owner</i> ) for a man; are both level/even parable/example; the praise ( <i>is</i> ) for Allah; rather most ( <i>of</i> ) them not know.	ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾
30. Verily you <sup>g</sup> ( <i>are</i> ) <i>mayye'ton</i> ( <i>eventually dying</i> ) and verily they ( <i>are</i> ) [ <i>too</i> ] <i>mayye'toon</i> (=plural of <i>mayye'ton</i> ).	إِنَّكَ مَيِّتٌ وَأَبْنُهُمْ مَيِّتُونَ ﴿٣٠﴾
31. Afterwards verily you <sup>b</sup> ( <i>are</i> ) The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <i>enda</i> ( <i>by Rule of</i> ) your <sup>n</sup> Lord you <sup>z</sup> dispute.	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾
32. Then who <sup>a</sup> ( <i>is</i> ) wronger <sup>39</sup> than who <sup>p</sup> [ <i>he</i> ] lied on Allah and denied [ <i>he</i> ] by the truth <i>edh</i> ( <i>when / since</i> ) [ <i>it</i> <sup>x</sup> ] came ( <i>to</i> ) him; is not in Hell <sup>w</sup> a <i>mathwa</i> <sup>40</sup> ( <i>forced: long-term-abode</i> ) for the unbelievers.	فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾
33. And who <sup>x</sup> [ <i>he</i> ] came by the truth <sup>x</sup> and <i>ssaddaqa</i> ( <i>affirmed as true</i> ) by it <sup>x</sup> those they ( <i>are</i> ) the <i>muttaqoona</i> ( <i>they<sup>z</sup> who reverentially guard against Allah's displeasure</i> ).	وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾
34. For them whatever <sup>41</sup> they <sup>z</sup> will <i>enda</i> ( <i>by munificence of / by Rule of</i> ) their Lord; <i>tha'leka</i> ( <i>afar-that-it /</i> ) <sup>x</sup> ( <i>is</i> ) a requital ( <i>of</i> ) the benefactors.	لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾
35. To expiate Allaha'n( <i>off</i> ) them evilest( <i>of that</i> ) which <sup>x</sup> they <sup>z</sup> worked and [ <i>He</i> ] requites them their remuneration by <i>ahsane</i> ( <i>most perfect and beautiful deed / say</i> ) ( <i>of that</i> ) which <sup>x</sup> they <sup>z</sup> were working.	لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾
36. Is not Allah surely sufficer ( <i>of</i> ) <i>abdehe</i> <sup>42</sup> ( <i>His slave</i> ); and they <sup>z</sup> frighten you <sup>g</sup> by whom <sup>r</sup> ( <i>are</i> ) of lesser	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ

<sup>36</sup> There is an omitted predicate (=better or he who is in Paradise) at the end of this sentence! See القرطبي!

<sup>37</sup> The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

<sup>38</sup> The word "سالمًا" = peaceful see التاج, it also means owned by a sole owner, according to القرطبي!

<sup>39</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>40</sup> In "اللسان": "مَثْوًى" = هَكَذَا; and "مَثْوًى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice per se! So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

<sup>41</sup> See footnote 8 above regarding whatever!

than/without Him; and whom<sup>P</sup> Allah misleads then not for him of a divine-guider.

بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلَّ  
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝

37. And whom<sup>P</sup> Allah divinely-guides then not for him of a misleader; is not Allah surely Mighty revenge-possessor.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ  
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ۝

38. And *la'en* (indeed if) you<sup>S</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup>; surely assuredly<sup>43</sup> say they<sup>z</sup>: Allah; let-say [you<sup>S</sup>]: have seen you<sup>c</sup> what you<sup>z</sup> invoke of lesser than/without Allah; *en* (if) Allah wanted me by *dburren* (persistent distress), are they<sup>y44</sup> removers-she<sup>y</sup> (of) His *dburre* (= *dburren*); or if [He] wanted me by a mercy<sup>w</sup> are they<sup>y</sup> withholders-she<sup>y</sup> (of) His mercy<sup>w</sup>; let-say [you<sup>S</sup>]: Allah (is) my sufficiency<sup>45</sup>; on Him trust the trusters.

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ  
أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ  
أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ  
ضُرَّتِهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ  
مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ  
عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۝

39. Let-say [you<sup>S</sup>]: O, my people let-work you<sup>z</sup> on your<sup>n</sup> station<sup>46</sup>, verily I am a worker; so you<sup>z</sup> will know.

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ  
إِنْ عَمِلْتُمْ فَسَوْفَ تَعْلَمُونَ ۝

40. Whom<sup>P</sup> *ya'atebe*<sup>x</sup> (*betides/ eventuates him*)<sup>x</sup> a torment, disgracing him and befalling/legitimizing on him torment *mugeemon* (*iteratively sustainer*).

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ ۝

41. Verily We descended on you<sup>S</sup> The Book for the mankind by the right; so whoever *ibtada* (*he found and accepted the divine-guidance*) so for himself<sup>w</sup>; and whoever [he] strayed, so verily only [he] strays on it<sup>w</sup>; and not you<sup>S</sup> (*are*) on them surely a custodian.

إِنَّا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ لِلنَّاسِ  
بِالْحَقِّ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ  
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا  
وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۝

42. Allah *yatawaffa* ([He] receives: before death/ in unconscious state) the selves<sup>w</sup> while [its<sup>w</sup>] death; and which<sup>u</sup> died not in its<sup>w</sup> *mana'me*<sup>48</sup> (*sleep/ sleep-locale*) then [He] withholds (*that*) which<sup>u</sup> [He] judged on it<sup>w</sup> the death and [He] sends the other<sup>w</sup> to *ajalen*<sup>49</sup> (*term-limit*) *musamma*<sup>50</sup> (*that which is designated/ named*); verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*miracles/ signs-/ proofs*) for a people rethinking.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا  
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا  
فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا  
الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ  
أَجَلٍ مُّسَمًّى إِنْ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝

43. Or *ittakhatbo*<sup>51</sup> (*they<sup>z</sup> took and made*) of lesser than-/without Allah intercessors; let-say [you<sup>S</sup>]: do even while albeit<sup>52</sup> they<sup>z</sup> [were] neither possessing a thing and nor they<sup>z</sup> cerebrate.

أَمْ آتخذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ  
قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ  
شَيْئًا وَلَا يَعْقِلُونَ ۝

<sup>42</sup> The word “*abdebe*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>43</sup> The “*ل*” in “*ليقولن*” is a juratory “*ل*” = “*القسم*” amounting to = “*التأكيد*,” i.e. affirmation, expressed by “*assuredly*”!

<sup>44</sup> The pronoun “*هُنَّ*” refers to the “*aalehab*” (*deities*)<sup>w</sup> which are in the “*broken plural*” so it is feminized!

<sup>45</sup> The word “*حسب في حسبنَا*” = “*كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر*” = “*حسب في حسبنَا*” = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

<sup>46</sup> That is the social position or rank!

<sup>47</sup> That each individual self, without exception!

<sup>48</sup> As sleep is the minor death!

<sup>49</sup> The word “*الأجل*” means term-limit, see اللسان!

<sup>50</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/ or named!

<sup>51</sup> The word “*اتخذ*” from “*الاتخاذ*” which is “*افتعال*” for “*الاتخاذ*,” as stated in لسان العرب, therefore, “*اتخذ*” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>52</sup> The construct “*أولو*” is made up of three distinct components: (1) *الاستفهام الاستنكاري* “*أ*” = *disapprobatory interrogative*, (2) *الحالية* “*و*” adverbial = “while,” and (3) “*لو*” = *conditional particle* = “albeit!” For (1) I chose



44. Let-say[you <sup>s</sup> ]:for Allah (is) the intercession <sup>w</sup> together; for Him(is)theHeavens <sup>w</sup> and the Earth's <sup>w</sup> proprietorship; afterwards to Him (is to be) returned you <sup>z</sup> .	قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾
45. And if (had-been) mentioned Allah alone disgusted <sup>w</sup> hearts (of) whom <sup>r</sup> not believe they <sup>z</sup> by the Hereafter <sup>w</sup> ; and if (had-been) mentioned whom <sup>r</sup> (are) lesser than-/without Him, edha (suddenly/ whereas) they (are) yestabsheroona <sup>53</sup> (they <sup>z</sup> affirm pleasant tidings).	وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾
46. Let-say[you <sup>s</sup> ]:Allahobumma <sup>54</sup> (O, Allah), The Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Fatte're (innately-perfect-Originator); the invisible and the visible Knower; you <sup>s</sup> rule among Your <sup>t</sup> eba'de (worshippers/ submitters/ slaves) in what they <sup>z</sup> were in it <sup>x</sup> differing they <sup>z</sup> .	قُلْ اَللّٰهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾
47. And had that for whom <sup>r</sup> dhalamo <sup>55</sup> (they <sup>z</sup> wronged) what(are) in the Earth <sup>w</sup> together and its <sup>x</sup> like with it <sup>x</sup> surely (would have) ransomed they <sup>z</sup> by it <sup>x</sup> from the ill torment, The Qeyamatey's <sup>w</sup> (Judgment's) Day; and (would have) appeared for them from Allah what not could yahta'sebona (they <sup>z</sup> : reckon/ presume/ expect).	وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾
48. And appeared for them sayye'aa'to <sup>w</sup> (demeritorious-deeds) <sup>w</sup> (of) what they <sup>z</sup> earned and haqa (deservedly besieged) by them what they <sup>z</sup> were by it <sup>x</sup> yasta'hzeona (they <sup>z</sup> jest/ affirmably jest).	وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾
49. So if touched/betided the mankind dhurron (persistent distress) [he] invoked Us; afterwards when kbanwalna (We fostered/ nurtured) him a boon <sup>w56</sup> from Us, said [he]: verily only [I] (had-been) given that on knowledge <sup>57</sup> ; rather it <sup>w</sup> (is) an essay <sup>w</sup> ; [and] but most (of) them not know.	فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾
50. Qad (already and affirmatively) said it <sup>w</sup> who <sup>r</sup> they <sup>z</sup> of before them; so not enriched <sup>58</sup> a'n (regarding) them what they <sup>z</sup> were earning.	قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾
51. So betided them sayye'aa'to <sup>w</sup> (demeritorious-deeds) <sup>w</sup> (of) what they <sup>z</sup> earned; and who <sup>r</sup> dhalamo <sup>59</sup> (they <sup>z</sup> wronged) of these, shall betide them sayye;aa'to <sup>w</sup> (of) what earned they <sup>z</sup> and not they (are) surely enfeeblers.	فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيَّصِبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾
52. Have [and] not they <sup>z</sup> known that Allah yabsotto (swells/- expands) [He] therez'qa <sup>x</sup> (provision/ victuals for sustenance) <sup>x</sup> for whomever [He] wills and [He] constricts; verily in	أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ

“even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious! For (3) “albeit” seems to me very appropriately self-explanatory!

<sup>53</sup> The word “استبشروا” means (a) he affirmed the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!

<sup>54</sup> The expression “يا الله”= “اللهم” means a call of invoking/ supplicating/ beseeching Allah!

<sup>55</sup> See the Lexicon attached to this Translation for “ظالم”= “ظالم”= “injustice-doer” and “ظلم”= “wronged!”

<sup>56</sup> See the Lexicon attached to this Translation for the word “نعمة” the next best approximation in English for “نعمة” is “boon!” in fact there is no English equivalent per se for “نعمة” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

<sup>57</sup> That is: over knowledge “I have,” he claims! See الطبري!

<sup>58</sup> The word “أغنى” has double meanings: (1) enriched, (2) sufficed! But “enriched” includes sufficed and not vice versa! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task! Hence “enriched” is superior!

<sup>59</sup> See footnote 4841 above regarding “ظالم”= “ظالم” and “ظلم”= “wronged!”

<p><i>tha'leka (afar-that-it/) x surely (are) Aya'ten<sup>w</sup> (miracles/signs/proofs) for believing people.</i></p>	<p>لَا يَتْلُو لِقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾</p>
<p>53. Let-say [you<sup>s</sup>]: O, My <i>eba'deya</i> (worshippers/submitters/slaves) who<sup>r</sup> squandered they<sup>z</sup> on their selves<sup>w</sup>: let-not despond you<sup>z</sup> of Allah's mercy<sup>w</sup>; verily Allah forgives the offenses together; verily Allah, [He] (is) The <i>Ghafooro</i> (iterative Forgiver) <i>Raheemo</i> (iterative mercy Giver).</p>	<p>قُلْ يَعْبادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾</p>
<p>54. And <i>aneebo</i><sup>60</sup> (let you<sup>r</sup> iteratively return-penitently) to your<sup>n</sup> Lord and <i>aslemo</i> (let-you<sup>r</sup> surrender submittingly) for Him from before that <i>ya'ateyakom</i> x (betides/-eventuates you<sup>b</sup>) x the torment; afterwards not (to be) succored you<sup>z</sup>.</p>	<p>وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٥﴾</p>
<p>55. And <i>ettabe'ao</i> (let-closely-follow you<sup>r</sup>) <i>absa'na</i><sup>61</sup> (perfectest and beautifulest) (of) what (had been) descended to you<sup>b</sup> from your<sup>n</sup> Lord of before that <i>ya'ateyakom</i> (haps/-comes to you<sup>b</sup>) the torment suddenly<sup>w</sup> while you<sup>f</sup> not perceive you<sup>z</sup>.</p>	<p>وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٦﴾</p>
<p>56. That says a self<sup>w</sup>: Alas <i>hasrata</i><sup>w62</sup> (ardent contrition) <sup>w63</sup> over what <i>farratto</i><sup>64</sup> (I had-remiss) in (my duty) towards Allah and <i>en</i> (surely) I was certainly of the scoffers.</p>	<p>أَن تَقُولَ نَفْسٌ يَحْسَرْتُنِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ ﴿٥٧﴾</p>
<p>57. Or says [the self]: had Allah divinely-guided me, surely (I would have been) of the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure).</p>	<p>أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ ﴿٥٨﴾</p>
<p>58. Or says [the self] when seeing the torment: if that for me (another) a recurrence<sup>w</sup> then [I] be of the benefactors.</p>	<p>أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٩﴾</p>
<p>59. <i>Bala</i><sup>65</sup> (certainly-not); <i>qad</i> (already and affirmatively) came-she<sup>y</sup> (to) you<sup>g</sup> My <i>Aya'te</i><sup>w</sup> (messages/signs/proofs) then denied you<sup>g</sup> by it<sup>w</sup> and <i>istakbarata</i><sup>66</sup> ([you<sup>g</sup>] affirmed your<sup>r</sup> prideful haughtiness) and you<sup>g</sup> were of the unbelievers.</p>	<p>بَلَىٰ قَدْ جَاءَتْكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ ﴿٦٠﴾</p>
<p>60. And The <i>Qeyamatey's</i><sup>w</sup> (Judgment's) Day [you<sup>s</sup>] see who<sup>f</sup> lied they<sup>z</sup> on Allah their faces (are) blackened<sup>w67</sup>; is not in Hell<sup>w</sup> a <i>mathwa</i><sup>68</sup> (obligatory: long-term/semi-permanent-abode) for the <i>mutakabberend</i><sup>69</sup> (haughtiness-practicers).</p>	<p>وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦١﴾</p>
<p>61. And <i>younajfey</i> (iteratively delivers) Allah whom<sup>r</sup> <i>ettaqaw</i></p>	<p>وَيُنَجِّ اللَّهُ الَّذِينَ اتَّقَوْا</p>

<sup>60</sup> The word "أَنِيبُوا" from "أَنَابَ" = "عاد مرة بعد مرة": iteratively returned penitent! See الهادي و الراغب!

<sup>61</sup> There is no English word for أحسن = *absane*! Both words *perfectest* and *beautifulest* are in their adjective sense!

<sup>62</sup> The word "حسرة" is "أشدَّ الندم" see التاج! Thus we qualify the word "contrition" by *ardent* to indicate such strength of contrition!

<sup>63</sup> The word "حسرة" is "أشدَّ الندم" see التاج! Thus "contrition" is qualified by *ardent* to indicate such intensity!

<sup>64</sup> The word "فرط" in "فرطت" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected! But "فرط" and "فرطت" all are verbs in the past tense! So I chose "had-remiss!"

<sup>65</sup> The word "bala" = "certainly-not" is absolutely not synonymous with "yes" = "نعم" the Lexicon attached to this Translation for more elaboration!

<sup>66</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>67</sup> The expression "face blackened" is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

<sup>69</sup> There is no noun in English for "متكبر" = who is prideful/haughty! To make a noun = "haughtiness-practicers"!

(they <sup>z</sup> had reverentially guarded not to displease Allah) by their achievement <sup>w70</sup> ; touches/betides them neither the ill and nor they sadden.	بِمَفَارِزِهِمْ لَا يَمَسُّهُمْ الشَّوْءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾
62. Allah, Creator (of) every-thing and He (is) over every-thing a Custodian.	اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾
63. For Him (are) the Heavens <sup>w</sup> and the Earth's <sup>w</sup> <i>maqa'-leedo</i> (keys/lockers); and who <sup>r</sup> unbelieved they <sup>z</sup> by Allah's <i>Aya'te</i> <sup>w</sup> (messages) those they (are) the losers.	لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾
64. Let-say [you <sup>s</sup> ]: is then other than Allah you <sup>z</sup> surely command me to worship, O you <sup>z</sup> the <i>jahiloona</i> <sup>71</sup> (you <sup>z</sup> who act ignorantly or incorrectly).	قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾
65. And <i>laqad</i> (verily, already and affirmatively) (had been) revealed <sup>72</sup> to you <sup>g</sup> and to whom <sup>r</sup> of before you <sup>g</sup> <i>la'en</i> (indeed if) you <sup>g</sup> partner (others with Allah) surely assuredly <sup>73</sup> miscarries your <sup>t</sup> work and surely assuredly [you <sup>s</sup> ] be of the losers.	وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾
66. Rather Allah so let-worship [you <sup>s</sup> ] and let-be [you <sup>s</sup> ] of the thankers.	بَلَىٰ لِلَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾
67. And not appraised they <sup>z</sup> Allah His right appraisalment, while the Earth <sup>w</sup> together (is) His grasp <sup>w</sup> The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day; and the Heavens <sup>w</sup> (are) rolled <sup>w</sup> in His <i>Yame'ne</i> (Power/Right-Hand <sup>w</sup> ); <i>subhana</i> <sup>74</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated[He]) <i>amma</i> (regarding) what they <sup>z</sup> partner (other deities with Him).	وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرَكُونَ ﴿٦٧﴾
68. And (had been) blown in the horn then swooned whomever (are) in the Heavens <sup>w</sup> and whomever (are) in the Earth <sup>w</sup> except whomever Allah willed; after-wards (had been) blown in it <sup>x</sup> another <sup>w</sup> then <i>edha</i> (suddenly-/whereas) they (are) <i>qeyamon</i> (standers) looking waiting <sup>75</sup> .	وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ بِنُظُرٍ ﴿٦٨﴾
69. And <i>asbraga'te</i> <sup>76</sup> (atmospherically illuminated) the Earth <sup>w</sup> by its <sup>w</sup> Lord's Illumination <sup>x</sup> ; and (had been) put the	وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

<sup>70</sup> The word “مفازة” = “مَنجاة” meaning *rescue-achievement*! For the meaning of “مفازة” = “مَنجاة” see التاج!

<sup>71</sup> The word “جاهلون” = “jahiloona” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jahiloona” are they who act ignorantly or incorrectly!

<sup>72</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>73</sup> The “ل” in “ليحبطن” and “لتكونن” are juratory “ل” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed in both case by “assuredly”!

<sup>74</sup> The word “subhanabo” = “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “bo” = “Him!” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>75</sup> The word “ينظرون” here could also mean “waiting” what is to be done with everyone!

<sup>76</sup> The word “asbraga'te” = “أشرفت” is made up of two parts: the pronoun of the “ت” = the feminizing “ت” and the past tense “أشرف” = had illuminated/lighted! This past tense comes from “الشروق” which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise!



Book and (*had been*) come by the Prophets and [by] the witnesser/martyrs<sup>77</sup>, and (*had been*) judged among them by the right while they (*are*) not *yodh'lamoonah*<sup>78</sup> (*to be wronged they*<sup>z</sup>).

70. And (*had been*) fulfilled<sup>w79</sup> every self<sup>w</sup> what [*it*<sup>w</sup>] worked-she<sup>y</sup> and He(*is*) knowinger by what they<sup>z</sup> do.

71. And (*had been*) driven whom<sup>r</sup> unbelieved they<sup>z</sup> to Hell<sup>w</sup> (*in*) troops, until *edha* (*when/whereas*) they<sup>z</sup> came (*to*) it<sup>w</sup> then (*had been*) opened its<sup>w</sup> doors and said for them its<sup>w</sup> *khaṣanato* (*treasurers/warders*): have not *ya'atee-kom*<sup>x</sup> (*approaches/comes you*<sup>b</sup>)<sup>x</sup> messengers<sup>x</sup> of you<sup>b</sup> reciting on you<sup>b</sup> *Aya'te*<sup>w</sup> (*messages*) (*of*) your<sup>n</sup> Lord and warning you<sup>b</sup> *leqa'a* (*meeting*) (*of*) your<sup>n</sup> day this; said they<sup>z</sup>: *bala*<sup>80</sup> (*certainly-not*); [and,] but righted the torment's word<sup>w</sup> on the unbelievers.

72. (*Had been*) said: let-enter you<sup>z</sup> Hell's<sup>w</sup> doors, immortals you<sup>z</sup> (*are*) in it<sup>w</sup>; so wretched *mathwa*<sup>81</sup> (*long-term-obligatory abode*) (*of*) the *mutakabberena*<sup>82</sup> (*haughtiness-practicers*).

73. And (*had been*) driven whom<sup>r</sup> *ettaqaw* (*they<sup>z</sup> had reverentially guarded not to displease Allah*) to the Paradise<sup>w</sup> (*in*) troops, until *edha* (*when/whereas*) they<sup>z</sup> came (*to*) it<sup>w</sup> and (*had been*) opened its<sup>w</sup> doors and said for them its<sup>w</sup> *khaṣanato* (*treasurers/warders*): peace (*be*) on you<sup>b</sup> *ttebtom* (*gladdened you*<sup>c</sup>) so let-enter it<sup>w</sup> you<sup>z</sup> immortals you<sup>z</sup>.

74. And they<sup>z</sup> said: the praise (*is*) for Allah Who *ssadaqana* (*rendered the truth for us*), His promise and bequeathed us the land<sup>w83</sup> *natabawa'a* ([*we*] deservedly *ensconce*) from the Paradise<sup>w</sup> whence [*we*] will; so *ne'ama* (*most excellent*) (*is*) the workers' remuneration.

75. And [*you*<sup>s</sup>] see the angels surrounders/surrounding from around The *Arsh*<sup>84</sup> (*Throne of Kingship*), *yousabbehona*<sup>85</sup> (*he-they say: subhana Allah*) by their Lord's praise and (*had been*) judged/finished among them by the right; and (*had been*) said: the praise (*is*) for Allah, the world's Lord.

وَوُضِعَ الْكِتَابُ وَجِئَءَ بِالنَّبِيِّينَ  
وَالشَّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ  
وَهُمْ لَا يُظْلَمُونَ ﴿٦٨﴾

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ  
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٦٩﴾

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا  
وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ  
مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ  
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا  
قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ  
الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧٠﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ  
خَالِدِينَ فِيهَا فَبئسَ مَثْوًى  
لِّلْمُتَكَبِّرِينَ ﴿٧١﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ  
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا  
وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ  
طِبِّتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٢﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا  
وَعْدَهُ وَأَوْثَرْنَا الْأَرْضَ ۖ نَتَّبِعُ  
مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ  
أَجْرُ الْعَامِلِينَ ﴿٧٣﴾

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ  
حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ  
رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٤﴾

<sup>77</sup> The word “شهداء” could bear a double meaning and both could be applicable as so indicated above!

<sup>78</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

<sup>79</sup> The word “وُفِّيَتْ” from “الوفاء,” “التمام,” meaning gathering the last component of any obligation to make it a whole! Thus, “وُفِّيَتْ” means had been endeavored and gathered the last part of an obligation and fulfilled it!

<sup>80</sup> The word “bala”= “indeed-not” is absolutely not synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>81</sup> In “اللسان”: “ثوى”= هلك; and “مَثْوًى” in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the “مَثْوًى” is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa-abode* is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate!

<sup>82</sup> There is no noun in English for “متكبر”= who is prideful/haughty! To make a noun= “haughtiness-practicers”!

<sup>83</sup> The word “الأرض”= “the land w” is land<sup>w</sup> of Paradise<sup>w</sup> as the land of Paradise is of two types! One type for those deserving to be in Paradise<sup>w</sup> and the other for those who could have deserved it but failed to do so! Therefore, their portion of such land goes to the deservers of Paradise in addition to their portions! And so is the case with respect to the land of Hell! Hence, the Paradise and Hell people each gets “double” land.

<sup>84</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>85</sup> The word “yousabbehona”= he-they say: “subhana Allah,” that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem <sup>1</sup> .	حم
2. Descending <sup>2</sup> (of) The Book (is) from Allah The Mighty The Omniscient.	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ
3. Forgiver [He] (of) the offense and Acceptor [He] (of) the repentance; severe (in) the punishment [He] (is) possessor (of) <i>attaw'le</i> <sup>3</sup> (munificence/wealth/resources) [He], no an <i>elaba</i> (a deity) except Him; to Him (is) the destiny.	غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ
4. Not dispute in Allah's <i>Aya'te</i> <sup>w</sup> (Qur'anic statements) except whom <sup>r</sup> unbelieved they <sup>z</sup> ; so let not deceive you <sup>g</sup> their transpose <sup>4</sup> in the <i>bela'de</i> (country/region).	مَا تَجِدُ لِمَا تُجَدِّلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرْكَ تَقْلِيمُهُمْ فِي الْبَلَدِ
5. Denied-she <sup>y5</sup> before them <i>Noohen's</i> (Noah's) people and the parties of after them; and purposed-she <sup>y</sup> every <i>Ummaten</i> <sup>w</sup> (people/community) <sup>w</sup> by their messenger to take <sup>6</sup> him; and disputed they <sup>z</sup> by the falsehood <sup>x</sup> to refute by it <sup>x</sup> the right <sup>x</sup> ; so I took them; so how [was] [My] punishment <sup>7</sup> .	كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابِ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدْنَاهُمْ بِالْبَاطِلِ يُدْحِضُونَ بِهِ الْحَقَّ فَأَخَذْنَاهُمْ فَكَيْفَ كَانَ عِقَابُ
6. And like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> righted-she <sup>y</sup> your <sup>t</sup> Lord's word-she <sup>y</sup> on whom <sup>r</sup> unbelieved they <sup>z</sup> ; verily they (are) The Fire's <sup>w</sup> companions.	وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ
7. Who they <sup>z</sup> bear The <i>Arshe</i> <sup>8</sup> (Kingship-Throne) and who <sup>p</sup> (are) around it <sup>x</sup> <i>yousabbebona</i> <sup>9</sup> (he-they say: <i>subhana Allah</i> ) by their Lord's praise and they <sup>z</sup> believe by Him and <i>yastaghferona</i> (they <sup>z</sup> seek forgiveness) <sup>10</sup> for whom <sup>r</sup> believed they <sup>z</sup> : our Lord, You <sup>h</sup> widened <sup>11</sup> (included/ subsumed) everything a mercy <sup>w</sup> and omniscience; so let-forgive [You <sup>s</sup> ] for whom <sup>r</sup> repented they <sup>z</sup> and <i>ettaba'a</i> (closely-followed) they <sup>z</sup> Your <sup>t</sup> path; and let-preclude them [You <sup>s</sup> ] the <i>jaheeme's</i> <sup>12</sup> (intensely-blazing Fire <sup>w</sup> )'s torment.	الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>3</sup> The word “attaw’le” does not have an exact English equivalent per se! It generally means: wealth, resources and munificence!

<sup>4</sup> The word “تقْلِيمُهُم” = “their transpose,” means their betaking themselves uninhibitedly moving!

<sup>5</sup> The word “كَذَبَتْ” = denied<sup>w</sup> is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَبَتْ”

<sup>6</sup> That is to punish him!

<sup>7</sup> The speaker's pronoun “ي” in “عِقَابُ,” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or for *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>8</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>9</sup> The word “yousabbebona” = he-they say: “subhana Allah,” that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

<sup>10</sup> The word “يَسْتَغْفِرُونَ” = “يُطْلِبُونَ الْغُفْرَانَ” = “[they] seek forgiveness!” In English there is no seemly way to say: “يَسْتَغْفِرُونَ” per se! So I settled for saying: “[they] seek forgiveness!”

<sup>11</sup> The word “وَسِعَتْ” = “included” means is already broadened to contain/encompass!

<sup>12</sup> The word “الجحيم” is proper noun, but it means intensely blazing fire! See الراغب!



8. (O), our Lord: and let-admit them [You <sup>s</sup> ] <i>Adn's (Eden's)</i> <sup>13</sup> Paradises <sup>w</sup> /Gardens <sup>w</sup> which <sup>u</sup> You <sup>h</sup> promised them and who <sup>p</sup> <i>ssalaba</i> <sup>14</sup> ( <i>who had obliged by a divine criteria</i> ) of their fathers and their spouses ( <i>wives</i> ) and their progeny <sup>w</sup> ; verily You <sup>s</sup> You <sup>s</sup> The Mighty The <i>Hakeem</i> <sup>15</sup> ( <i>infinite bekma</i> <sup>16</sup> Possessor).	رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾
9. And let-preclude them [You <sup>s</sup> ] the <i>sayye'aa'te</i> <sup>w</sup> ( <i>demeritorious-deeds</i> ) <sup>w</sup> and whom <sup>r</sup> [You <sup>s</sup> ] preclude the <i>sayye'aa'te</i> <sup>w</sup> then-day, so <i>qad</i> ( <i>already and affirmatively</i> ) <i>ra'hema</i> <sup>17</sup> ( <i>had mercy-given</i> ) him You <sup>h</sup> ; and <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) the win the great.	وَقَهُمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾
10. Verily who <sup>r</sup> unbelieved they <sup>z</sup> ( <i>to be</i> ) called they <sup>z</sup> : surely Allah's abhorrence ( <i>is</i> ) bigger than your <sup>n</sup> abhorring your <sup>n</sup> selves <sup>w</sup> <i>edh</i> ( <i>when/while</i> ) you <sup>z</sup> ( <i>are being</i> ) invited to the belief then you <sup>z</sup> [ <i>unbelieve</i> ].	إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَنِ فَتُكْفَرُونَ ﴿١٠﴾
11. Said they <sup>z</sup> : (O), our Lord [You <sup>s</sup> ] deadened <sup>18</sup> us twice and [You <sup>s</sup> ] quickened us twice then we confessed by our offenses; so is to a <i>khorojen</i> ( <i>an egress<sup>x</sup>/return<sup>x</sup> to worldly life</i> ) of a path.	قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأُحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾
12. <i>Tha'lekum</i> ( <i>collective-afar-that</i> ) <sup>x</sup> because verily it <sup>x</sup> if ( <i>had been</i> ) invoked Allah alone, unbelieved you <sup>c</sup> ; and <i>en</i> ( <i>if</i> ) ( <i>to be</i> ) partnered ( <i>other deities</i> ) by Him you <sup>z</sup> believe; so the rule ( <i>is</i> ) for Allah, He ( <i>is</i> ) The <i>Aa'leyo</i> ( <i>High beyond description</i> ), The <i>Ka'beero</i> <sup>x</sup> ( <i>Big beyond comparison/ comprehension, Predates/ Antedates all things</i> ).	ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَمَّنُوا فَاَلْحَكُمُ اللَّهُ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾
13. He Who shows you <sup>b</sup> His <i>Aya'te</i> <sup>w</sup> ( <i>miracles/ signs/ proofs</i> ) and <i>younazẓelo</i> ([He] <i>iteratively descends</i> ) for you <sup>b</sup> from the Heavens <sup>w</sup> a <i>rez'qan</i> <sup>x</sup> ( <i>rain</i> ) <sup>x</sup> ; and not reminisces except who <sup>p</sup> <i>youneebo</i> <sup>19</sup> ([he] <i>iteratively return-penitent</i> ).	هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾
14. So let-invoke you <sup>z</sup> Allah faithfully for Him the religion, and albeit disliked the unbelievers.	فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

<sup>13</sup> The word “عَدْن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عَدْن” is center of Paradise! According to Abdullah Ibn Omar, “عَدْن” is a palace in Paradise enters it but a prophet, seddique, or martyr!

<sup>14</sup> The word “صَلَح”=“salaba” (1) it's “فعل ماض لازم” = an intransitive verb, and a past tense that is we are dealing not with a transitive verb, “اصْلَح”، And (2) “صَلَح” is very difficult to exactly define, let alone translate, as the criteria could differ among different people and different eras! However, a “divine criterion,” such as the “Pillars of Islam” or any such criterion which is Allah sanctioned would do! Any “righteous” work done according to, say, secular criteria will not avail in this respect, as this respect requires belief in Allah and His Criteria! There are many Ayat that emphasize: “...while he (is) a believer!” For e.g.: “And whoever works the righteous works<sup>w</sup> of a male or a female while he (is) a believer, then those they<sup>z</sup> enter the Paradise, <sup>w</sup>” (S4:124).

<sup>15</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحْكيم”

<sup>16</sup> See the Lexicon attached to this Translation for “bekma”

<sup>17</sup> The word “رَحْمَةً” = “mercy” in Arabic “رَحْمَةً” is unlike its English equivalent, in that “رَحْمَةً” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English per se! So the closest is to possibly say: “perhaps you (had) mercy-given-him,” thus introducing the idea of “mercy-given” which the Arabic text does not really say per se! The Arabic says, as if to say: perhaps you were mercied,” which cannot be said in correct English, as there is no such word as “mercied”!

<sup>18</sup> The word “أَمَتَا” in “أَمَتَا” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>19</sup> The word “يُنِيبُ” from “أَنَابَ” = “رَجَعَ مَرَّةً بَعْدَ مَرَّةٍ” meaning: iteratively returned penitent! See الهادي و الراغب!

15. Ra'feeo ( <i>Multitudinous Superior/ Upgrader</i> ) <sup>20</sup> (of) the ranks <sup>w</sup> [He]; the <i>Arsh</i> <sup>21</sup> ( <i>Kingship-Throne</i> ) Possessor; He casts <sup>22</sup> <i>ar-Rooha</i> <sup>23</sup> ( <i>The: Qur'an, revelation, Arch Angel Gabriel</i> ) of His command on whom <sup>r</sup> He wills of His <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ) to warn ( <i>about</i> ) the <i>tala'qe</i> ( <i>meeting</i> ) Day.	رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿٢٠﴾
16. Day they ( <i>are</i> ) apparent, not hides on Allah of them a thing; for Whom <sup>a</sup> ( <i>is</i> ) the proprietorship today; for Allah The One, The <i>Qabha're</i> ( <i>Ever/ Stout Subduer</i> ).	يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢١﴾
17. Today ( <i>to be</i> ) requited every self <sup>w</sup> by what [ <i>it</i> <sup>w</sup> ] earned-she <sup>y</sup> ; no injustice today; verily Allah ( <i>is</i> ) swift ( <i>in</i> ) the account.	الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٢﴾
18. And let-warn them [ <i>you</i> <sup>s</sup> ] ( <i>about</i> ) the <i>A'zefa'te</i> <sup>w24</sup> ( <i>She-imminent-Resurrection Event</i> ) <sup>w</sup> Day, <i>edh</i> ( <i>when/ while</i> ) the hearts ( <i>are</i> ) <i>lada</i> <sup>25</sup> ( <i>directly at/ by</i> ) the larynxes suppressor; not for the <i>dha'lemeena</i> <sup>26</sup> ( <i>injustice-doers</i> ) of a <i>hameemen</i> <sup>27</sup> ( <i>affectionate friend</i> ) and nor an intercessor ( <i>to be</i> ) obeyed.	وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿٢٣﴾
19. [He] knows the treachery <sup>w</sup> (of) the eyes <sup>w28</sup> and what conceals the chests.	يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿٢٤﴾
20. And Allah judges by the right; and who <sup>r</sup> they <sup>z</sup> invoke of lesser than/without Him not judge they <sup>z</sup> by a thing; verily Allah, He ( <i>is</i> ) The <i>Sameeo</i> <sup>29</sup> ( <i>The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer</i> ), The <i>Basseero</i> ( <i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i> ).	وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٥﴾
21. Have [and] not treaded they <sup>z</sup> in the Earth <sup>w</sup> then see	﴿٢٦﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

<sup>20</sup> The word “رَفِيعُ” could mean: (a) *Superior, no thing above Him*, or (b) “رَفِيعُ” the intensive form of “رَفَعَ,” and “رَفِيعُ” means “إلى وزن فعيل بمعنى رافع.” See القرطبي!

<sup>21</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>22</sup> That is in the sense of: *bestow or confer*!

<sup>23</sup> It is stated in “اللسان” for the word “*ar-Rooh*” and “*ar-Rawb*” two distinct meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*! However, “*ar-Rooh*” (*the Rooh*) there are at least ten distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!

<sup>24</sup> The word “*Aazefah*” is *singular, feminine, subjective noun*, meaning *imminent* with no English equivalent *per se*! It is a synonym for the impending Day of Judgment, in Arabic *يوم القيامة* which is *feminine*!

<sup>25</sup> The word “لَدَى” from “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which *closes spatially and more specific*! So *lada* = “*directly at/ by*” seems to indicate such *closeness*! See *اللسان*!

<sup>26</sup> The “ظالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>27</sup> The word “حَمِيمٌ” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot!” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend!” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition! You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language! So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend!”

<sup>28</sup> The expression “خَائِنَةُ الْأَعْيُنِ” = “treacherous-eyes” means those eyes that *stealthily look or gaze* at what they should not look or gaze at!

<sup>29</sup> See the *Lexicon* attached to this Translation for this multi-meaning word “Same'o” = “المُسمع”!

they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> they<sup>z</sup> were of before them; they<sup>z</sup> were, [they]<sup>30</sup> harder than them a strength<sup>w</sup> and effects/traces in the land<sup>w</sup>; then took them Allah by their offenses and not [was] for them from Allah of a preventer.

22. *Tha'leka* (afar-that-it/) <sup>x</sup> (is) because verily they were <sup>w</sup> *ta'atey*<sup>x</sup> (approaches/ comes to)<sup>x</sup> them their messengers by the evidences-she <sup>y</sup> then unbelieved they<sup>z</sup>; so took them Allah; verily He (is) strong, severe (in) the punishment.

23. And *laqad* (verily, already and affirmatively) We sent *Mosa* (Moses) by Our *Aya'te*<sup>w</sup> (miracles/ signs/ proofs) and an authority<sup>x</sup> manifest<sup>x</sup>.

24. To Pharaoh and Hamana and Qaroona; then they<sup>z</sup> said: a magician *kaththabon* (ever/ stout liar).

25. Then *lamma* (when/ whence) [he] came (to) them by the right from *enda* (by munificence of/ by Rule of) Us, they<sup>z</sup> said: let-kill you<sup>z</sup> sons (of) whom<sup>r</sup> believed they<sup>z</sup> with him and *istabyou*<sup>31</sup> (you<sup>z</sup> affirmably let live) their women; and not the unbelievers' scheme except in a waste/ misguidance.

26. And said Pharaoh let me kill *Mosa* (Moses) and let him invoke his Lord; verily I fear/know<sup>32</sup> that [he] substitutes your<sup>n</sup> religion or that [he] manifests in the land<sup>w</sup> the corruption.

27. And said *Mosa* (Moses): verily I refuted by my Lord and your<sup>n</sup> Lord from every *mutakabberen*<sup>33</sup> (haughtiness-practicer) not believing [he] by day (of) the reckoning.

28. And said a man believer from Pharaoh's *aa'le* (family-/ house/ kin/ chiefs/ followers) concealing his belief: do you<sup>z</sup> kill a man that says [he] my Lord (is) Allah and *qad* (already and affirmatively) [he] came (to) you<sup>b</sup> by the evidences-she <sup>y</sup> from your<sup>n</sup> Lord; and *en* (if) *yako* (surely [he] is/ be) a liar then on him (is) his lying; and *en yako ssa'deqan* (always-truth-enforcer), besides you<sup>b</sup> some (of) that [he] promises you<sup>z</sup>; verily Allah divinely-aright not whom<sup>p</sup> he (is) prodigal/exceeder<sup>34</sup> *kaththabon* (ever-/ stout liar).

29. O, my people: for you<sup>b</sup> the kingship<sup>35</sup> today, ascenders<sup>36</sup> you<sup>z</sup> (are) in the land<sup>w</sup>; so who<sup>r</sup> [he]

كَيْفَ كَانَ عِقَابُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُواهُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢٢﴾

ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٣﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٤﴾

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٥﴾

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٦﴾

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٧﴾

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٨﴾

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٩﴾

يَنْقُومَ لَكُمْ الْمُلْكُ الْيَوْمَ

<sup>30</sup> This [they] is for emphasis!

<sup>31</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word, as استحيوا!

<sup>32</sup> Linguistically the word “خَفْتُ” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>33</sup> There is no noun in English for “مُتَكَبِّرٌ” = who is prideful/ haughty! To make a noun = “haughtiness-practicer”!

<sup>34</sup> The word “مُسْرِفٌ” translated as “prodigal/exceeder” here in the sense of immoderate in giving, saying or doing! In this, case Pharaoh and his peoples were “lavishers” in their stubbornness vis-à-vis the facts or the truth as presented by Moses, peace be upon him! Also, “مُسْرِفٌ” means according to اللتاج unbeliever! I could not find this meaning for “مُسْرِفٌ” as unbeliever except in a single not a main entry in اللتاج!

<sup>35</sup> The word “مُلْكٌ، بَضْمَةٌ عَلَى الْمِيمِ” has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2)!



succors us from Allah's *ba'se*<sup>x</sup> (*intense torment*)<sup>x</sup> *en (if)* [*it*<sup>x</sup>] came (*to*) us; said Pharaoh: not [I] show you<sup>b</sup> except what [I] see and not divinely-guide you<sup>b</sup> [I] except the *rashad's* (*knowledge and strict adherence to what is right*) path.

ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا  
مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ  
فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا  
أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٣٠﴾

30. And said [he] who<sup>r</sup> [he] believed: O, my people, verily I fear/know<sup>37</sup> on you<sup>b</sup> like the parties' day.

وَقَالَ الَّذِي آمَنَ يَنْقُومُ إِنِّي أَخَافُ  
عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣١﴾

31. Like wont/praxis people (*of*) Noohen (Noah) and Aaden and Thamooda and who<sup>r</sup> (*are*) of after them; and not Allah wants an injustice for the *eba'de* (*worshippers/ submitters/ slaves*).

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ  
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ  
ظُلْمًا لِلْعِبَادِ ﴿٣٢﴾

32. And O, my people: verily I fear/know<sup>38</sup> on you<sup>b</sup> the mutual summoning day<sup>39</sup>.

وَيَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ  
التَّنَادِ ﴿٣٣﴾

33. Day you<sup>z</sup> flee/diverge retreaters, not for you<sup>b</sup> from Allah of a safeguard; and whom<sup>r</sup> Allah misleads then not for him of a divine-guider.

يَوْمَ تُولُونِ مُدْبِرِينَ مَا لَكُمْ مِنَ  
اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾

34. And *laqad* (*verily, already and affirmatively*) came (*to*) you<sup>b</sup> Yousifo (*Joseph*) of before by the evidences<sup>w</sup> then not ceased you<sup>c</sup> in doubt of what [he] came (*to*) you<sup>b</sup> by it<sup>x</sup>; until *edha* (*when/ whereas*) [he] perished said you<sup>z</sup>: never missions<sup>40</sup> Allah from after him a messenger; like *tha'leka* (*afar-that-it/*)<sup>x</sup> misleads Allah whom<sup>p</sup> he (*is*) an exceder/prodigal suspecter<sup>41</sup>.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ  
بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا  
جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ  
قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ  
رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ  
هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٥﴾

35. Who<sup>r</sup> they<sup>z</sup> dispute in Allah's *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*) by other than an authority *ata*<sup>x</sup> (*descended/ came to*)<sup>x</sup> them; enlarged an abhorrence *enda* (*by Rule of*) Allah and *enda* (*by rule of*) whom<sup>r</sup> believed they<sup>z</sup>; like *tha'leka* (*afar-that-it/*)<sup>x</sup> stamps<sup>42</sup> Allah on every heart (*of*) a *mutakabberen*<sup>43</sup> (*haughtiness-practicer*) *jabbaren* (*vigorous compeller/ ever contumacious stubborn*).

الَّذِينَ تَجْعِدُونَ فِي آيَاتِ اللَّهِ  
بَغْيَ سُلْطَنٍ أَتَتْهُمْ كُتُبٌ مَقَاتًا  
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا  
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ  
قَلْبٍ مُتَكَبِّرٍ جَبَّارٌ ﴿٣٦﴾

36. And said Pharaoh: O, Hamana let-build [you<sup>s</sup>] for me an edifice *la'allā* (*craving currently unavailable deed that/ perhaps*) I [I] reach the means.

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي  
صَرَحًا لَعَلِّي أَتْلُجُ الْأَسْبَابَ ﴿٣٧﴾

37. Means of the Heavens<sup>w44</sup> so *attale'ao* ([I] *ascend-observing*) [to] Mosa's (*Moses'*) *elaha* (*deity*); and verily I surely presume him a liar; and like *tha'leka* (*afar-that-it/*)<sup>x</sup> (*had been*) adorned for Pharaoh his ill-work and

أَسْبَابَ السَّمَوَاتِ فَأَطْلَعَ إِلَى  
إِلَهِ مُوسَى وَإِنِّي لِأُظْهِرُ كَذِبًا  
وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ

<sup>36</sup> The word “ظَاهِرِينَ” = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites!

<sup>37</sup> See footnote 4901 above regarding *fear/ know*!

<sup>38</sup> Ibid!

<sup>39</sup> That is *in the Hereafter* when the *Paradise people* call the *Hell people* and *vice versa* for various reasons!

<sup>40</sup> The word “بَعَثَ” carries several meanings, among them: *sent, missions, arouse, resurrected, awaken, and prompted*!

<sup>41</sup> The word “مَرِيْب” the word “suspect” could fit for a *noun* or an *adjective*!

<sup>42</sup> The expression: “stamps on the hearts...” is an Arabic *tongue* expression meaning that *if the hearts were to be stamped* then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

<sup>43</sup> There is *no noun* in English for “مُتَكَبِّرٌ” = *who is prideful/ haughty*! To make a noun = “haughtiness-practicer”!

<sup>44</sup> The expression “أَسْبَابَ السَّمَاوَاتِ” = “means of the Heavens” is an Arabic *tongue* expression meaning: their ways of ascending to them, observing them, their doors, etc!

[be] ( <i>had been</i> ) repelled a'n ( <i>off</i> ) the path; and not Pharaoh's connivance except in <i>tababen</i> ( <i>bane/ mar/ discomfiture</i> ).	عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٦٧﴾
38. And said who <sup>x</sup> [be] believed: O, my people <i>ettabe'aoney</i> ( <i>let-closely-follow me</i> <sup>45</sup> you <sup>z</sup> ); I divinely-guide you <sup>b</sup> the <i>rashad's</i> ( <i>knowledge and strict adherencetowhat is right</i> )'s path.	وَقَالَ الَّذِي آمَرَ يَنْقُومُ أَتْبَعُونَ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٦٨﴾
39. O, my people; verily only this <sup>w</sup> , the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> , ( <i>is</i> ) a <i>mata'aon</i> <sup>46</sup> ( <i>resource for a transitory worldly delight</i> ) and verily the Hereafter <sup>w</sup> , [she] ( <i>is</i> ) the permanent-home <sup>w</sup> .	يَنْقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعْ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٦٩﴾
40. Whoever [be] worked a <i>sayye'aa'tan</i> <sup>w</sup> ( <i>demeritorious-deed</i> ) <sup>w</sup> then not ( <i>to be</i> ) requited [be] except its <sup>w</sup> like; and whoever [be] worked righteously of a male or a female while he ( <i>is</i> ) a believer, then those they <sup>z</sup> enter the Paradise <sup>w</sup> ( <i>to be</i> ) provided they <sup>z</sup> in it <sup>w</sup> by other than a count.	مَنْ عَمِلَ سَيِّئَةً فَلَا تَجْزِي إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَتَتْهُ وَهُوَ مُؤْمِرٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٧٠﴾
41. And O, my people: what ( <i>is</i> ) for me [I] invite you <sup>b</sup> to the deliverance <sup>w</sup> and you <sup>z</sup> invite me to The Fire <sup>w</sup> .	وَيَنْقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٧١﴾
42. You <sup>z</sup> invite me to unbelieve by Allah and partner [I] ( <i>other deities</i> ) by Him, what not for me by it <sup>x</sup> a knowledge; and [I] invite you <sup>b</sup> to The Mighty The <i>Ghaffa're</i> ( <i>Ever/ Stout Forgiver</i> ).	تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكُ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفُورِ ﴿٧٢﴾
43. <i>La'jaram</i> <sup>47</sup> ( <i>inevitably-right</i> ), verily only you <sup>z</sup> invite me to it <sup>x</sup> not for it <sup>x</sup> a case <sup>w</sup> in the world <sup>w</sup> and not in the Hereafter <sup>w</sup> ; and verily our <i>maradda</i> ( <i>forthwith-return</i> ) ( <i>is</i> ) to Allah; and that the exceders, they ( <i>are</i> ) The Fire's <sup>w</sup> companions.	لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ رَدْعَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٧٣﴾
44. So shall remember you <sup>z</sup> what [I] say for you <sup>b</sup> and [I] consign my matter to Allah; verily Allah ( <i>is</i> ) <i>Basseeron</i> ( <i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i> ) by the <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ).	فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٧٤﴾
45. So precluded him Allah <i>sayye'aa'te</i> <sup>w</sup> ( <i>demeritorious-deeds</i> ) <sup>w</sup> ( <i>of</i> ) what they <sup>z</sup> machinated and <i>haqa</i> ( <i>deservedly besieged</i> ) by Pharaoh's <i>aala</i> ( <i>family, house, kin, chiefs, followers</i> ) the ill torment.	فَوَقَّهَ اللَّهُ سَيِّئَاتٍ مَا مَكُرُوا وَحَاقَ بِغَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٧٥﴾

<sup>45</sup> The letter “ن” in “فَاتَّبَعُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “إني” The speaker's pronoun “ي” in “فَاتَّبَعُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

<sup>46</sup> The word “متاع” = “mata'aon” is rooted in the word “مَتَّعَ” = “matta'a” with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this Translation for more elaboration!

<sup>47</sup> The word “لا جرم” means *inevitable-rightly*! See التاج! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly” = inevitably right!

46. The Fire <sup>w</sup> ( <i>being</i> ) exposed they <sup>z</sup> ( <i>are</i> ) over it <sup>w</sup> <i>ghodowan</i> ( <i>dawn-until-sunrise</i> ) and <i>asbeyya</i> <sup>48</sup> ( <i>night's start or whole night</i> ); and day ups <sup>49</sup> The Hour <sup>w</sup> ( <i>it's said</i> ): let-you <sup>z</sup> admit Pharaoh's <i>aala</i> ( <i>family/ house/ kin/ chiefs/ followers</i> ) the hardest torment/torture.	النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾
47. And <i>edh</i> ( <i>when/ while</i> ) mutually argue they <sup>z</sup> in The Fire <sup>w</sup> so say the weaklings to whom <sup>r</sup> <i>istakbaro</i> <sup>50</sup> ( <i>they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness</i> ); verily we were for you <sup>b</sup> followers, so are you <sup>f</sup> sufficers <i>a'n</i> ( <i>off</i> ) us a lot of the Fire <sup>w</sup> .	وَإِذْ تَحَاوَرُوا فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٧﴾
48. Said who <sup>r</sup> <i>istakbara</i> <sup>51</sup> <i>istakbaro</i> <sup>52</sup> ( <i>they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness</i> ): verily we ( <i>are</i> ) all in it <sup>w</sup> ; verily Allah <i>qad</i> ( <i>already and affirmatively</i> ) ruled [He] among the <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ).	قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾
49. And said who <sup>r</sup> ( <i>are</i> ) in The Fire <sup>w</sup> to Hell's <sup>w</sup> <i>khaẓana'te</i> ( <i>treasurers/ warders</i> ): let-invoke you <sup>z</sup> your <sup>n</sup> Lord ( <i>to</i> ) lighten <i>a'n</i> ( <i>off</i> ) us a day of the torment.	وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٩﴾
50. Said they <sup>z</sup> : has [and] not <i>tako</i> <sup>53</sup> ( <i>it<sup>w</sup> be</i> ) <i>ta'tey</i> <sup>w</sup> ( <i>haps/ comes to</i> ) you <sup>b</sup> your <sup>n</sup> messengers by the evidences-she <sup>y</sup> ; Said they <sup>z</sup> : <i>bala</i> <sup>54</sup> ( <i>certainly-not</i> ); said they <sup>z</sup> : then let-invoke/pray <sup>55</sup> you <sup>z</sup> and not the unbelievers' invocation/prayer except in a misguidance/waste.	قَالُوا أَوَلَمْ تَكُنْ تَأْتِيكُم رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاتُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾
51. Verily We surely succor Our messengers and whom <sup>r</sup> they <sup>z</sup> believed in the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> and day up <sup>56</sup> the witnesses/ testifiers. <sup>57</sup>	إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾
52. Day not benefits the <i>dha'lemeena</i> <sup>58</sup> ( <i>injustice-doers</i> ) their apology <sup>w</sup> and for them ( <i>is</i> ) the curse <sup>w</sup> and for them ( <i>is</i> ) the ill-home <sup>w</sup> .	يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾
53. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>aa'tayna</i> ( <i>We accorded</i> ) Mosa (Moses) the divine-guidance and We bequeathed Israel's sons the book.	وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٣﴾

<sup>48</sup> In English there is no exact corresponding words for “غُدُو” = “ghodon” (grammatically inflected “ghodowan”) and “عَشِي” = “asbeyya” per se! As “غُدُو” means (dawn-until-sunrise) and “عَشِي” = “asbeyya” (early night or the whole night)! It must be pointed out not early evening or evening, as evening means: “the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time!” See *The American Heritage Dictionary*, for the meanings as quoted here!

<sup>49</sup> There is a distinction between “تَقُومُ” = “up” = “get up or rise” (in the intransitive sense), and “stands” = “اتَّقِفْ” Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: enormous happening= Day of Judgment!

<sup>50</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>51</sup> Ibid!

<sup>52</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>53</sup> Tako=ta'kon, shortened for resoluteness and assertiveness.

<sup>54</sup> The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>55</sup> The word “دَعَاءُ” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel Israfeel to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

<sup>56</sup> The word “يَقُومُ” = “up” = “get up or rise” (in the intransitive sense)!

<sup>57</sup> The word “witnessers” = “الْأَشْهَادُ” could also mean “the Prophets,” according to some! See اللسان!

<sup>58</sup> The word “ظَالِمِينَ” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!



54. A divine-guidance and a reminiscence/remembrance <sup>w59</sup> , for the <i>alba'be's</i> ( <i>the hearts-intellects staff</i> )'s possessors.	هُدًى وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ
55. So <i>issber</i> ( <i>let-hold on patiently</i> [you <sup>s</sup> ]); verily Allah's promise ( <i>is</i> ) right; and <i>istaghfer</i> <sup>60</sup> ( <i>let</i> -[you <sup>s</sup> ] <i>seek forgiveness</i> ) for your <sup>t</sup> offense and <i>sabbeh</i> <sup>61</sup> ( <i>let</i> -say [you <sup>s</sup> ]: <i>subhana Allah</i> ) by your <sup>t</sup> Lord's praise by the <i>aashey</i> <sup>62</sup> ( <i>the early part of night or the whole night</i> ) and the <i>ebka're</i> <sup>63</sup> ( <i>a little after sun rise until mid-day</i> ).	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ
56. Verily who <sup>r</sup> they <sup>z</sup> dispute in Allah's <i>Aya'te</i> <sup>w</sup> ( <i>messages-/signs/proofs</i> ) by other than an authority <sup>x</sup> <i>ata'hum</i> ( <i>accorded to them</i> ), <i>en</i> ( <i>not</i> ) in their chests except <i>kebron</i> ( <i>arrogation of self-pridefulness</i> ) not they surely reaching it <sup>x</sup> ; so <i>ista'eth</i> ( <i>let</i> -[you <sup>s</sup> ] <i>affirmably-refuge</i> ) by Allah; verily He, He ( <i>is</i> ) The <i>Sameeo</i> ( <i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i> ) The <i>Basseeron</i> ( <i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i> ).	إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَلَاغِهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ
57. Surely creation ( <i>of</i> ) the Heavens <sup>w</sup> and the Earth <sup>w</sup> ( <i>is</i> ) <i>akbaro</i> ( <i>bigger/antedates compeers</i> ) than the mankind's creation, [and] but most mankind not know.	لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
58. And not level/even the blind and the <i>basseero</i> ( <i>keen: seer/overall evaluator of the facts and their possible consequences</i> ) and who <sup>r</sup> believed they <sup>z</sup> and worked righteous-works <sup>w</sup> they <sup>z</sup> and nor the evil-doer; little surely <sup>64</sup> you <sup>z</sup> reminisce.	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالَّذِينَ كَفَرُوا قَلِيلًا مَّا تَتَذَكَّرُونَ
59. Verily The Hour <sup>w</sup> ( <i>is</i> ) surely a comer-she <sup>y</sup> no suspicion <sup>x</sup> ( <i>is</i> ) in it <sup>w</sup> ; [and,] but most [the] mankind not believe.	إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ
60. And said your <sup>n</sup> Lord: let-you <sup>z</sup> invoke Me <i>astajib</i> <sup>65</sup> ( <i>[I]favorably-answer</i> ) for you <sup>b</sup> ; verily who <sup>r</sup> <i>yestakberoona</i> <sup>66</sup> ( <i>they ~ affirm their prideful haughtiness</i> ) a'n ( <i>regarding</i> ) My <i>eba'da'te</i> <sup>w</sup> ( <i>worship/servility-to-Me</i> ) <sup>w</sup> shall enter they <sup>z</sup> Hell <sup>w</sup> <i>dakhereena</i> ( <i>he-they who became contemptible/of no significance</i> ).	وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ
61. Allah, Who made for you <sup>b</sup> the night to repose/quiet you <sup>z</sup> in it <sup>x67</sup> and the day <i>mubsseran</i> <sup>x</sup> ( <i>discernment-enabler</i> ) <sup>x</sup> ; verily Allah ( <i>is</i> ) surely munificence-possessor on the mankind [and] but most ( <i>of</i> ) the mankind thank not.	اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

<sup>59</sup> The word “ذِكْرَى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you *s* to assuredly forget then sit not, after [the] reminiscence/remembrance” (*Surah 6: 68*).

<sup>60</sup> The word “استغفر” = “اطلب الغفران” = “let-*seek forgiveness* [you<sup>s</sup>]!” In English there is *no seemly way* to say: “استغفر” *per se*! So I settled for saying: *let-seek forgiveness [you<sup>s</sup>]!*”

<sup>61</sup> The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<sup>62</sup> The word: العشي = “*ashey*” see footnote 4998 above!

<sup>63</sup> The word: إِبْكَار = the time period spanning *a little after sun rise until mid-day*.

<sup>64</sup> The particle “*ما*” is for *intensity of paucity*! See *إعراب القرآن، لمحمود صافي*!

<sup>65</sup> The word “استجب” is rooted in “استجاب” = *answered plus made available what was requested*, i.e. “*favorably answered*!”

<sup>66</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!

<sup>67</sup> The pronoun “هـ” in “فيه” refers to the *night*, which is a *masculine gender* in Arabic, hence [he-]it!

62. <i>Tha'lekum</i> (collective-afar-He) <sup>x</sup> Allah (is) your <sup>n</sup> Lord, Creator (of) every-thing; no an <i>elaha</i> (a deity) except Him; then wherefrom <sup>68</sup> <i>to'afakona</i> <sup>69</sup> (you <sup>z</sup> to be off-right dissuaded/speciously concoct).	ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ ﴿٦٢﴾
63. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> you <sup>a</sup> <i>afako</i> (to be: off-right dissuaded/dissuaded speciously) who <sup>r</sup> they <sup>z</sup> [were] by Our <i>Aya'te</i> <sup>w</sup> (messages) reject they <sup>z</sup> .	كَذَٰلِكَ يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَتَحَدَّوْنَ ﴿٦٣﴾
64. Allah, Who made for you <sup>b</sup> the Earth <sup>w</sup> an abode and the Heaven <sup>w</sup> a <i>benan</i> <sup>70</sup> (a build-in-progress); and [He] portrayed/fashioned you <sup>b</sup> then <i>abasana</i> ([He] ultimately perfected and beautified) your <sup>n</sup> portraiture/fashion; and [He] provided you <sup>b</sup> of the goodies <sup>w71</sup> ; <i>tha'lekum</i> (collective-afar-He) <sup>x</sup> your <sup>n</sup> Lord, so <i>tabaraka</i> <sup>72</sup> (firmly bestows multitudinous goodness and worthiness) Allah, the worlds' Lord.	اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾
65. He, (is) The <i>Hayyo</i> (Living/Alive), no an <i>elaha</i> (a deity) except Him; so let-invoke Him you <sup>z</sup> faithfully/purely for Him the religion; the praise (is) for Allah the worlds' Lord.	هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾
66. Let-say[you <sup>s</sup> ]: verily I (had been) forbidden to worship [I] whom <sup>r73</sup> you <sup>z</sup> invoke of lesser than/without Allah, <i>lamma</i> (when/whence) came (to) me the evidences-she <sup>y</sup> from my Lord; and I (had been) commanded that <i>aslema</i> (become Muslim/submit to Allah) [I] for the worlds' Lord.	قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبِدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾
67. He Who created you <sup>b</sup> from a <i>tora'ben</i> (crushed sand); afterward from <i>nutfaten</i> <sup>74</sup> (sperm-drop) <sup>w</sup> ; afterwards from <i>alafa'ten</i> <sup>75</sup> (adherent-suspender/blood-clot) <sup>w</sup> ; after-wards you <sup>b</sup> <i>khejo</i> ([He] emerges/produces) you <sup>b</sup> a baby; afterwards to reach you <sup>z</sup> your <sup>n</sup> <i>ashuda</i> <sup>76</sup> (prime/full strength); afterwards to be you <sup>z</sup> <i>shuyoukhan</i> (old-aged ones); and of you <sup>b</sup> who <sup>p</sup> <i>youtawaffa</i> <sup>77</sup> (is caused to die) of before, and to	هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يَمُوتُ مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا

<sup>68</sup> The word “*أَنَّى*” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>69</sup> The word “*تؤفكون*” means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction!*

<sup>70</sup> The word “*بناء*” = “*benan*” is made up of two parts “*benan*” and “*an*.” The “*an*” is a grammatical nunation at the end of an *objective* noun; and “*be'na*” is a word which means: (1) a *build-in-progress*, for example in *conjunction* with: “And the Heaven <sup>w</sup> We built it <sup>w</sup> by *ay'den* (divine Might), and verily We surely (are) expanding-/expanders!” (S51:47). Also it could mean: (2) first time going in *privacy* with a bride after the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life!*

<sup>71</sup> The word “*طيبات*” = “goodies” = “goodies, <sup>w</sup>” = a *feminine gender* means anything *delectable and legitimate!*

<sup>72</sup> See the *Lexicon* attached to this Translation for this important word “*تبارك*” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!

<sup>73</sup> The pronoun “whom” is the *objective* case of “who,” which clearly applies for the *singular* or the *plural*! In this context it could read for the *singular*, when in fact it's intended for the *plural*. Thus, the “*them*” is affixed to insure the *plural* sense of it!

<sup>74</sup> The word “*نطفة*” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen!* Clearly, and Allah knows best, here “*نطفة*” is the male semen!

<sup>75</sup> The word “*علقة*” = “*adherent-suspender*,” = that which *adheres as suspender* or “*clot*” in both Arabic and English “*علقة*” or “*adherent-suspender/clot*” could be of *any* thing! But in this case of “*bloody nature*” perhaps it is “*the mass of the sygoté*” (the union of the sperm and an ovum before its cleavage)!

<sup>76</sup> The Arabic word “*ashudab*” = “*أشده*” translated as [his “*prime, full strength*”] meaning reached the ideal age of physical and mental strengths!

<sup>77</sup> The word “*youtawaffa*” = “*يُتَوَفَّى*” is a *transitive, present tense, always passively constructed*! Thus, it is different than “*يموت*” a *transitive verb* meaning to die! But in the case of “*youtawaffa*” = “*يُتَوَفَّى*” which *must always be passively constructed*, because when death occurs to some-one, *that one* gets to be *deprived of life by Allah or His agents* (the

reach you <sup>z</sup> <i>ajalan</i> <sup>78</sup> (term-limit) <i>musamma</i> <sup>79</sup> (that which is designated and/or named) and <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> celebrate you <sup>z</sup> .	مُسْمًى وَلَعَلَّكُمْ تَعْلَمُونَ ﴿٧٨﴾
68. He Who [He] quickens and [He] deadens <sup>80</sup> ; then when He judged a matter, then verily only says [He] to/for <sup>81</sup> it <sup>x</sup> : let-be [you <sup>s</sup> ]/ [it <sup>x</sup> ] so [be/it <sup>x</sup> ] is.	هُوَ الَّذِي يَحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٧٩﴾
69. Have not seen [you <sup>s</sup> ] to them that dispute in Allah's <i>Aya'te</i> , <sup>w</sup> (miracles/signs/proofs) so wherefrom they <sup>z</sup> (are to be/being) distracted.	أَلَمْ تَرَ إِلَى الَّذِينَ تَجَدَّلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصَرَّفُونَ ﴿٨٠﴾
70. Who <sup>r</sup> they <sup>z</sup> denied by The Book <sup>x</sup> and by what We sent by it <sup>x</sup> Our messengers then will know they <sup>z</sup> .	الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٨١﴾
71. <i>Edb</i> (when/while) the shackles (are) in their necks <sup>w</sup> and the chains <sup>w</sup> (to be/being) dragged they <sup>z</sup> .	إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسَلُ يُسْحَبُونَ ﴿٨٢﴾
72. In the <i>hameeme</i> <sup>82</sup> (maximally heated/cooled water), afterwards in The Fire <sup>w</sup> (to be/being) filled they <sup>z</sup> <sup>83</sup> .	فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٨٣﴾
73. Afterwards (had been) said for them: where (are) what you <sup>c</sup> were partnering <sup>84</sup> .	ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٨٤﴾
74. Of lesser than/without Allah; said they <sup>z</sup> : strayed they <sup>z</sup> a'n (off) us; rather we not invoked of before a thing; like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> misleads Allah the unbelievers.	مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُن نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٨٥﴾
75. <i>Tha'lekum</i> (collective-afar-that) <sup>x</sup> by what you <sup>c</sup> were rejoicing in the Earth <sup>w</sup> by other than the right and for what you <sup>c</sup> were exulting you <sup>z</sup> .	ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٨٦﴾
76. Let-enter you <sup>z</sup> Hell's <sup>w</sup> doors, immortals you <sup>z</sup> (are) in it <sup>w</sup> ; so wretched (is) a <i>mathwa</i> <sup>85</sup> (forced: long-term-abode) (of) the <i>mutakabberena</i> <sup>86</sup> (haughtiness-practicers).	ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٨٧﴾
77. So <i>isshar</i> (let-[you <sup>s</sup> ] hold on patiently); verily Allah's promise (is) right; so either [We] assuredly show you <sup>g</sup> some (of) which <sup>x</sup> [We] promise them or <i>natawaffayy-ana</i> ([We] assuredly take before dying) you <sup>g</sup> ; then to Us (to be) returned they <sup>z</sup> .	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِينَاكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٨٨﴾

angels) on His command! Thus, his soul is received by Allah or His agent! That is why the person is caused to die! After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command!

<sup>78</sup> The word "الأجل" means term-limit, see اللسان!

<sup>79</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>80</sup> The word "يُمِيتُ" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>81</sup> The letter "ل" in "له" is congruent or corresponding to "to!" See, معني اللبيب for the twenty meanings of "ل!"

<sup>82</sup> The word "hameem" = "حميم" has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "hameem" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>83</sup> The word "يسجرون" comes from the root word "سجر" meaning: filled! Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: "المسجور بالنار أي مملوء!" See اللسان!

<sup>84</sup> That is "other deities with Allah!"

<sup>85</sup> In "مَثْوًى" is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa*-abode is an obligatory one and so "obligingly: long-term/semi-permanent-abode" seems to me rather appropriate!

<sup>86</sup> There is no noun in English for "متكبر" = who is prideful/haughty! To make a noun = "haughtiness-practicers"!



78. And *laqad* (verily, already and affirmatively) We sent Our messengers from before you<sup>g</sup>; of them whom<sup>p</sup> We narrated on you<sup>g</sup> and of them not narrated [We] on you<sup>g</sup>; and not [was] for a messenger to *ya'ateya*<sup>x</sup> ([he]approaches/comes)<sup>x</sup> by an *Aya'ten*<sup>w</sup> (miracle/sign/proof) except by Allah's leave; so if Allah's command came, (then had been) judged by the right and lost far-there<sup>87</sup> the falsifiers.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ  
مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ  
نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ  
أَنْ يَأْتِيَ بَعَايَةَ إِلَّا بِإِذْنِ اللَّهِ  
فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ  
وَخَسِرَ هُنَالِكَ الْمُتْلُونَ ﴿٧٨﴾

79. Allah, Who made for you<sup>b</sup> the *an'aama*<sup>w</sup> (cattle/camels-/goats/ and sheep)<sup>w</sup> to you<sup>z</sup> ride of them<sup>w</sup> and of them<sup>w</sup> you<sup>z</sup> eat.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ  
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

80. And for you<sup>b</sup> in it<sup>w</sup> benefits<sup>w</sup> and to reach you<sup>z</sup> on it<sup>w</sup> a need<sup>w</sup> in your<sup>n</sup> chests and on it<sup>w</sup> and on the *fluke*<sup>w</sup> (*ship/ships*)<sup>w</sup> you<sup>z</sup> (are to be) carried.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا  
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا  
وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

81. And [He] shows you<sup>b</sup> His *Aya'te*<sup>w</sup> (miracles/signs/proofs); so which (of) Allah's *Aya'te*<sup>w</sup> you<sup>z</sup> disclaim/dismiss.

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ  
تُنْكِرُونَ ﴿٨١﴾

82. Have not they<sup>z</sup> treaded in the land<sup>w</sup>; then look they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; they<sup>z</sup> [were] more than them and harder a strength<sup>w</sup> and effects/traces in the land<sup>w</sup>; so not enriched<sup>88</sup> *a'n* (off) them what they<sup>z</sup> were earning.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عِقَابُ الَّذِينَ مِن قَبْلِهِمْ  
كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ  
قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ  
عَنَّهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. Then *lamma* (when/whence) came-she<sup>y</sup> (to) them their<sup>x</sup> messengers<sup>x</sup> by the evidences-she<sup>y</sup> reveled/rejoiced they<sup>z</sup> by what they<sup>z</sup> had of the knowledge and *haqa* (deservedly besieged) by them what they<sup>z</sup> [were] by it<sup>x</sup> *yastab'zeona* (they<sup>z</sup> affirmably jesting).

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
فَرَحُوا بِمَا عِنْدَهُم مِّنَ الْعِلْمِ  
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٨٣﴾

84. Then *lamma* (when/whence) they<sup>z</sup> saw Our *ba'sa* (intense torment) said they<sup>z</sup>: we believed by Allah alone and we unbelieved by what we were by it<sup>x</sup> *mushbrekeena* (they<sup>z</sup> who partner deities with Allah, he-polytheists).

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ  
وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ  
مُشْرِكِينَ ﴿٨٤﴾

85. Then not was benefiting them their belief *lamma* (when/whence) they<sup>z</sup> saw Our *ba'sa* (intense torment); Allah's dispensation<sup>w</sup> which<sup>u</sup> *qad* (already and affirmatively) ceded-she<sup>y</sup> in His *eba'de* (worshippers/submitters/slaves) and lost far-there<sup>89</sup> the unbelievers.

فَلَمْ يَكُن يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا  
رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي قَدْ  
خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ  
الْكَافِرُونَ ﴿٨٥﴾

<sup>87</sup> In Arabic the demonstrative noun: "هناك", "هنا" and "هناك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)!" For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

<sup>88</sup> The word "اغنى" has double meanings: (1) enriched, (2) sufficed! But "enriched" includes sufficed and not vice versa! As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task! Hence "enriched" is superior!

<sup>89</sup> See footnote 87 above regarding هناك!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Hameem <sup>1</sup> .	حَمْدٌ
2. A descending <sup>2</sup> from <i>Ar-Rahma'ne</i> , <sup>3</sup> <i>Ar-Rahee'me</i> (The iterative mercy Giver).	تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
3. A Book <sup>x</sup> (had been) expounded-she <sup>y</sup> its <sup>x</sup> <i>Aya'te</i> <sup>w</sup> (Qur'anic statements) Qur'an <sup>x</sup> Arabic, for a knowing people.	كَتَبْتُ فَضَّلْتُ ءَايَتُهُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٢﴾
4. A <i>basheeran</i> <sup>4</sup> (an iterative teller of pleasant tidings) and <i>na'theeran</i> (iterative warner); then shunned most (of) them; so they hear not.	بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٣﴾
5. And said they <sup>z</sup> : our hearts (are) in coverts <sup>x</sup> of what [you <sup>s</sup> ] invite us to it <sup>x</sup> ; and in our ears (is) a <i>wagron</i> (hearing-heaviness); and [of] <sup>5</sup> between us and [between] you <sup>s</sup> (is) a <i>beja'bon</i> (veil/shroud); so let-work [you <sup>s</sup> ], verily we (are) working/workers.	وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي ءَاذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاَعْمَلْ إِنَّا عَمِلُونَ ﴿٤﴾
6. let-say [you <sup>s</sup> ]: verily only I am a human like you <sup>b</sup> (being) revealed <sup>6</sup> to me that only your <sup>n</sup> <i>elabo</i> (deity) (is) an <i>elabon</i> (deity) One; so <i>ista'qemo</i> <sup>7</sup> (let-you <sup>z</sup> affirmably straighten) for Him and <i>istaghfero</i> <sup>8</sup> (let-you <sup>z</sup> seek forgiveness from) Him; and <i>waylon</i> (lengthy: woe/ bane/ valley in Hell) for the <i>mushbrekeena</i> (they who partner deities with Allah/ be-polytheists).	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٥﴾
7. Who <sup>r</sup> not you at one (they <sup>z</sup> accord and fulfill the obligations of) the <i>Zakata</i> <sup>w9</sup> (prescribed percentage of personal possessions) <sup>w</sup> and they (are) by the Hereafter <sup>w</sup> they (are) unbelievers.	الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٦﴾
8. Verily who <sup>r</sup> believed they <sup>z</sup> and they <sup>z</sup> worked the righteous-works <sup>w</sup> for them a remuneration other than slighted/severed <sup>10</sup> .	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٧﴾
9. Let-say [you <sup>s</sup> ]: verily assuredly you <sup>b</sup> surely unbelieve by Whom [He] created the Earth <sup>w</sup> in two days and you <sup>z</sup> make for Him compeers <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) the worlds' Lord.	قُلْ أَهْنَكُم لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ ۚ أَنْدَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٨﴾
10. And [He] made in it <sup>w</sup> anchors <sup>11</sup> (catches/fasteners/	وَجَعَلَ فِيهَا رُوسًۭىٰ مِّنْ فَوْقِهَا

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>3</sup> The word “Ar-Rahman” is Allah's name, according to (S 17:110): “you call upon Allah or you call upon Ar-Rahman, whatever that you call upon surely for Him the names the *busna* (most all around beautiful)!”

<sup>4</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/ mubashheron* = ابشرا يبشرا مبشرون!

<sup>5</sup> The particle “من” has many meanings, among them “في” = “in” as in this *Ayah*, see امقني اللبيب!

<sup>6</sup> The word “وحي” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>7</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>8</sup> The word “استغفروه” = “اطلبوا غفرانه” = “let-see you<sup>z</sup> His forgiveness!” In English there is no seemly way to say: “استغفروه” per se! So I settled for saying: “let-see forgiveness you!”

<sup>9</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

<sup>10</sup> The word “ممنون” means slighted or severed by cutting it off! See مفردات القرآن للراغب! Refer to the attached list of References.

<p><i>stabilizers</i>) of its<sup>w</sup> atop and [He] blessed in it<sup>w</sup> and [He] fated in it<sup>w</sup> its<sup>w</sup> subsistences<sup>x</sup>/sustenances<sup>x</sup> in four days, equal for the askers.</p>	<p>وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّالِبِينَ ﴿١١﴾</p>
<p>11. Afterwards <i>istawa</i><sup>12</sup>(<i>set Himself</i>)[He] to the Heaven<sup>w</sup> while it <sup>w</sup> (<i>is being</i>) a smoke; then said [He] for it<sup>w</sup> and for the Earth<sup>w</sup>: <i>eateya</i><sup>x</sup>(<i>let-approach/ come<sup>x</sup> you-both</i>) voluntarily or forcibly<sup>13</sup>; said both: <i>atayna</i> (<i>we both approached/ came</i>) (<i>as</i>) volunteers<sup>14</sup>/voluntarily.</p>	<p>ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٢﴾</p>
<p>12. So [He] judged/finished them<sup>y</sup> seven Heavens<sup>w</sup> in two days; and [He] [revealed]<sup>15</sup> in every Heaven<sup>w</sup> its<sup>w</sup> command<sup>x</sup>; and We adorned/bedecked the worldly<sup>w</sup> Heaven<sup>w</sup> by lamps<sup>x</sup> and <i>befdban</i><sup>16</sup> (<i>absolute keep-up</i>); <i>tha'leka</i>(<i>afar-that-it/</i>)<sup>x</sup> (<i>is</i>) a fating (<i>by</i>) The Mighty, The Omniscient.</p>	<p>فَقَضَيْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيْنَا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٣﴾</p>
<p>13. Then <i>en</i>(<i>if</i>) shunned they<sup>z</sup> then let-say [<i>you</i><sup>s</sup>]: [I] warned you<sup>z</sup> <i>ssa'eqatan</i>(<i>thunderbolt</i>)<sup>w</sup>like <i>Aaden's</i> and <i>Thamooda's ssa'eqa'te</i> (<i>thunderbolt</i>)<sup>w</sup>.</p>	<p>فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٤﴾</p>
<p>14. <i>Edb</i> (<i>when/ since</i>) came-she<sup>y</sup>(<i>to</i>) them the messengers<sup>x</sup> of before their hands<sup>w</sup> and of their rear that not worship you<sup>z</sup> except Allah, said they<sup>z</sup>: had willed our Lord surely [He] (<i>would have</i>) descended angels; so verily we, by what you<sup>z</sup> (<i>had been</i>) sent by it<sup>x</sup>, (<i>are</i>) unbelievers.</p>	<p>إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٥﴾</p>
<p>15. Then as-to <i>Aadon</i>, so <i>istakbaro</i><sup>17</sup> (<i>they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness</i>) in the land<sup>w</sup> by other than the right and they<sup>z</sup> said: who<sup>r</sup> (<i>is</i>) harder than us a strength<sup>w</sup>; had [and] not they<sup>z</sup> seen that Allah, Who [He] created them, He (<i>is</i>) harder than them a strength<sup>w</sup>; and they<sup>z</sup> were by Our <i>Aya'te</i><sup>w</sup> (<i>messages</i>) rejecting they<sup>z</sup>.</p>	<p>فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٦﴾</p>
<p>16. So We sent on them <i>ssarssaran</i> (<i>severely cold and intensely noisy</i>)wind, in sinister days, to <i>notheqa</i> ([We] <i>make them taste</i>) the ignominy torment in the life<sup>w</sup></p>	<p>فَأَرْسَلْنَا عَلَيْهِم رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَنْذِرَهُمْ عَذَابَ الْخِزْيِ فِي</p>

<sup>11</sup> That is the mountains!

<sup>12</sup> The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "*hon*" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "*hon*" of His action!

<sup>13</sup> See the *Lexicon* attached to this Translation for the distinction between "*fat'ha*" on the "ك" as in this *Ayah*, and "*dhammah*" on the "ك" as in (S46: 15), and "*ikraa*," as in (S2:256)!

<sup>14</sup> The word "*طائعين*" is plural of "*طائع*," and it is plural of an animate; Also, "*طائعين*" is "*حال*" = in the denotative state, hence the parenthetical qualitative prefix word of "*voluntarily*" is needed! Also "*طوعاً*" is "*مصدر*" = infinitive noun, "*في موضع الحال*" = "*in the stead of denotative state*," so the parenthetical qualitative prefix word of "*absolutely*" is needed. See *إعراب القرآن، لمحمود صافي*!

<sup>15</sup> The word "*أوحى*" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "*الوحي*" is fire or king! See *اللسان*!

<sup>16</sup> The word "*حفظاً*" is rooted in "*حفظ*" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!" (Emphasis is added)! Also the word "*حفظاً*" is an infinitive noun to indicate the absolute function of the verb, hence the prefix "*absolute*," See *إعراب القرآن، محمود صافي*!!

<sup>17</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!



(of) the world <sup>w</sup> ; and surely the Hereafter's <sup>w</sup> torment (is) <i>akhḥa</i> <sup>18</sup> (more ignominious); and they (are) not (to be) succored.	الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٨﴾
17. And as-to <i>Thamoodo</i> , so We divinely-guided them; then <i>istahabbo</i> <sup>19</sup> (they <sup>z</sup> : questingly liked/preferred) the blindness over the divine-guidance; so taken-she <sup>y</sup> them, the thunderbolt <sup>w</sup> (of) the torment [the] ignominious, by what they <sup>z</sup> were earning.	وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذْنَاهُمْ صَاعِقَةً الْعَذَابِ أَهْلُونَ بِمَا كَانُوا يَكْسِبُونَ ﴿١٩﴾
18. And <i>najjayna</i> (We iteratively delivered) whom <sup>r</sup> believed they <sup>z</sup> and they <sup>z</sup> were <i>yattaqoona</i> (they <sup>z</sup> reverentially guard not to displease Allah).	وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٢٠﴾
19. And day (to be) thronged Allah's foes to The Fire <sup>w</sup> then they <i>youza'ona</i> (are being arrayed they <sup>z</sup> ).	وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿٢١﴾
20. Until <i>edha</i> (when/whereas) surely <sup>20</sup> they <sup>z</sup> came (to) it <sup>w</sup> testified on them their hearing and their <i>abssa'ro</i> (insights-/discernments) and their skins by what they <sup>z</sup> were working.	حَتَّىٰ إِذَا مَا جَاءَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٢﴾
21. And said they <sup>z</sup> to their skins: why have you <sup>c</sup> testified on us; said they <sup>z</sup> : Allah (caused) us (to) pronounce; Who [He] (caused to) pronounce everything; and [He] created you <sup>b</sup> first once-she <sup>y</sup> (time <sup>w</sup> ) and to Him you <sup>z</sup> (are to be) returned.	وَقَالُوا الْجُلُودُ هِيَ لَمْ شَهِدَتْ عَلَيْنَا قَالُوا أَنْطَقْنَا اللَّهَ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تَرْجَعُونَ ﴿٢٣﴾
22. And you <sup>c</sup> were not <i>tasta'terona</i> <sup>21</sup> (you <sup>z</sup> affirmably hiding) to witness/testify on you <sup>b</sup> your <sup>n</sup> hearing and nor your <sup>n</sup> <i>abssa'ro</i> (insights-/discernments) and nor your <sup>n</sup> skins; [and,] but presumed you <sup>c</sup> that Allah knows not much of what you <sup>z</sup> work.	وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٤﴾
23. And <i>tha'lekum</i> (collective-afar-that) <sup>x</sup> (is) your <sup>n</sup> presumption which <sup>x</sup> you <sup>c</sup> presumed by your <sup>n</sup> Lord wrecked/died-out you <sup>b22</sup> ; so you <sup>c</sup> became <sup>23</sup> of the losers.	وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٥﴾
24. So <i>en(if) yassbero</i> (they <sup>z</sup> hold on patiently) then The Fire <sup>w</sup> (is) <i>mathwa</i> <sup>24</sup> (forced: long-term-abode) for them; and <i>en</i> they <sup>z</sup> <i>yasta'a'tebo</i> (they <sup>z</sup> affirmably apologize) then not they (are) of the <i>mu'atabeena</i> (they <sup>z</sup> whose apology was acceptable).	فَإِنْ يَصْبرُوا فَالْنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَغْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٦﴾
25. And We destined for them mates, so they <sup>z</sup> adorned for them what (is) between their hands <sup>w</sup> and what (is) behind them; and righted on them [the] say in <i>umamen</i> <sup>w</sup> (communities/nations) <sup>w</sup> <i>qad</i> (already and	وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ

<sup>18</sup> The word “أخزى” = “akhḥa” is a superlative adjective, not available in English, except by: “more ignominious!”

<sup>19</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>20</sup> The particle “ما” is for intensity, i.e. the witnessing surely occurs as they come to it! See الكشاف، للزمخشري!

<sup>21</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>22</sup> The word “أرداكم” = caused you: <sup>f</sup> to die out, or cease living completely or wrecked you!

<sup>23</sup> The word “أصبح” has many meanings, among them “صار” = “became,” as in this *Ayah*! The Arabs say: “أصبح الرجل كريما أي صار كريما”

<sup>24</sup> In “الناس”: “مَثْوًى” = “مَثْوًى” and “مَثْوًى” in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the “مَثْوًى” is there by force of his/her circumstances and not by his/her choice per se! So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate!

<p><i>affirmatively</i>)ceded-she<sup>y</sup> of before them of the Jinn and the humankind; verily they were losers.</p>	<p>مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٥﴾</p>
<p>26. And said who<sup>r</sup> unbelieved they<sup>z</sup>: let not you<sup>z</sup> hear for this Qur'an<sup>x</sup>; and let-muddle you<sup>z</sup> in it<sup>x</sup> <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you<sup>b</sup> prevail you<sup>z</sup>.</p>	<p>وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿١٦﴾</p>
<p>27. Then surely assuredly<sup>25</sup> <i>notheqa</i> ([We] make taste) whom<sup>r</sup> unbelieved they<sup>z</sup> a severe torment and surely [We] assuredly requite them, (<i>by</i>) worst (<i>of</i>) which<sup>x</sup> they<sup>z</sup> were working.</p>	<p>فَلَنَذِقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿١٧﴾</p>
<p>28. <i>Tha'leka</i>(<i>afar-that-it/</i>)<sup>x</sup> (<i>is</i>) requital (<i>for</i>) Allah's foes The Fire<sup>w</sup>; for them in it<sup>w</sup> immortality's home<sup>w</sup> a requital by what they<sup>z</sup> were by Our <i>Aya'te</i><sup>w</sup> (<i>messages</i>) rejecting they<sup>z</sup>.</p>	<p>ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَمْحَدُونَ ﴿١٨﴾</p>
<p>29. And said who<sup>r</sup> unbelieved they<sup>z</sup>: our Lord, let-show us [<i>You</i><sup>s</sup>] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet<sup>w</sup> to be both of the lows.</p>	<p>وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿١٩﴾</p>
<p>30. Verily who<sup>r</sup> they<sup>z</sup> said: our Lord (<i>is</i>) Allah, afterwards they<sup>z</sup> straightened, <i>tatanazzeelo</i> (<i>iteratively descend</i>) on them the angels that let not fear you<sup>z</sup> and let-not sadden you<sup>z</sup> and <i>ab'shero</i><sup>26</sup> (<i>have pleasant tidings you<sup>z</sup></i>) by the Paradise<sup>w</sup> which<sup>u</sup> you<sup>c</sup> [were] promised.</p>	<p>إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٢٠﴾</p>
<p>31. We (<i>are</i>) your<sup>n</sup> <i>an'leyao</i> (<i>guardians/allies</i>) in the life<sup>w</sup> (<i>of</i>) the world<sup>w</sup> and in the Hereafter<sup>w</sup>; and for you<sup>b</sup> in it<sup>w</sup> what your<sup>n</sup> selves<sup>w</sup> wish and for you<sup>b</sup> in it<sup>w</sup> what plead you<sup>z</sup>.</p>	<p>نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢١﴾</p>
<p>32. Hospitality from <i>Ghafooren</i> (<i>iterative Forgive</i>) <i>Rabeemen</i> (<i>iterative mercy Giver</i>).</p>	<p>نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٢٢﴾</p>
<p>33. And who<sup>a</sup> (<i>is</i>) <i>absa'no</i><sup>27</sup> (<i>perfecter and beautifuler</i>) a say of whom<sup>p</sup> [<i>he</i>] invited to Allah and [<i>he</i>] worked righteously and said [<i>he</i>]: verily I am of the Muslims.</p>	<p>وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٢٣﴾</p>
<p>34. And not levels/evens the <i>hasanato</i><sup>w</sup> (<i>meritorious-deed</i>)<sup>w</sup> and nor the <i>sayyeato</i><sup>w</sup> (<i>demeritorious-deed</i>)<sup>w</sup>; let-propel [<i>you</i><sup>s</sup>] by which<sup>u</sup> (<i>is</i>) <i>absa'no</i><sup>28</sup> (<i>perfecter and beautifuler</i>), then <i>edha</i> (<i>suddenly-/whereas</i>) who<sup>p</sup> (<i>is</i>) between you<sup>g</sup> and [between] him an animosity<sup>w</sup> as if he (<i>were</i>) an <i>wa'leyen</i> (<i>guardian/ally</i>) guardian<sup>29</sup>.</p>	<p>وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ ۚ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٢٤﴾</p>

<sup>25</sup> The "ل" in "النذيقن" and in "لَنَجْزِيَنَّهُمْ" are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "*assuredly*"

<sup>26</sup> The word "أَبْشِرُوا" means (a) you have *pleasant tidings*, or (b) you *rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

<sup>27</sup> There is no English word for أَحْسَن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>28</sup> There is no English word for أَحْسَن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>29</sup> The word "حَمِيمٌ" in Arabic is a *paradoxical* term, meaning "cold" and "hot" or "very cold" or "very hot!" However, in Arabic *tongue* expression: "الصديق الحميم" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend!" I do not like to use: "*intimate*" as this word is rather suggestive of "sexual" closeness (intimacy), by its own definition! You can tell I am fumbling to describe "الصديق الحميم," as the English language does not seem to lend itself to *linguistic*

35. And not forgather/receive <sup>30</sup> it <sup>w</sup> except whom <sup>r</sup> <i>ssabaro</i> (they <sup>z</sup> who held on patiently)and notyou <sup>la</sup> <i>laqqa</i> forgather/ receive)it <sup>w</sup> except a great fortune possessor.	وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٣٥﴾
36. And if <sup>31</sup> assuredly incites you <sup>g</sup> of the Satan an incitement, so let-affirmably refuge [you <sup>s</sup> ] by Allah; verily He, He (is) The Samee <sup>32</sup> (The Acute-Hearer/ The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.	وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾
37. And of His <i>Aya'te</i> <sup>w</sup> (miracles/ signs/ proofs) (are) the night and the day and the sun <sup>w</sup> and the moon <sup>x</sup> ; neither you <sup>z</sup> kowtow for the sun <sup>w</sup> and nor for the moon <sup>x</sup> ; and let-kowtow you <sup>z</sup> for Allah, Who [He] created them <sup>y</sup> <i>en</i> (if) you <sup>c</sup> were <i>eyyaho</i> <sup>33</sup> (indeed exclusively Him) you <sup>z</sup> worship.	وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾
38. Then <i>en</i> (if) <i>estakbaro</i> <sup>34</sup> (they <sup>z</sup> affirmed their <sup>n</sup> prideful haughtiness) then who <sup>r</sup> (are) <i>enda</i> (with/near/ by Rule of) your <sup>t</sup> Lord <i>yousabbehona</i> <sup>35</sup> (he-they say: <i>subhana Allah</i> ) for Him by the night and the day, while they not weary.	فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾
39. And of His <i>Aya'te</i> <sup>w</sup> (miracles/ signs/ proofs) (is) that/verily you <sup>g</sup> [you <sup>s</sup> ] see the Earth <sup>w</sup> <i>keka'she'atn</i> <sup>36</sup> (still/without flora) <sup>w</sup> ; then if We descended on it <sup>w</sup> the water quivered-she <sup>y</sup> and swelled-she <sup>y</sup> ; verily Who quickened it <sup>w</sup> surely (is) Enlivener (of) the dead; verily He, (is) over everything (is) Omnipotent.	وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُتَّى الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾
40. Verily who <sup>r</sup> they <sup>z</sup> gainsay/deviate <sup>37</sup> in Our <i>Aya'te</i> <sup>w</sup> (Qur'anic statements) not hide they <sup>z</sup> on Us; is then whom <sup>p</sup> [he] (is to be) thrown in The Fire <sup>w</sup> <i>kehayron</i> (superior/ worthiest) or who <sup>p</sup> <i>ya'atey</i> <sup>x</sup> ([he] approaches/comes) <i>aa'me-nan</i> (self-safety-securer) The <i>Qeyama'te's</i> <sup>w</sup> (Judgment's) Day; let-work you <sup>z</sup> what you <sup>c</sup> willed; verily He, by what you <sup>z</sup> work (is) Baseeron (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).	إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾
41. Verily who <sup>r</sup> unbelieved they <sup>z</sup> by The <i>Thekre</i> <sup>x</sup> (The Qur'an <sup>x</sup> ) <i>lamma</i> (when/whence) it <sup>x</sup> came (to) them, and verily it <sup>x</sup> (is) surely a Book <sup>x</sup> Mighty.	إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾
42. Not <i>ya'atey</i> <sup>x</sup> ([it <sup>x</sup> ] approaches/ comes to) it <sup>x</sup> the falsehood	لَا يَأْتِيهِ الْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا

precision as compared to the Arabic language! So for “الصدق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend!”

<sup>30</sup> The word “يلقياها” from “التلقي”= “الإستلام” i.e. “reception!” Some scholars add to this meaning the “taking of knowledge”= “learning!” See اللسان! The pronoun “هـ” refers to Paradise! See القرطبي!

<sup>31</sup> The particle “إمّا” could mean “if” or “when!” Although the Satan is constantly trying to spur the human but by Allah’s aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah’s refuge. So, I chose “if” to depict such aspect!

<sup>32</sup> See the Lexicon attached to this Translation for this multi-meaning word “Same’o”= “إلسمع”!

<sup>33</sup> The word “إياه”= “أداة توكيد لضمير منصوب”= “an article of intensity for an objective pronoun!”

<sup>34</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

<sup>35</sup> The word “yousabbehona”= be-they say: “subhana Allah,” that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

<sup>36</sup> The word “خاشعة” from “خشع” i.e. “سكن و سكت و ذل” and the “الأرض الخاشعة” i.e. a figurative speech indicating the lack of being flourished! Thus, it is full of stillness and quiet! See البصائر!

<sup>37</sup> The word “لحد” versus “جحد” see الطبري!



<sup>x</sup> from between its<sup>x</sup> both hands<sup>w</sup> and nor from its<sup>x</sup> behind<sup>38</sup>; (it<sup>x</sup> is) a descending<sup>39</sup> from Hakeemen<sup>40</sup> (infinite *hekmal*<sup>41</sup> Possessor) Hameeden<sup>42</sup> (iteratively praised/iterative praiser He).

مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ  
حَمِيدٍ ﴿٤١﴾

43. Not(to be/being) said for you<sup>g</sup> except what *qad* (already and affirmatively) (had been) said for the messengers of before you<sup>g</sup>; verily your<sup>n</sup> Lord(is) surely possessor (of) forgiveness<sup>w</sup> and possessor (of) painful punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ  
لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّنَا لَذُو  
مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٢﴾

44. And had We made it<sup>x</sup> a Qur'an<sup>x</sup> a'ajaa'meyan (non-Arabic), surely(would have) said they<sup>z</sup>: lawla(why have not) (been) expounded its<sup>w</sup> Aya'te<sup>w</sup><sup>43</sup> (Qur'anic statements); is a'ajmeyon (non-Arabic) and Arabic<sup>44</sup>; let-say[yours]: it<sup>x</sup> (is) for whom<sup>r</sup> they<sup>z</sup> believed a divine-guidance<sup>x</sup> and a cure<sup>x</sup>; and who<sup>r</sup> not believe they<sup>z</sup> in their ears (is) wagron (hearing-heaviness); and it<sup>x</sup> (is) on them blindness; those(are to be) called from an afar place.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا  
فُصِّلَتْ آيَاتُهُ ۖ أَءَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ  
هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ  
وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ  
وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ  
يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٣﴾

45. And laqad (verily, already and affirmatively) aa'tayna (We accorded) Mosa (Moses) the book<sup>x</sup>; then (had been) differed in it<sup>x</sup>; and lawla(had it not been for) a word<sup>w</sup> [it<sup>w</sup>] preceded-she<sup>y</sup> from your<sup>t</sup> Lord, surely (would have been) judged among them; and verily they (are) surely in a doubt of it<sup>x</sup> suspect/suspecter<sup>45</sup>.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ  
فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ  
وَأَنْتُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٤﴾

46. Whoever [he] worked righteously so for himself<sup>w</sup>; and whoever [he] offended so (is) on it<sup>w</sup>; and not your<sup>t</sup> Lord(is) surely dballamen<sup>46</sup> (iterative injustice-doer) for the abee'de (slaves/worshippers/submitters)<sup>47</sup>.

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ  
أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ  
لِّلْعَبِيدِ ﴿٤٥﴾

47. To Him your addo(to be forthwith-retuned) The Hour's<sup>w</sup> knowledge; and not emerges<sup>w</sup> of thamara'te<sup>w</sup> (trees/-plant-crops/fruits)<sup>w</sup> of its<sup>w</sup> spathes and not bears<sup>w</sup> of a female and not tadba'ao (she<sup>y</sup>: births/delivers) except by His knowledge; and day[He] calls them: where (are) my partners; said they<sup>z</sup>: we proclaimed (to) You<sup>g</sup> not

إِلَيْهِ يُرْدُ عِلْمُ السَّاعَةِ وَمَا  
تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا  
تَحْمِلُ مِنْ أَثْقَى وَلَا تَضُمُّ إِلَّا  
بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ  
شُرَكَائِيَ قَالُوا أَاذْنُكَ مَا مِنَّا

<sup>38</sup> The pronoun “هـ” in “يُذِيهِ، وَخَلْفَهُ”، all refer to The Quran in the previous Ayah, (S41:41)! Between its<sup>x</sup> both hands = before/in front of it!

<sup>39</sup> The word “تَنْزِيلٌ” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>40</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكييم”

<sup>41</sup> See the Lexicon attached to this Translation for “bekmal”

<sup>42</sup> See the Lexicon attached to this Translation for this word “Hameed”= “حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser!

<sup>43</sup> That is if The Qur'an were in “non-Arabic” the Arabs would have said why not its Ayat been made in Arabic and expounded in Arabic?

<sup>44</sup> The word “أَعْجَمِيٌّ” means (1) not clear or (2) non-Arabic! The word here is “أَعْجَمِيٌّ” this is disapprobatory (i.e. interrogation with disapproval) meaning this is non-Arabic and an Arabic messenger! So, the Ayah says: this is Arabic and an Arabic messenger!

<sup>45</sup> The word “مُرِيبٍ” here is “تَعْتٌ” = “adjective,” hence “suspect!” See إعراب القرآن، محمود صافي! But the word “suspect” could fit for a noun or an adjective!

<sup>46</sup> The word “ظَلَّامٌ” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more! Therefore, negating the bigger benefits automatically negates the smaller one! Clearly Allah is exalted and is beyond any need. So He does not wrong at all!

<sup>47</sup> The word “عَبِيدٌ”= “slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn! So, if they are His “عَبِيدٌ,” then no one else “owns” them, hence they are all free from any human bondage!

of us of *shabeeden* (iterative witnesser/-testifier).

48. And strayed *a'n* (off) them what they<sup>z</sup> were invoking of before and they<sup>z</sup> presumed not for them of a *ma'beessen* (an escape-place).

49. Not wearies the mankind of the *kbayre's* (desirables/possessions/goodness)'s prayer/invoication<sup>48</sup>; and *en(if)* touched/betided him the evil then [*he*] (*is*) a *ya'ooson*<sup>49</sup> (iteratively-desperate) *ganootton* (iterative-despondent).

50. And *la'en* (indeed if) *adbaqnqho* (We caused him to taste) a mercy<sup>w</sup> from Us of after harm<sup>x</sup> touched/betided him, surely assuredly<sup>50</sup> says [*he*]: this (*is*) for me; and not I presume The Hour<sup>w</sup> (*is*) upping<sup>w51</sup>; and *la'en* (had been) returned I to my Lord, verily for me *enda* (by munificence of/by Rule of) Him surely the Paradise<sup>w</sup>; so surely assuredly *nuna'bbeo* ([We] inform by piece-of-significant-and-availing-news) whom<sup>r</sup> unbelieved they<sup>z</sup> by what they<sup>z</sup> worked; and surely assuredly *notheqa* ([We] cause them to taste) of a harsh torment.

51. And ifan *amna*<sup>52</sup> (We had graced bounteously and ennoblingly the most desirable and delighting boons) on the human-kind [*he*] shunned and deflected<sup>53</sup> [*he*] by his side; and if touched/betided him the evil then possessor [*he*] (of) a prayer<sup>54</sup> wide<sup>55</sup>.

52. Let-say [*yours*]: have seen you<sup>c</sup> *en(if)* (*is*) were of *ende* (by munificence of/by Rule of) Allah, afterwards unbelieved you<sup>c</sup> by it<sup>x</sup> who<sup>a</sup> (*is*) *adhallo*<sup>56</sup> (more astray) than who<sup>p</sup> he (*is*) in a far conflict.

53. [We] shall show them Our *Aya'te*<sup>w</sup> (miracles/signs/proofs) in the horizons and in their selves<sup>w</sup> until [*it*<sup>x</sup>] manifests for them: that it<sup>x</sup> (*is*) the right<sup>x</sup>; has [and] not sufficed by your<sup>t</sup> Lord that He (*is*) over everything *Shabeedon* (iterative Witnesser/Testifier).

54. Lo; verily they (*are*) in a dubitancy<sup>w57</sup> of their Lord's meet; lo, verily He (*is*) by everything Surrounders.

من شهيد

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَّحِيصٍ

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ

وَلَيْنَ أَدَقَّنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْأٍ مَسَّتهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا نِعْمَتَنَا وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

أَلَا إِنَّهُمْ فِي مَرِيةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

<sup>48</sup> The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

<sup>49</sup> There is no English equivalent for “يؤس” *per se*!

<sup>50</sup> The “ل” in “ليقولن” “لننبنن” and “لنذيقن” all are *juratory* “ل” = “القسم” amounting to = “التأكيد” i.e. affirmation, expressed in all case by “assuredly”

<sup>51</sup> The word “Hour<sup>w</sup>” in Arabic is a *feminine* gender. And since “standing” is its qualifier, so it’s likewise *feminized*. Hence [she] is suffixed to standing, “upping<sup>x</sup>!” (Upping, here is in the *intransitive* sense!)

<sup>52</sup> The word “أنعم” in “أنعمت” denotes *five* distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) *did the most desirable and delighting deed*, (4) *was bounteous in giving*, and (5) *granted*! There is no English word to express all the various ideas denoted by “أنعم” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

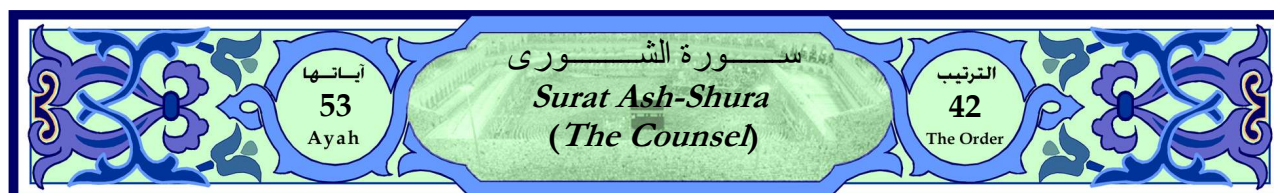
<sup>53</sup> The word “تنا” may mean was *aloofly* *prideful*!

<sup>54</sup> See footnote 46 above regarding *إدعاء*!

<sup>55</sup> The word “عريض” means “كثير” = “multitudinous”! See اللسان!

<sup>56</sup> The word “اضل” = “adhallo” is a *superlative* adjective for “strayer” for which there is no English equivalent!

<sup>57</sup> The word “مرية” strictly linguistically speaking, is “الشك و الجدل” See التاج و الهادي, و التاج. Although some scholars, say it is “التردد في الشيء” which is the *result* of the “مرية” and not the “مرية” itself!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem<sup>1</sup>.

2. Ayn. Seen. Qaff<sup>2</sup>.

3. Like *tha'leka* (*he-that-afar-it/that*) reveals<sup>3</sup> to you<sup>g</sup> and to whom<sup>r</sup> of before you<sup>g</sup> *tha'leka* (*afar-that-it/*)<sup>x</sup> Allah, The Mighty, The *Hakeemo*<sup>4</sup> (*infinite hekma* (*wisdom*) Possessor).

4. For Him what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup>; and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.

5. Almost<sup>w</sup> the Heavens<sup>w</sup> fissure<sup>y</sup> <sup>m5</sup> of above them<sup>y</sup>; and the angels *yousabbheona*<sup>6</sup> (*he-they say: subhana Allah*) by their Lord's praise and *yastaghferona*<sup>7</sup> (*they<sup>z</sup> seek forgiveness*) for whomever (*are*) in the Earth<sup>w</sup>; lo, verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Raheemo* (*The multitudinous mercy Giver*).

6. And who<sup>r</sup> *ittakhattho*<sup>8</sup> (*they<sup>z</sup> took and presumed*) of lesser than/without Him *aw'leyaa*<sup>9</sup> (*guardians/allies*), Allah (*is*) *Hafeedhon*<sup>10</sup> (*multitudinous Keeper-up*) over them<sup>11</sup>; and not you<sup>s</sup> (*are*) over them surely a custodian.

7. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> We revealed<sup>12</sup> to you<sup>g</sup> Qur'an<sup>x</sup> Arabic to [you<sup>s</sup>] warn the villages<sup>w</sup> mother and whomever (*are*) around [it<sup>w</sup>]; and to [you<sup>s</sup>] warn: (*that*) the Gathering's Day<sup>x</sup> no suspicion (*is*) in it<sup>x</sup>; a team (*is*) in the Paradise<sup>w</sup> and a team (*is*) in the *Sa'ere*<sup>w</sup> (*intensely kindling Fire*)<sup>w</sup>.

8. And had Allah willed surely [He] (*could have*) made

حَمْدٌ

عَسَقٌ

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ  
مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ  
فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ  
رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ  
أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ  
اللَّهُ حَفِظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ  
بِوَكِيلٍ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا  
لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ  
يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي  
الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this!

<sup>2</sup> Ibid!

<sup>3</sup> The word “يُوحَى” is rooted in “وَحَى أَوْ أَوْحَى” which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire* or *king*! See *اللسان*!

<sup>4</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”.

<sup>5</sup> The word “Heavens” is a *feminine* gender in Arabic, so “يَتَفَطَّرْنَ” = “fissure<sup>y</sup>” corresponds to that!

<sup>6</sup> The word “yousabbheona” = *he-they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

<sup>7</sup> The word “يَسْتَغْفِرُونَ” = “يَطْلُبُونَ الْغُفْرَانَ” = “they<sup>z</sup> seek forgiveness!” In English there is *no seemly way* to say: “يَسْتَغْفِرُونَ” *per se*! So I settled for saying: “they<sup>z</sup> seek-forgiveness!”

<sup>8</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفتعال” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always *taking and making/presuming some thing of what was taken*! Thus, it is *not* just the mere *taking*!

<sup>9</sup> The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*

<sup>10</sup> The word “حَفِظَ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

<sup>11</sup> That is He keeps full record of what they do and penalize them accordingly!

<sup>12</sup> See footnote 3 above regarding *reveal*!



them an *Ummatan*<sup>w</sup> (community/ nation)<sup>w</sup> one-she<sup>y</sup>; [and,] but [He] admits whomever [He] wills in His mercy<sup>w</sup> and the *dha'lemonoona*<sup>13</sup> (injustice-doers) for them neither of a *wa'leyen* (guardian/ ally) and nor *na'sseeren* (iterative succorer).

9. Or *ittakbatha* (took and presumed) they<sup>z</sup> of lesser than-/without Him *an'leyaa*<sup>14</sup> (guardians/ allies); so Allah, He(is) The *Wa'leyo* (Guardian/ Ally) and quickens [He] the dead; and He (is) over every-thing Omnipotent.

10. And what you<sup>c</sup> differed in it<sup>x</sup> of a thing, so its<sup>x</sup> rule (should be referred) to Allah; *tha'lekum* (collective-afar-He)<sup>x</sup> Allah, my Lord; on Him I trusted and to Him *oneebo*<sup>15</sup> ([I] iteratively return penitent).

11. The Heavens<sup>w</sup> and the Earth's<sup>w</sup> *Fatte'ro* (innately-perfect-Originator); [He] made for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses<sup>16</sup> (wives) and of the *an'aa'me*<sup>w</sup> (cattle/ sheep/ goats/ camels)<sup>w</sup> pairs; *yadhra'ukum* ([He] creates/ propagates-/ manifests you<sup>b</sup>)<sup>17</sup> in it<sup>x</sup>; not as his like a thing; and He (is) The *Sameeo* (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to payer)/ The *Basseero* (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).

12. For Him (are) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> *magaleedo* (keys/ lockers); *yabsotto* ([He] swells/ expands) the *rez'qa*<sup>x</sup> (provision/ victual for sustenance)<sup>x</sup> for whom-ever [He] wills and [He] straitens; verily He (is) by every-thing Omniscient.

13. [He] instituted for you<sup>b</sup> of the religion what enjoined [He] by it<sup>x</sup> *Noohan* (Noah); and which<sup>x</sup> We revealed<sup>18</sup> to you<sup>g</sup> and what We enjoined by it<sup>x</sup> *Ebraheema* (Abraham), and *Mosa* (Moses), and *Esa* (Jesus); that *a'qemo*<sup>19</sup> (let-you<sup>z</sup> uphold/ sustain) the religion and let-not disunite you<sup>z</sup> in it<sup>x</sup>; enlarged over the *mushrekeena* (they who partner deities with Allah/ he-polytheists) what [you<sup>s</sup>] invite them to it<sup>x</sup>; Allah *yajtabey* (directly and favorably-chooses) to Him whomever [He] wills and [He] divinely-guides to Him whomever *youneebo* ([he] iteratively repents).

14. And not disunited they<sup>z</sup> except after when came (to) them the knowledge, *baghya* (envy/ selfish: excessiveness/-transgression) among them; and *lawla* (had it not been for) a word<sup>w</sup> preceded-she<sup>y</sup> from your<sup>t</sup> Lord to *ajalen*<sup>20</sup>

وَلَيْكِن يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨٨﴾

أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ قَالَ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٩﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٩٠﴾

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ الْآلَتَعْمِرِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٩١﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٩٤﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ

<sup>13</sup> The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

<sup>14</sup> The word "أولياء" could also mean, among them: protector, friend

<sup>15</sup> The word "ينيب" from "أناب" = "رجع مرة بعد مرة," meaning: iteratively returned penitent! See الهادي و الراغب!

<sup>16</sup> See (S7:189)!

<sup>17</sup> That is "suffuses you" to multiply you!

<sup>18</sup> See footnote 3 above regarding revealed!

<sup>19</sup> The word "أقيموا" is rooted "أقام" = uphold! Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you<sup>t</sup>: (1) uphold/ sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah! Hence people do not establish Prayer they only maintain and perform it!

<sup>20</sup> The word "الأجل" means term-limit, see اللسان!

(term-limit) *musamma*<sup>21</sup> (that which is designated and/or named), surely (it would have been) judged/finished<sup>22</sup> among them; and verily who<sup>r</sup> (had-been) bequeathed they<sup>z</sup> the book<sup>x</sup> from after them surely (are) in doubt of it<sup>x</sup> suspect/suspecter<sup>23</sup>.

مُسَيِّ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ ﴿٤١﴾

15. So for *tha leka* (afar-that-it/) <sup>x</sup> then let-invite [you<sup>s</sup>] and *ista'qem*<sup>24</sup> (let-[you<sup>s</sup>] affirmably firm and straighten) as (had been) commanded you<sup>h</sup>; and let-not *tattaba'a* ([you<sup>s</sup>] closely-followed) their *ahwa*<sup>25</sup> (tendentious likings); and let-say [you<sup>s</sup>]: I believed by what Allah descended of a book and I (had been) commanded to [I] (render)-justice<sup>26</sup> among you<sup>b</sup>; Allah (is) our Lord and your<sup>n</sup> Lord; for us (are) our works and for you<sup>b</sup> (are) your<sup>n</sup> works; no argument between us and [between] you<sup>b</sup>; Allah gathers between us and to Him (is) the destiny.

فَإِلَّا لَكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ تَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿٤٢﴾

16. And who<sup>r</sup> they<sup>z</sup> mutually argue in Allah from after what *estojeeba*<sup>27</sup> (had been favorably-answered) for [Him/him]<sup>28</sup> their argument<sup>w</sup> (is) *da'bedhaton* (null-argument)<sup>w</sup> *enda* (by Rule of) their Lord; and on them (is) a wrath and for them (is) a severe torment.

وَالَّذِينَ تَخَاجَتُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ فَخُتُّهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿٤٣﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿٤٤﴾

17. Allah, Who [He] descended The Book by the right and the balance; and what *youdreyka*<sup>29</sup> (causes you<sup>s</sup> to profoundly know) *la'alla* (craving currently unavailable deed that, perhaps) The Hour<sup>w</sup> (is) near<sup>30</sup>.

يَسْتَعْجِلُهَا الَّذِينَ لَا يُؤْمِنُونَ وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿٤٥﴾

18. *Yasta'a'jelo*<sup>31</sup> (affirmably hasten) by it<sup>w</sup> who<sup>r</sup> they<sup>z</sup> believe not by it<sup>w</sup>; and who<sup>r</sup> believed they<sup>z</sup> (are) *mushfegoona* (they who are in disquiet) from it<sup>w</sup>; and they<sup>z</sup> know verily it<sup>w</sup> (is) the right; lo; verily who<sup>r</sup> they<sup>z</sup> dubitate in The Hour<sup>w</sup> surely (are) in a far misguidance.

<sup>21</sup> The word "*musamma*" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>22</sup> That is perhaps would have immediately prompted their dues of punishment!

<sup>23</sup> The word "مریب" here is "ثعت" = epithet, i.e. "adjective," hence "suspect!" See إعراب القرآن، محمود صافي! However the word "suspect" could fit for a noun or an adjective!

<sup>24</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>25</sup> The word "هوى" is singular of "اهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. The Qur'an and Hadeeth.

<sup>26</sup> The word "أعدل" is a present tense to which there is no exact corresponding word in English, because "justice" cannot be conjugated into verbs, so the best approximation, to the best of my knowledge, is to say: render justice! So the word "render" is parenthetically enclosed, as the Quranic text does not have it per se!

<sup>27</sup> The word "استجاب" is rooted in "استجاب" meaning: favorably/compliantly answered, not just answered! See الهادي!

<sup>28</sup> This footnote covers the pronoun "هـ" in "له" and the word "داحضة" The pronoun "هـ" could refer to Allah (SWT) or to Mohammad (SAWS), see a! As to the word "داحضة" it is a noun, whereas "null," or "invalid," or such synonyms are all adjectives! Hence, "null-argument" is chosen as closer representation to a noun concept! And the suffix<sup>w</sup> is to indicate the femininity gender of the "argument," as it is so in Arabic!

<sup>29</sup> The word "يدريك" means "(causes) you (to) profoundly know," as "الدراية" is much more than simple knowledge! It involves profound knowledge of the subject matter!

<sup>30</sup> The word "hour" in Arabic is a feminine gender, so the context would seem to suggest saying: "الساعة قريبة" = "the hour (is) she-near!" However the text of this Ayah clearly says: "The hour is he-near," making "near" a masculine gender; this could stand for the hours' time or arrival is he-near," as the hour's time or arrival are both masculine genders; and "لا يجوز أن يقال أن (قريب) يستوى فيه التذكير والتانيث، لأنه بمعنى فاعل، و فعل بمعنى فاعل لا" see إعراب القرآن، محمود صافي! "يستوى فيه التذكير والتانيث."

<sup>31</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

19. Allah (*is*) Lateefon<sup>32</sup> (*fine/subtle/gentle and protector*) by His *eba'de* (*worshippers/submitters/slaves*); [He] provides whomever[He]willsandHe(*is*)TheStrongThe Mighty.
20. Whoever [was] [*he*] wanting the Hereafter's<sup>w</sup> *bartha* (*tillage/reward/tillage's crops*) [We] augment for him his *barthe* (= *bartha*) and whoever [was] [*he*] wanting the world's<sup>w</sup> *bartha* [We] give him of it<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a lot.
21. Or for them partners, instituted they<sup>z</sup> for them of the religion what not permitted by it<sup>x</sup> Allah; and *lawla* (*had it not been for*) word<sup>w33</sup> (*of*) the sunderance, surely (*would have been*) judged/finished<sup>34</sup> among them; and verily the *dha'lemeena*<sup>35</sup> (*injustice-doers*) for them (*is*) a painful torment.
22. [You<sup>s</sup>] see the *dha'lemeena*<sup>36</sup> (*injustice-doers*) disquieting of what earned they<sup>z</sup>; and it<sup>x</sup> (*is*) occurrent/betiding by them; and who<sup>t</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> (*are*) in the paradises' <sup>w</sup>/gardens' <sup>w</sup> *rawdha'te* (*flowering meads*)<sup>w</sup>; for them whatever<sup>37</sup> they<sup>z</sup> will *enda*(*by munificence of/ by Rule of*) their Lord; *tha'leka* (*afar-that-it/*)<sup>x</sup> it<sup>x</sup> (*is*) the munificence the big.
23. *Tha'leka* (*afar-that-it/*)<sup>x</sup> which<sup>x</sup> *youbashshero*<sup>38</sup> (*tells pleasant tidings*) Allah His *eba'de* (*worshippers/submitters/slaves*), who<sup>t</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup>; let-say [you<sup>s</sup>]: [I] ask you<sup>b</sup> not over it<sup>x</sup> remuneration, except a fondness<sup>w</sup> in the kin; and whoever[*he*] commits *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> [We] augment for him in it<sup>w</sup> *busnan* (*ultimate meritorious-deed*); verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).
24. Or say they<sup>z</sup>: *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie; so *en* (*if*) wills Allah, [He] seals/-consummates<sup>39</sup> on your<sup>t</sup> heart and [He] erases the falsehood<sup>x</sup> and [He] rights the right by His words; verily He (*is*) Omniscient by the chests' possession.
25. And He Who accepts the repentance<sup>w</sup> a *n*<sup>40</sup> (*disregarding offender's offense/because of other's/others' prayer*) [He]

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقِعَ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَوِّقُ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ

<sup>32</sup> The word “لطيف” = “رقيق” in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle* or *gentle* or both! See البصائر! Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*! I know of no English word which simultaneously denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

<sup>33</sup> That is word of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

<sup>34</sup> That is perhaps would have immediately *prompted* their dues of punishment!

<sup>35</sup> The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

<sup>36</sup> Ibid!

<sup>37</sup> The particle “ما” is “إسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “إسم موصول” = *connective noun* meaning *whatever*! See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي

<sup>38</sup> See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasher* = يبشّر/مبشّر

<sup>39</sup> That is close *hermetically* and *determined irrevocably*, or *consummate/conclude* on your heart!

<sup>40</sup> “عن” here for تجاوز = *disregardfulness* = He *disregards*/transcends the offense of the *offender* or because of the *prayer* of others praying for the *offender*! See the *Lexicon* to this *Translation* vis-à-vis the meanings of “عن”!



transcends the offender(s) of His eba'de (worshippers/-submitters) and pardons [He] a'n (regarding) the sayye'aa'te (demeritorious-deeds)<sup>w</sup> and knows [He] what you<sup>z</sup> do.

26. And yestajeeb<sup>41</sup> (compliantly-answer) who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup>; and [He] augments them of His munificence; and the unbelievers for them (is) a severe torment.

27. And had Allah bassatta (extended/ augmented) the rez'qa<sup>x</sup> (provision/ victuals for sustenance)<sup>x</sup> for His eba'de (worshippers/-submitters/ slaves) surely (they would have) transgressed in the Earth<sup>w</sup>; [and,] but younazzeelo ([He] iteratively descends) by a qa'da'ren (standard measure) whatever<sup>42</sup> [He] wills; verily He (is) by His eba'de (worshippers/ submitters/ slaves) Proficient Ba'ssee-ron (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).

28. And He Who younazzeelo (iteratively descends) the ghaytha<sup>43</sup> (delightful-satiating-and-reviving rain) from after desponded they<sup>z</sup>; and [He] spreads His mercy<sup>w</sup> (ghaytha); and He (is) The Wa'leyen (Guardian/ Ally), The Hameedo (iteratively praised and multitudinously praiser He).

29. And of His Aya'te<sup>w</sup>: (miracles/ signs/ proofs) (is) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> creation and what [He] scattered in them both of a dabba'ten<sup>44</sup> (she-moving-creature); and He (is) over their gathering if [He] wills Omnipotent.

30. And what betided you<sup>b</sup> of a disaster<sup>w</sup> so (it<sup>w</sup> is) by what earned-she<sup>y</sup> your<sup>n</sup> hands<sup>w</sup>; and [He] pardons a'n (regarding) much.

31. And not you<sup>f</sup> surely (are) enfeeblers in the Earth<sup>w</sup>; and not for you<sup>b</sup> of lesser than/without Allah of a wa'leyen (guardian/ ally), and nor na'sseren (multitudinous succorer).

32. And of His Aya'te<sup>w</sup> (miracles/ signs/ proofs) (are) the runners in the sea like the mountains<sup>45</sup>.

33. En (if) [He] wills [He] stills the wind<sup>w</sup>; so [they<sup>w</sup>]<sup>46</sup> stay<sup>ym</sup> stationaries<sup>w</sup> on its<sup>x</sup> back; verily in tha'leka (afar-that-it/) <sup>x</sup> surely (are) Aya'ten<sup>w</sup> (signs) for every ssabbaren (an ever/ stout patience-endurer) sha'koren (iterative thanker).

34. Or [He] wracks them<sup>y</sup> by what earned they<sup>z</sup> and

عِبَادِهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ وَيَعْلَمَ مَا تَفْعَلُونَ ﴿٢٦﴾

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ؕ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٧﴾

﴿٢٨﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنْزِلُ بِقَدَرِ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٩﴾

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٣٠﴾

وَمِنْ ءَايَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِن دَابَّةٍ ؕ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذِ يَشَاءُ قَدِيرٌ ﴿٣١﴾

وَمَا أَصَابَكُمْ مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٢﴾

﴿٣٣﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٤﴾

وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٥﴾

إِن يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ؕ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٦﴾

أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ

<sup>41</sup> The word "يستجيب" is rooted in "استجاب," meaning: favorably/ compliantly answered, not just answered! See الهادي

<sup>42</sup> The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See لـ احمد الحلب وإعراب القرآن، لمحمود صافي

<sup>43</sup> The word "الغيث" = "المطر المنبت للكلأ و المنعش" so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, "الغيث" could also means the gliding clouds that bring rain!

<sup>44</sup> For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

<sup>45</sup> The word "اعلام" has several meanings, among them "flags" or "mountains!" See اللسان!

<sup>46</sup> The hidden or implied pronoun "[they<sup>w</sup>]" refers to the "runners" in the previous Ayah, (S42: 32)!

[He] pardons a'n (regarding) much.

35. And [to]<sup>47</sup> know who<sup>r</sup> they<sup>z</sup> dispute in Our Aya'te<sup>w</sup> (messages) not for them of a *maheessen* (escape-place).

36. Then what *oteytom* (you<sup>c</sup> had been accorded) of a thing, so (it<sup>x</sup> is) a *mata'ao*<sup>48</sup> (resource for a transitory worldly delight) (of) the life<sup>w</sup> (of) the world<sup>w</sup>; and what (is) *enda* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/-superior/worthier) and *abqa* (more lasting), for whom<sup>r</sup> believed they<sup>z</sup> and (are) on their Lord they<sup>z</sup> trust.

37. And who<sup>r</sup> they<sup>z</sup> avoid the sin's bigs and the profanities<sup>w49</sup> and if surely<sup>50</sup> angered they<sup>z</sup>, they forgive.

38. And who<sup>r</sup> *estajabo*<sup>51</sup> (they<sup>z</sup> favorably-answered) for their Lord and *aqamo*<sup>52</sup> (they<sup>z</sup> upheld the prescribed obligations of) the Prayer<sup>w</sup> and their matter (is) a *shura* (counsel/-alternation and exchange of opinion) among them; and of what We provided them they<sup>z</sup> expend.

39. And who<sup>r</sup> if betided them the *baghya* (envy/selfish: excessiveness/transgression) they *yanta'sserona*<sup>53</sup> (they<sup>z</sup> avenge-for/ refrain-from/ prevail-over [it]).

40. And requital (for) a *sayye'aa'ten*<sup>w</sup> (demeritorious-deed)<sup>w</sup> (is) *sayye'a'ton* (= *sayye'aa'ten*) its<sup>w</sup> like; so whoever [he] pardoned and [he] amended then his remuneration (is) on Allah; verily He loves not the *dha'lemeena*<sup>54</sup> (injustice-doers).

41. And surely whoever [he] revenged<sup>55</sup>/revenged-for after his injustice<sup>56</sup>, so those not on them of a path.

42. Verily only the path (is) on whom<sup>r</sup> they<sup>z</sup> wrong<sup>57</sup> the people and they<sup>z</sup> transgress in the Earth<sup>w</sup> by other than the right; those for them (is) a painful torment.

عَنْ كَثِيرٍ ﴿٣٥﴾

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا

مَا لَهُمْ مِنْ مَّخِصٍ ﴿٣٦﴾

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعْ

الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ

وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ

يَتَوَكَّلُونَ ﴿٣٧﴾

وَالَّذِينَ سَجُنُونَ كَثِيرَ

وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ

يَغْفِرُونَ ﴿٣٨﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا

الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ

يَنْتَصِرُونَ ﴿٤٠﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ

عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

وَلَمَنْ آتَنَصَرَ بَعْدَ ظُلْمِهِ

فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤٢﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ

النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾

<sup>47</sup> The word "يَعْلَمُ" is "منصوبة" has a "فتحة" on the word's end "إم" It had been read with a "بضمة" or a "رفع، أي بضمة" see "أحمد الحلبي" So the word "to" is shown here with the square brackets and italicized ([to]), as it is *hidden*, to indicate the generally accepted reading by most, showing the "فتحة" to mean "التعليل"، i.e. for *virtual/presumed causality*, as stated in "إعراب القرآن" by محمود صافي!

<sup>48</sup> The word "مَتَاعٌ" = "mata'ao" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this Translation for more elaboration!

<sup>49</sup> The word "فاحشة" = "profanity" (plural "فواحش" as *indefinitive noun* or plural "الفواحش" as *definitive noun*) means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*!

<sup>50</sup> The particle "مَا" is for intensity! See *روح المعاني للالوسي*، و *تفسير الفخر الرازي*،

<sup>51</sup> The word "استجابوا" is *answered* plus *made available* what was *requested*, i.e. "favorably-answered!"

<sup>52</sup> The word "قاموا" from *قام* = "stood/upheld/sustained/maintained!"

<sup>53</sup> The word "انتصر" could apply in *three* distinct senses: (1) "انتصر من" which in turn has two distinct meanings, (1a) "انتصر من عدوه أي انتقم من عدوه" = "avenged for it, i.e. from the offender," and (1b) "انتصر من الظلم أي" = "refrained from and disdained the wrong!" (2) "انتصر على" = "prevailed over!" And (3) "انتصر لـ" = "succored and assisted!"

<sup>54</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this Translation!

<sup>55</sup> Ibid! However, in *this case*, "انتصر بعد ظلمه أي بعد ما ظلم"، see *روح المعاني للالوسي* for this explanation, means "after he was wronged!"

<sup>56</sup> That is after, *having been* inflicted with an injustice by someone else!

<sup>57</sup> See the *Lexicon* attached to this Translation for "ظالم" = "injustice-doer" and "أظلم" = "wronger!"

43. And surely whoever *ssabara* (*held on patiently*) [*he*] and pardoned [*he*], verily *tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) surely of the matters'-resolve.

44. And whomever Allah misleads, then not for him of a *wa'leyen* (*guardian/ally*) from after Him; and [*you*<sup>s</sup>] see the *dha'le-meena*<sup>58</sup> (*injustice-doers*) *lamma* (*when/-whence*) they<sup>z</sup> saw the torment say they<sup>z</sup>: is a *maradden* (*fending/forthwith-returning*) of a path.

45. And [*you*<sup>s</sup>] see them (*being*) exposed on it<sup>w</sup> (*are*) *kha'she'eena*<sup>59</sup> (*they who: totally subdued their body/ sight and sound/ bow in the Prayer*) of humility; they<sup>z</sup> look from *ttarfen-khafeyyen* (*by stealthy glance*); and said who<sup>r</sup> they<sup>z</sup> believed: verily the losers (*are*) who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> and their families<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; indeed; verily the *dha'lemeena*<sup>60</sup> (*injustice-doers*) (*are*) in a sustainer-torment.

46. And not [*was*] for them of *aw'leyaa*<sup>61</sup> (*guardians-/allies*) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

47. *Estajeeb*<sup>62</sup> (*let-compliantly-answer you*<sup>s</sup>) for your<sup>n</sup> Lord from before that *ya'atey*<sup>x</sup> (*approaches/comes*)<sup>x</sup> a day<sup>x</sup> no *maradda* (*fending/repeller*) for it<sup>x</sup> of lesser than Allah; not for you<sup>b</sup> of a refuge then-day and not for you<sup>b</sup> of a *na'keeren* (*demur/reproof/spurner*).

48. Then *en(if)* they<sup>z</sup> shunned then not We sent you<sup>s</sup> on them *hafeedhan*<sup>63</sup> (*iterative keeper-up*); *en(not)* on you<sup>s</sup> except the announcement; and verily if *atheqna* (*We caused the human to taste*) from Us a mercy<sup>w</sup> [*he*] reveled/rejoiced by it<sup>w</sup>; and *en(if)* betides<sup>w</sup> [them] a *sayye'aa'ton* (*demeritorious-deed*)<sup>w</sup> by what advanced<sup>w</sup> their hands<sup>w</sup> then verily the human (*is*) *kafooron*<sup>64</sup> (*iteratively unbeliever/ingrate*).

49. For Allah (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [*He*] creates whatever<sup>65</sup> [*He*] wills. [*He*] grants for whomever [*He*] wills females and

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّنْ بَعْدِهِ ۚ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ ﴿٤٤﴾

وَتَرْتَلَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِّنَ الذَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

وَمَا كَانَتْ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ دُونِ اللَّهِ ۚ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن سَبِيلٍ ﴿٤٦﴾

أَسْتَجِيبُوا لِلرَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدٍّ لَهُ ۚ مِّن رَّبِّ اللَّهِ ۚ مَا لَكُم مِّنْ مُّلْجَأٍ يَوْمَ يُمِذُّوكم وَمَالَكُم مِّنْ نَّكِيرٍ ﴿٤٧﴾

فَإِن أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۚ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَّهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ

<sup>58</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

<sup>59</sup> The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “الخاشعين” are those who had totally *subdued their body, sight and sound*! Also some time “الخاشعين” = they who bow in the Prayer! See *البصائر* and *اللسان*!

<sup>60</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

<sup>61</sup> The word “أولياء” could also mean, among them: *protector, friend*!

<sup>62</sup> The word “استجيبوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered*! See *الهادي*!

<sup>63</sup> The word “حفظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained/sustain,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

<sup>64</sup> The word “كفور” is masculine noun, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*!

<sup>65</sup> See footnote 37 above regarding *whatever*!



[He] grants for whomever [He] wills the males.

50. Or [He] pairs them *dhukranan*<sup>66</sup> (normal males/ neutral males)<sup>67</sup> and females and makes [He] whomever [He] wills a sterile/barren; verily He (is) Omniscient, Omnipotent.

51. And not [was] for a human to speak (to) him Allah except revealedly<sup>68</sup>, or from beyond<sup>69</sup> a *heja'ben* (veil/shroud) or [He] sends a messenger then [He] reveals<sup>70</sup> by His leave whatever<sup>71</sup> [He] wills; verily He (is) *Aa'leyo* (High beyond description), *Hakeemon*<sup>72</sup> (infinite *hekma*h Possessor).

52. And like *tha'leka* (afar-that-it/) <sup>x</sup> We revealed<sup>73</sup> to you <sup>g</sup> *Roohan*<sup>74</sup> (*Qur'an/prophethood*) <sup>w</sup> of Our command; not you<sup>h</sup> were *tadrey*<sup>75</sup> ([you<sup>s</sup>] profoundly understanding) what The Book and nor the belief; [and,] but We made it<sup>x</sup> an illumination<sup>x</sup> [We] divinely-guide by it<sup>x</sup> whomever [We] will of Our *eba'de* (worshippers/submitters/slaves); verily you<sup>g</sup> surely divinely-guide to a *Sseratten* (single and specific Path) straight.

53. Allah's *Sseratte* (single and specific Path), Who for Him what (are) in the Heavens<sup>w</sup> and [what] (are) [in] the Earth<sup>w</sup>; lo, to Allah become/terminate the matters.

إِنشَاء وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٥٠﴾

أَوْ يَزُوجَهُمْ ذُكْرَانًا وَإِنشَاءً وَيَجْعَلُ مَنْ

يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥١﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ

إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ

يُرْسِلَ رَسُولًا فَيُوحِيَ بِلَاذِيهِ مَا

يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥٢﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ

أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ

وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا

نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٣﴾

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي

السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ لَا

إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٤﴾

<sup>66</sup> See the *Lexicon* attached to this Translation for more exposition of this word “*dhukranan*”=“إذكران”

<sup>67</sup> Clearly in this great *Ayah*: “Or He pairs them *thukranan* (normal males, neutral males) and females” (S42: 50) it is good or neutral, as the “maleness” here is obviously not effeminateness, but normal to neutral!

<sup>68</sup> The word “وَحْيًا” = “مفعول مطلق” i.e. an absolute object noun, or “مصدر” i.e. the infinitive noun, indicating exclusiveness! Or it could be مصدر = infinitive noun in an adverbial status! See إعراب القرآن، لمحمود صافي

<sup>69</sup> The word “وَرَاءَ” means: (1) “القَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدِرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.” (2) “بَعْدَ” (3) “الْخَلْفُ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْاَكْمَةِ. knowledge or experience!

<sup>70</sup> See footnote 3 above regarding *reveal*!

<sup>71</sup> See footnote 37 above regarding *whatever*!

<sup>72</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>73</sup> See footnote 3 above regarding *revealed*!

<sup>74</sup> It is stated in “اللسان” for the word “*ar-Rooh*” = “*Rooben*” and “*ar-Rawl*” two distinct meanings: (1) mercy and (2) *Isa*, son of Mary (*Jesus*)! However, “*ar-Rooh*” (the *Rooh*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the *Qur'an*, (4) the revelation (*Qur'an* or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) *Super Arch Angel*, creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, or *Arch Angel Gebrail*, and (9) *prophethood*! See القرطبي!

<sup>75</sup> The word “*دراية*” is from “*تدري*” which is far more reaching than the simple “*knowledge*,” as “*دراية*” extends to having deep understanding of the subject matter!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem <sup>1</sup> .	حَمِ
2. By <sup>2</sup> The Book <sup>x</sup> the manifester <sup>x</sup> .	وَالْكِتَابِ الْمُبِينِ
3. Verily We, We made it <sup>x</sup> Qur'an Arabic <i>la'alla</i> (craving currently unavailable deed that / perhaps) you <sup>b</sup> celebrate you <sup>z</sup> .	إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
4. And verily it <sup>(is)</sup> in the Book's <sup>x</sup> Mother <i>laday</i> <sup>3</sup> (directly and possessively from) Us (is) surely <i>Aa'leyo</i> (High beyond description), <i>Hakeemon</i> <sup>4</sup> (infinite <i>bekmal</i> <sup>5</sup> Possessor).	وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَّ حَكِيمٌ
5. Do then [We] strike a <sup>n</sup> (off) you <sup>b</sup> the <i>thekera</i> (Qur'an/messenger-reminder) (in) condonation <sup>6</sup> ; that you <sup>c</sup> were a people, exceders.	أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ
6. And how-many <sup>7</sup> We sent of a prophet <sup>x</sup> in the firsts.	وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ
7. And not <i>ya'ateyhom</i> <sup>x</sup> (approaches/ comes-to them) <sup>x</sup> of a prophet <sup>x</sup> except they <sup>z</sup> were by him <i>yastab'zeona</i> (they <sup>z</sup> affirmably jesting).	وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ
8. So We perished a harder than them seizing; and proceeded the firsts' example <sup>x</sup> /parable <sup>x</sup> .	فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ
9. And <i>la'en</i> (indeed if) you <sup>h</sup> asked them: Who <sup>a</sup> created the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; surely assuredly (would) say they <sup>z</sup> : created them <sup>w</sup> The Mighty The Omniscient.	وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
10. Who made for you <sup>b</sup> the Earth <sup>w</sup> <i>mehadan</i> (bedding/-cradle/fixed-expanse) and [He] made for you <sup>b</sup> in it <sup>w</sup> paths, <i>la'alla</i> (craving currently unavailable deed that, perhaps) you <sup>b</sup> <i>tahtadona</i> (you <sup>z</sup> find and accept the divine-guidance).	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ
11. And Who <i>naẓẓala</i> (iteratively descended) [He] from the sky <sup>w</sup> water <sup>x</sup> by a <i>qada'ren</i> (standard/measurement); so We resurrected by it <sup>x</sup> <i>baldatan</i> <sup>w</sup> (region/country/city) <sup>w</sup> dead <sup>w</sup> ; like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> <i>tokbrajona</i> (you <sup>z</sup> be emerged-/resurrected).	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>3</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See *اللسان*!

<sup>4</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم.”

<sup>5</sup> See the *Lexicon* attached to this Translation for “*bekmal*!”

<sup>6</sup> The expression “أَعْرَضَ عَنْهُ” = “ضَرَبَ عَنْهُ صَفْحًا” translating this into: “[he] struck off him (in) condonation,” = “pardoned him for his wrongdoing!” The word *صفحة* is *حال* = denotative of state, or infinitive noun!, so (in) is prefixed to denote that!

<sup>7</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

12. And Who [He] created the pairs<sup>8</sup>, all (of) it<sup>w</sup>; and [He] made for you<sup>b</sup> of the *folke<sup>x</sup> (ship/ships)<sup>x</sup>* and the *an'aame<sup>w</sup> (cattle/sheep/goats/camels)<sup>w</sup>* what you<sup>z</sup> ride.

13. To embark/set<sup>9</sup> you<sup>z</sup> on its<sup>x10</sup> backs<sup>x</sup> afterwards you<sup>z</sup> remember your<sup>n</sup> Lord's boon<sup>w11</sup> if you<sup>z</sup> embarked/set on it<sup>x12</sup> and you<sup>z</sup> say: *subhana<sup>13</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of)* Who subjugated for us this<sup>x</sup> while we were not for it<sup>x</sup> subduers/associates<sup>14</sup>.

14. And verily we (are) to our Lords surely transposing<sup>15</sup>.

15. And they<sup>z</sup> made for Him of His *eba'de (worshippers/submitters/laves)* a part; verily the mankind (is) surely *kafooron (iterative unbeliever/ingrate)<sup>16</sup>* manifest.

16. Or *ittakhatha<sup>17</sup> (took and made [He])* of what [He] creates daughters; and *assfa<sup>18</sup> (preferentially appropriated)* you<sup>b</sup> [He] by the sons.

17. And if *bushshera<sup>19</sup> ([he] had been told pleasant tidings)* an *abado<sup>20</sup> (a lone/any-one)* (of) them by what [he] struck for Ar-Rahman a parable/example remained his face blackened<sup>21</sup> while he (is being) *ka'dheemon<sup>22</sup> (unrelentingly suppressor of his grief)*.

18. Is whom<sup>p</sup> (is) (being) reared [he] in the ornament<sup>w</sup> while he (is) in the dispute other than a manifest.

19. And they<sup>z</sup> made the angels, who<sup>r</sup> they (are) *eba'de (worshippers of/submitters of/slaves of)* Ar-Rhama'ne females; have they<sup>z</sup> witnessed their creation; shall

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلُكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

لَتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

أَمْ أَتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُم بِالْبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

أَوْ مَن يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ

<sup>8</sup> The word “زَوْج” in “زَوْجِينَ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ” which could also mean: (2) similar, i.e. the look-likes!, (3) hues! See اللسان!

<sup>9</sup> The word “اسْتَوَى” = “إِعْلَافُ الدَّابَّةِ وَفَوْقَ الْبَيْتِ” See اللسان! So embark is to board a vessel or go aboard!

<sup>10</sup> The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun! See القرطبي! Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on! Additionally, “الازواج” and the “الذكور” and the male of the “الانعام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

<sup>11</sup> See the Lexicon attached to this Translation for “ne’amah” (“boon”)!

<sup>12</sup> See footnote 10 above regarding it<sup>x</sup>.

<sup>13</sup> The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>14</sup> The word “مقرنين” has many meanings, among them: “مطيقين”= “we are capable of having it within/ under our power.” The word “مقرنين” could mean: “companions or associates.” See التاج.

<sup>15</sup> The word “منقلبون”= “we (are) transposing,” means we are betaking our selves returning!

<sup>16</sup> The word “كفور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous unbeliever/ ingrate!

<sup>17</sup> The word “اتخذ” from “الِاتخاذ” which is “إِفْتَعَالٌ” for “الِاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

<sup>18</sup> The word “أصفي” in “أصفاكم” means: [He] preferentially appropriated, i.e. favorably individualized!

<sup>19</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron= بُشِّرْ/مُبَشِّرٌ/بُشْرًا

<sup>20</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>21</sup> The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

<sup>22</sup> The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “عظيم” not “إعظام”



(be)written their testimony and (to be)questioned they<sup>z</sup>.

20. And they<sup>z</sup> said: had willed *Ar-Rahma'no* not we worshipped them; not for them by *tha'leka*(*afar-that-it/*)<sup>x</sup> of a knowledge; *en* (*not*) they except conjecturing they<sup>z</sup>.

21. Or *ataynahom* (*We accorded them*) a book<sup>x</sup> of before it<sup>x</sup>; so they (*are*) by it<sup>x</sup> *mustamsekona*<sup>23</sup> (*they<sup>z</sup> assiduously-holding-on*).

22. Rather they<sup>z</sup> said: verily we found our fathers on an *ummaten*<sup>w</sup> (*way/religion/faith*)<sup>w</sup> and verily we (*are*) on their footsteps *muhtadoona*<sup>24</sup> (*we are: followers/who found and accepted the divine-guidance*).

23. And like *tha'leka*(*afar-that-it/*)<sup>x</sup> not sent We of before you<sup>g</sup> in a village<sup>w</sup> of *na'theeren* (*iterative warner*)<sup>x</sup> except said its<sup>w</sup> *mutrafoo* (*they<sup>z</sup> who are luxuriated*): verily we found our fathers on an *ummaten*<sup>w</sup> (*way/-religion/faith*)<sup>w</sup> and verily we, on their footsteps (*are*) *muqta-doona* (*pattering/modeling*).

24. Said [*he*]: even while albeit<sup>25</sup> I came (*to*) you<sup>b</sup> by *abda* (*of better/more divine-guidance*) than what you<sup>c</sup> found on it<sup>x</sup> your<sup>n</sup> fathers; they<sup>z</sup> said: verily we, by what (*had been*) sent you<sup>c</sup> by it<sup>x</sup> (*are*) unbelievers.

25. So We avenged from them; so let-look [*your*] how [*was*] the deniers' consequence<sup>w</sup>.

26. And *edh* (*when/while*) said *Ebrabeemo* (*Abraham*) for his father and his people: verily I am *bara'on*<sup>26</sup> (*absolutely disclaimant/absolver of myself*) of what you<sup>z</sup> worship.

27. Except Whom *fattaraney* ([*He*] *had innately-perfectly-originated me*) so verily He, [*He*] will divinely-guide [*me*]<sup>27</sup>.

28. And [*he*] made it<sup>w</sup> a word<sup>w</sup> ever-lasting<sup>w</sup> in his descendents<sup>28</sup>, *la'allā* (*craving currently unavailable deed that, perhaps*) they return they<sup>z</sup>.

29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger<sup>x</sup> manifester.

سَتَكْتُبُ شَهِدَتَهُمْ وَيَسْأَلُونَ ﴿١٩﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ

عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ

فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ

أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٢٢﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي

قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا

عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٢٣﴾

﴿٢٤﴾ قُلْ أُولُو عِلْمٍ كَفَرُوا بِمَا

وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا

بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٥﴾

فَأَنْتَقِمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ

عِقَابُ الْمُكَذِّبِينَ ﴿٢٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ

إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٧﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي

﴿٢٨﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٩﴾

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ

جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿٣٠﴾

<sup>23</sup> The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on to* some thing; (7) having urinary obstipation (*blockage*).

<sup>24</sup> See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*!”

<sup>25</sup> The construct “أولو” is made up of *three distinct* components: (1) “الإستقهام الإستكاري” = *disapprobatory interrogative*, (2) “و، الحالية” adverbial= “while,” and (3) “لو” = *conditional particle*=“albeit!” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*! For (3) “albeit” seems to me very appropriately self-explanatory!

<sup>26</sup> The word “براء” is stronger than “بريء” as “براء” is an *infinitive noun*! See التاج! To *infinitivize* “براء” *absolutely* is prefixed to it!

<sup>27</sup> The letter “ن” in “سيهدين” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمد، حيث لا يُستغنى عنها” which precedes the speaker’s pronoun “ي”! The speaker’s pronoun “ي” in “سيهدين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

<sup>28</sup> That is his sons, grand sons, his progeny!

30. And *lamma* (*when/whence*) came (*to*) them the right<sup>x</sup> they<sup>z</sup> said: this (*is*) a magic and verily we (*are*) by it<sup>x</sup> unbelievers.

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا  
سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

31. And they<sup>z</sup> said: *lawla* (*why have not*) *nuzzala* (*iteratively had been descended*) this Qur'an<sup>x</sup> on a man, from the twain villages<sup>w29</sup>, great.

وَقَالُوا لَوْلَا نَزَلَ هَذَا الْقُرْآنُ  
عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

32. Do they divide your<sup>t</sup> Lord's mercy<sup>w</sup>; We divided among them their living<sup>w</sup> in the life<sup>w</sup> (*of*) the world<sup>w</sup>; and We raised some (*of*) them above some ranks,<sup>w</sup> to *yattakbetha*<sup>30</sup> (*take and make*) some (*of*) them some subjugable; and your<sup>t</sup> Lord's mercy<sup>w</sup> (*is*) *khayron* (*choicer/ superior/ worthier*) than what they<sup>z</sup> gather.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ  
قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ  
دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا  
سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا  
يَجْمَعُونَ ﴿٣٢﴾

33. And had that be the mankind an *ummatan*<sup>w</sup> (*one faith community/a nation*)<sup>w</sup> one-she<sup>y</sup> surely We (*would have*) made for whomever [*he*] unbelieves by *Ar-Rahma'ne* for their houses ceilings<sup>x</sup> of silver<sup>w</sup> and *ma'a'reja* (*curvilinearly stairways*)<sup>x</sup> on it<sup>w</sup> ascend they<sup>z</sup>.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً  
لَّجَعَلْنَا لِمَن يَكْفُرْ بِالرَّحْمَنِ  
لَبِئْسَ لَبِئْسَ سَقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ  
عَلَيْهَا يَصْهَرُونَ ﴿٣٣﴾

34. And for their houses doors<sup>x</sup> and couches<sup>x</sup> on it<sup>w</sup> recline they<sup>z</sup>.

وَلِبِئْسَ لَبِئْسَ أَبْوَابًا وَسُرُرًا عَلَيْهَا  
يَتَّكِبُونَ ﴿٣٤﴾

35. And *zukhrofan* (*gilded-adornment*); and *en*<sup>31</sup> (*not*) all *tha'leka* (*afar-that-it/*)<sup>x</sup> *lamma* (*but*)<sup>32</sup> a *mata'ao*<sup>33</sup> (*resource for a transitory worldly delight*) (*of*) the life<sup>w</sup> (*of*) the world<sup>w</sup>; and the Hereafter<sup>w</sup> *enda* (*by by Rule of*) your<sup>t</sup> Lord (*is*) for the *muttageen*<sup>x</sup> (*reverential guarders against Allah's displeasure*)<sup>x</sup>.

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا  
مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِندَ  
رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

36. And whoever [*he*] purblinds a'n (*regarding*) *theke* (*Qur'an/ mention of*) *Ar-Rahma'ne* We destine for him a Satan, so [*he*] (*is*) for him a *qareenon*<sup>x</sup> (*mate/ associate*)<sup>x</sup>.

وَمَن يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ  
لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37. And verily they surely assuredly repel them a'n (*off*) the path while they<sup>z</sup> reckon that they (*are*) *muhtadoona*<sup>34</sup> (*they who found and accepted the divine-guidance*).

وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ  
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

38. Untiled *ha* (*when/ whereas*) [*he*] came (*to*) Us said [*he*]: *yalayta* (*O, for a longing that*) between me and [*between*] you<sup>g</sup> a distance<sup>35</sup> (*spanning*) the *mashreqaine* (*twain sunrise's loci*) so wretched (*is*) the *qareenon*<sup>x</sup> (*mate/ associate*)<sup>x</sup>.

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي  
وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ  
الْقَرِينُ ﴿٣٨﴾

39. And never benefit you<sup>b</sup> today *edh* (*when/ since*) you<sup>c</sup> wronged<sup>36</sup>; that you<sup>b</sup> (*are*) in the torment partnering.

وَلَن يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ  
أَن تَكْفُرُوا فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

40. Do then you<sup>s</sup> (*make*) hear the *somma* (*deaf people*)<sup>37</sup>;

أَفَأَنْتُمْ تَسْمِعُ الصُّمَّ أَوْ تَهْدِي الْأَعْمَىٰ

<sup>29</sup> That is either Mecca or Ta'if!

<sup>30</sup> The word "تَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "تَتَّخِذُ" is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

<sup>31</sup> The article "إِن" is an article of negation = "not," see إعراب القرآن، لمحمود صافي!

<sup>32</sup> The word "لَمَّا" is an article of restriction or circumscription, meaning *but* or *but solely*, see إعراب القرآن، لمحمود صافي! That is it means a particle of exception, i.e.: "*but!*" See مقني اللبيب and الفرطبي

<sup>33</sup> The word "مَتَّاعٌ" = "*mata'ao*" is rooted in the word "مَتَّعٌ" = "*matta'd*" with many meanings, among them: *resources of transitory worldly delight!* See Lexicon attached to this Translation for more elaboration!

<sup>34</sup> See the Lexicon attached to this Translation regarding مهتدون!

<sup>35</sup> That is *twice* the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice!

<sup>36</sup> See the Lexicon attached to this Translation for "ظالمٌ" = "ظَالِمٌ" = "injustice-doer" and "أظلم" = "wronger!"

or [you <sup>s</sup> ] aright-guide the <i>omya</i> ( <i>blind people</i> ) and whomever [he] [was] in a misguidance manifester.	وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤١﴾
41. So either [We] assuredly go <sup>38</sup> ( <i>away</i> ) by you <sup>s</sup> then verily We ( <i>are</i> ) from them avengers.	فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤٢﴾
42. Or [We] assuredly show you <sup>s</sup> which <sup>x</sup> We promised them, then verily We ( <i>are</i> ) over them <i>Mug'tadderona</i> ( <i>Overcomeers/Prevailers</i> )).	أَوْ نُبَيِّنَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٣﴾
43. So <i>istamsek</i> <sup>39</sup> ( <i>let-assiduously-hold-on</i> [you <sup>s</sup> ]) by ( <i>that</i> ) which <sup>x</sup> ( <i>had been</i> ) revealed <sup>40</sup> to you <sup>s</sup> ; verily you <sup>s</sup> ( <i>are</i> ) on <i>Sseratten</i> ( <i>single and specific Path</i> ) straight.	فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾
44. And verily it <sup>x</sup> ( <i>is</i> ) surely a <i>thekron</i> <sup>x</sup> ( <i>repute/message/Qur'an</i> ) <sup>x</sup> for you <sup>s</sup> and for your <sup>n</sup> people; and will ( <i>be</i> ) questioned you <sup>41</sup> .	وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٥﴾
45. And let-ask [you <sup>s</sup> ] whom <sup>p</sup> W sent [of] before you <sup>s</sup> of Our messengers; have We made of lesser than-/without <i>Ar-Rahma'ne aa'lebatan</i> <sup>w</sup> ( <i>deities</i> ) <sup>w</sup> ( <i>to be</i> ) worshipped they <sup>z</sup> .	وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٦﴾
46. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We sent <i>Mosa</i> ( <i>Moses</i> ) by Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) to Pharaoh and his chiefs; then said [he]: verily, I am the worlds-Lord's messenger.	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٧﴾
47. Then <i>lamma</i> ( <i>when/whence</i> ) [he] came ( <i>to</i> ) them by Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ), <i>edha</i> ( <i>suddenly/-whereas</i> ) they ( <i>were</i> ) of it <sup>w</sup> laughing <sup>42</sup> ( <i>scornfully</i> )).	فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٨﴾
48. And not We show them of an <i>Aya'ten</i> <sup>w</sup> ( <i>miracle/sign/proof</i> ) except it <sup>w</sup> ( <i>is</i> ) bigger than its <sup>w</sup> sister; and We took them by the torment, <i>la'alla</i> ( <i>craving currently unavailable deed that, perhaps</i> ) they return they <sup>z</sup> .	وَمَا نُبَيِّنُهُمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٩﴾
49. And they <sup>z</sup> said: O, [you <sup>s</sup> ] the magician <sup>43</sup> , let-invoke [you <sup>s</sup> ] for us your <sup>t</sup> Lord by what [He] covenanted <i>enda</i> ( <i>with/by</i> )you <sup>s</sup> ; verily we surely ( <i>are</i> ) <i>muhtadoona</i> <sup>44</sup> ( <i>newwho found and accepted the divine-guidance</i> )).	وَقَالُوا يَتَّيِّهُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٥٠﴾

<sup>37</sup> The words “صَمٌّ، عُمِي” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! So, the transliteration!

<sup>38</sup> That is We take you away from: (1) city of Mecca, or (2) this life of the world!

<sup>39</sup> The word “استمسك” has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (*blockage*).

<sup>40</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>41</sup> That is about it and your stand regarding it!

<sup>42</sup> It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself “ضحك” = “فتح فاه و” (2) whereas “ضحك منه” = “يسخر منه” (3) “ضحك عليه” = “هزئ به” (4) “ابرق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها” = “الزهر و العشب و ضحكت الارض Ayah, “منها يضحكون” = “منها يسخرون” “laughing” scornfully!

<sup>43</sup> According to their understanding “the magician” is as good as “scholar” or “scientist,” so it is a word of honor and glory, hence they were “glorifying” him by such a call to help them! See القرطبي and اللسان!

<sup>44</sup> See the Lexicon attached to this Translation regarding “muhtadoon” = مهتدون!



50. Then <i>lamma</i> ( <i>when/whence</i> ) We doffed <i>a'n</i> ( <i>off</i> )them the torment, <i>edha</i> ( <i>suddenly/ whereas</i> )they( <i>were</i> )infracting.	فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [ <i>he</i> ]: O, my people is not for me <i>Misra's</i> ( <i>Egypt's</i> ) proprietorship; and this-she <sup>ym</sup> the rivers <sup>x</sup> run <sup>w</sup> from under me; do then not discern/sight you <sup>z</sup> .	وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُورَ آلِيَسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾
52. Or am I <i>khayron</i> ( <i>choicer/superior/worthier</i> ) than this <sup>x</sup> who <sup>x</sup> he ( <i>is</i> ) <i>mabeenon</i> <sup>45</sup> ( <i>he who is feeble/miniscule/and despicable</i> ) and almost not [ <i>he</i> ] manifests <sup>46</sup> .	أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾
53. So <i>lawla</i> ( <i>why have not been</i> ) cast on him bracelets <sup>w</sup> of gold or came with him the angels <i>muqta'reneena</i> ( <i>made associatively/chummily/mates</i> ).	فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾
54. So <i>estakhaffaa</i> <sup>47</sup> ([ <i>he</i> ] prompted bluffly to go along in astray) his people; so they <sup>z</sup> obeyed him; verily they were people <i>fa'sequeena</i> ( <i>rebels vis-à-vis Allah's command</i> ).	فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٥٤﴾
55. So <i>lamma</i> ( <i>when/whence</i> ) they <sup>z</sup> ired <sup>48</sup> Us We revenged from them; so We drowned them wholes.	فَلَمَّا ءَاسَفُونَا اٰنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾
56. Then We made them antecedents and an example-/parable for the lasts.	فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾
57. And <i>lamma</i> ( <i>when/whence</i> ) ( <i>had been</i> ) struck Mariama's ( <i>Mary's</i> ) son a parable <sup>x</sup> /example <sup>x</sup> <i>edha</i> ( <i>suddenly/-whereas</i> ) your <sup>t</sup> people from him they <sup>z</sup> clamor.	وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾
58. And they <sup>z</sup> said: are our <i>aa'leba'to</i> <sup>w</sup> ( <i>deities</i> ) <sup>w</sup> <i>khayron</i> ( <i>choicer/superior/worthier</i> ) or he; not they <sup>z</sup> struck it <sup>x</sup> for you <sup>g</sup> except contentiously; rather they ( <i>are</i> ) people <i>kba'ssemona</i> ( <i>iteratively disputers/litigators</i> ).	وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾
59. <i>En</i> ( <i>not</i> ) he except an <i>abdon</i> <sup>49</sup> ( <i>a slave</i> ), <i>an'ama</i> <sup>50</sup> ( <i>We had graced bounteously and ennoblingly the most desirable and delighting boons</i> ) on him; and We made him a parable/example for Israel's sons.	إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾
60. And if <sup>51</sup> [ <i>We</i> ] will surely We made of you <sup>b</sup> angels in the Earth <sup>w</sup> succeeding.	وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِي الْأَرْضِ تَخْلُفُونَ ﴿٦٠﴾
61. And verily he/it <sup>x52</sup> ( <i>is</i> ) surely a knowledge for The Hour <sup>w</sup> ; so let not [ <i>you</i> <sup>s</sup> ] assuredly dubitate by it <sup>w</sup> ; and	وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ ﴿٦١﴾

<sup>45</sup> The word "mabeen" is singular, masculine, objective, noun meaning: *he who is feeble, miniscule, and despicable*!

<sup>46</sup> Perhaps this is in reference to the lisp in Moses' tongue!

<sup>47</sup> The word "استخفف" has several meanings, such as, applicable here, and Allah knows best, is "حمله استغفالا باتباع" i.e. prompted him bluffly to go along in astray! So "استخفف" here means: "he prompted bluffly to go along in astray!" See *اللسان والهادي*!

<sup>48</sup> The word "ءاسفونا" = caused our ire or "ired Us!" See *كتاب العين لـ الفراهيدي* and *أحمد الحلي*!

<sup>49</sup> The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>50</sup> The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أنعم" So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

<sup>51</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See *إمغني اللبيب، ابن هشام*!

<sup>52</sup> Qur'an commentators differ as to the pronoun "هـ" in "إنه" Some say it refers to Isa (Jesus) and his return to Earth expressing definitive knowledge regarding the nigh of the Hour! And others say it refers to the Qur'an as

*ettabe'aon'e*(let-you<sup>z</sup> closely-follow[me]<sup>53</sup>); this (*is*) a *Sseratton* (road/way) straight.

هَآ وَاتَّبِعُونَ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

62. And let not assuredly repel you<sup>b</sup> the Satan; verily he (*is*) for you<sup>b</sup> a foe<sup>54</sup> manifest.

وَلَا يَصُدُّنَكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

63. And *lamma* (*when/whence*) came *Esa* (Jesus) by the evidences-she<sup>y</sup> [be] said: *qad* (*already and affirmatively*) I came (*to*) you<sup>b</sup> by the *hekma'tey*<sup>w55</sup> (*wisdom*)<sup>w56</sup> and to [I]manifest for you<sup>b</sup> some (*of*) which<sup>x</sup> you<sup>z</sup> differ in it<sup>x</sup>; so *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah and let-you<sup>z</sup> obey [me]<sup>57</sup>.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

64. Verily Allah, He (*is*) my Lord and your<sup>n</sup> Lord; so let-you<sup>z</sup> worship Him; this (*is*) *Sseratton* (road/way) straight.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

65. So differed, the parties, of among them; so *waylon* (*lengthy: woe/bane/valley in Hell*) for whom<sup>r</sup> *dbalamo*<sup>58</sup> (*they<sup>z</sup> wronged*) of a painful torment day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْبِزْمِ

66. Do they<sup>z</sup> wait except The Hour<sup>w</sup> that [*it*<sup>w</sup>] *ta'ateyahom*<sup>w</sup> (*approaches/comes-to them*)<sup>w</sup> suddenly<sup>w</sup> while they not perceive.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

67. The *akbella*<sup>59</sup> (*ultimate-faithful-friends*) then-day some (*of*) them for some (*are*) foe<sup>60</sup>, except the *muttaqeena*<sup>x</sup> (*they who reverentially guard against Allah's displeasure*).

الْأَخْلَاءِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

68. O, [My]<sup>61</sup> *eba'de* (*worshippers/submitters/slaves*): neither fear (*is*) on you<sup>b</sup> today and nor you<sup>f</sup> sadden.

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

69. Who<sup>r</sup> believed they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (*messages/signs/proofs*) and they<sup>z</sup> [were] Muslims.

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

70. Let enter you<sup>z</sup> the Paradise<sup>w</sup> you<sup>f</sup> and your<sup>n</sup> spouses (*wives*)<sup>62</sup> *tobbaroona*<sup>63</sup> (*you<sup>z</sup> are to be extended hospitality*)

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ

containing knowledge with respect to the Hour and the end of Time! In fact some read the word “لَعَلَّ” as “لَعَلَّ” meaning a “sign, or a mark” of the nearness of The Hour of Resurrection! See القرطبي!

<sup>53</sup> The letter “ن” in “فَاتَّبِعُونَ” by Arabic (linguistic) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يَسْتَقْنِي عَنْهَا” which precedes the speaker's pronoun “إِي” The speaker's pronoun “ي” in “فَاتَّبِعُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>54</sup> The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

<sup>55</sup> The English word “wisdom,” inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent “hekma!” See footnote # 192 of earlier, or the Lexicon attached to this Translation, for an exposition of the word “hekma!”

<sup>56</sup> Ibid!

<sup>57</sup> See footnote 53 above only here regarding اطيعون!

<sup>58</sup> The word “ظَلَمَ” = “ظالم” and “ظلم” = “wronged”

<sup>59</sup> The word “أَخْلَاءُ” is “ultimate-faithful-friends,” i.e. friends without any “خلل” = defect! English as well as Arabic-English dictionaries almost all do not have an entry for “إخلة” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect! Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur'an. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “akbella” as “ultimate faithful friends!”

<sup>60</sup> See footnote 5137 above regarding “إعدو”

<sup>61</sup> The speaker's pronoun “ي” in “عباد” by Arabic (linguistic) Rule, is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>62</sup> The word “زَوْج” in “أزواجكم” is the singular of “أزواج” = husband or wives! Hence, “زَوْج” = he is “زَوْج” = husband, and she is “زَوْج” and “زَوْجَة” = wife! See اللسان! The addressees here are the men!

and delight/high honors/and the most pleasing sounds-all with apparent indications).	تَحْبُرُونَ ﴿٧١﴾
71. (To be) circumambulated on them by platters of gold and goblets <sup>x</sup> ; and in it <sup>w</sup> what wish it <sup>x</sup> the selves <sup>w</sup> and delectate <sup>w</sup> the eyes <sup>w</sup> ; and you <sup>f</sup> (are) in it <sup>w</sup> immortals <sup>x</sup> .	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧٢﴾
72. And <i>telka<sup>w</sup></i> ( <i>she-that-afar-it<sup>w</sup>/it<sup>w</sup></i> ) ( <i>is</i> ) the Paradise <sup>w</sup> which <sup>u64</sup> you <sup>z</sup> ( <i>had been</i> ) bequeathed it <sup>w</sup> by what you <sup>c</sup> were working.	وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٣﴾
73. For you <sup>b</sup> in it <sup>w</sup> a multitudinous <sup>w</sup> fruit <sup>w65</sup> from it <sup>w</sup> you <sup>z</sup> eat.	لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٤﴾
74. Verily the criminals ( <i>are</i> ) in Hell's <sup>w</sup> torment immortals they <sup>z</sup> .	إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٥﴾
75. Not ( <i>to be</i> ) abated a'n ( <i>off</i> ) them and they ( <i>are</i> ) in it <sup>x</sup> mublesoonas <sup>x</sup> ( <i>ones that are nonplused</i> ).	لَا يُفْتَرَعْنَ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٦﴾
76. And not We wronged <sup>66</sup> them; [and,] but they were the <i>dha'lemeena<sup>67</sup></i> ( <i>injustice-doers</i> ).	وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٧﴾
77. And they <sup>z</sup> called: O, <i>Maliko<sup>68</sup></i> ( <i>Custodian Angel of Hell</i> ) let judge/finish <sup>69</sup> on/over us your <sup>t</sup> Lord; said [ <i>be</i> ]: verily you <sup>b</sup> ( <i>are</i> ) <i>ma'kethona</i> ( <i>stayers/remainders</i> ).	وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مِّنْكَثُوتٍ ﴿٧٨﴾
78. <i>Laqad</i> ( <i>verily, already and affirmatively</i> ) We came ( <i>to</i> ) you <sup>b</sup> by the right <sup>x</sup> ; [and,] but most ( <i>of</i> ) you <sup>b</sup> for the right <sup>x</sup> ( <i>are</i> ) dislikers <sup>x</sup> .	لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٩﴾
79. Or they <sup>z</sup> determined/sanctioned a matter; so verily We ( <i>are</i> ) determiners/sanctioners.	أَمْ أَمْرًا مَّرًّا فَإِنَّا مُبْرَمُونَ ﴿٨٠﴾
80. Or they <sup>z</sup> reckon/assume ( <i>that</i> ) surely We hear not their secret and their <i>najwa</i> ( <i>private-counsel</i> ) <sup>w</sup> ; <i>bala<sup>70</sup></i> ( <i>certainly-not</i> ); and Our messengers <sup>x</sup> <i>laday<sup>71</sup></i> ( <i>directly and possessively are by</i> ) them they <sup>z</sup> write.	أَمْ تَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨١﴾
81. Let-say [ <i>you<sup>s</sup></i> ]: <i>en(if)</i> [ <i>was</i> ] for <i>Ar-Rahma'ne</i> a son, then verily I am the worshippers' first.	قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبْدِينَ ﴿٨٢﴾
82. <i>Subhana<sup>72</sup></i> ( <i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in</i>	سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ

<sup>63</sup> The word "تَحْبُرُونَ" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds! See *إتفسير الطبري والياج*!

<sup>64</sup> The word "Paradise<sup>w</sup>" is a feminine gender in Arabic, so its reference pronoun must be feminized, hence <sup>w</sup>!

<sup>65</sup> The word "فاكهة" = "fruit" in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by <sup>w</sup>!

<sup>66</sup> See the *Lexicon* attached to this Translation for "ظالم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>67</sup> The "ظالين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this Translation!

<sup>68</sup> The Custodian Angel of the Hellfire! See commentary of *القرطبي*!

<sup>69</sup> That is: let your Lord *deprive us of life*, better than the torment being inflicted upon them!

<sup>70</sup> The word "bala" = "certainly-not" is absolutely *not* synonymous to "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>71</sup> The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly and possessively are by" (them) seems to indicate such closeness! See *اللسان*!

<sup>72</sup> The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*



ave and utmost consecration of) Lord (of) the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; the <i>Arsbe's</i> <sup>73</sup> (Throne of Kingship) Lord a'n (off) what describe they <sup>z</sup> .	رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٣﴾
83. So leave them wade and play, until youlaqo (they <sup>z</sup> encounter/meet) their day which <sup>x</sup> they <sup>z</sup> (are) (being) promised.	فَذَرَهُمْ خَوْضًا وَيُلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٤﴾
84. And He Who (is) in the Heaven <sup>w</sup> an <i>Elahon</i> (a Deity) and in the Earth <sup>w</sup> an <i>Elahon</i> ; and He (is) The <i>Hakeemo</i> <sup>74</sup> (infinite <i>bekmah</i> <sup>75</sup> Possessor), The Omniscient.	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٥﴾
85. <i>Tabaraka</i> <sup>76</sup> ([He] firmly bestows as [He] accepts multitudinous goodness and worthiness) Who for Him (is) the Heavens <sup>w</sup> and the Earth's <sup>w</sup> proprietorship and what (is) between them both; and <i>endabo</i> (by His munificence/by His Rule) The Hour's <sup>w</sup> knowledge <sup>x</sup> ; and to Him (are to be) returned you <sup>z</sup> .	وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٦﴾
86. And not possess who <sup>t</sup> they <sup>z</sup> invoke of lesser than-/without Him the intercession <sup>w</sup> except whomever [be] witnessed by the right while they know.	وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٧﴾
87. And <i>la'en</i> (indeed if) you <sup>h</sup> asked them: Who <sup>a</sup> created them; surely assuredly <sup>77</sup> say they <sup>z</sup> : Allah; then where-from <sup>78</sup> <i>yo'afakoona</i> <sup>79</sup> (they <sup>z</sup> : are off-right dissuaded/are dissuaded speciously).	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٨﴾
88. And his say <sup>x80</sup> : O, my Lord; verily those (are) people not believing.	وَقِيلَ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٩﴾
89. So let-pardon [you <sup>s</sup> ] a'n (regarding) them and let-say [you <sup>s</sup> ]: peace; so will know they <sup>z</sup> .	فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٩٠﴾

<sup>73</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

<sup>74</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>75</sup> See the *Lexicon* attached to this Translation for “bekmah”

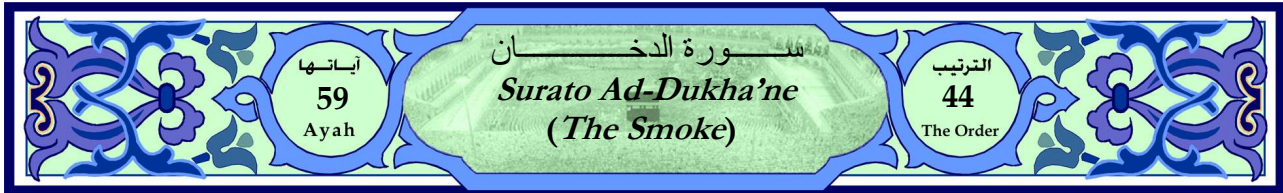
<sup>76</sup> See the *Lexicon* attached to this Translation for this important word “تبارك” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!

<sup>77</sup> The “ل” in “اليقولن” is a juratory “ال” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed here by “assuredly”!

<sup>78</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>79</sup> The word “يُؤْفَكُونَ” means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!

<sup>80</sup> The word “قِيلَ” is made up of “قِيلَ” and the pronoun “هـ” belongs to the Messenger!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ha'meem <sup>1</sup> .	حَمِّ
2. By <sup>2</sup> The Book <sup>x</sup> the manifester <sup>x</sup> .	وَالْكِتَابِ الْمُبِينِ
3. Verily We descended it <sup>x</sup> in a night-she <sup>y</sup> blessed-she <sup>y3</sup> ; verily We were warners.	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ
4. In it <sup>w</sup> (to be/ being) sundered every matter <sup>x</sup> hakeemen <sup>x4</sup> (infinite bekma <sup>b5</sup> possessor).	فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ
5. A command <sup>x</sup> from endana (by munificence of/ by Rule of Us); verily We were senders.	أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ
6. A mercy <sup>w</sup> from your <sup>t</sup> Lord; verily He (is) The Samee <sup>o6</sup> (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer) The Omniscient.	رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
7. The Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Lord and what (are) between them both, en (if) you <sup>c</sup> were moqeneena (certitude possessors).	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ
8. No an elaba (a deity) except Him; [He] quickens and [He] deadens <sup>7</sup> , your <sup>n</sup> Lord and Lord (of) your <sup>n</sup> fathers-the-firsts <sup>7</sup> .	لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ
9. Rather they (are) in a doubt playing.	بَلْ هُمْ فِي شَكٍّ يَلْعُبُونَ
10. So let-[you <sup>s</sup> ] watch <sup>8</sup> /observe a day (when) ta'tey <sup>w</sup> ([it <sup>w</sup> ] haps/ comes) <sup>w</sup> the Heaven <sup>w</sup> by a smoke <sup>x</sup> manifester <sup>x</sup> .	فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ
11. [It <sup>x</sup> ] overlays themankind; this <sup>x</sup> (is) a torment, painful.	يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ
12. (O), our Lord: let-doff <sup>9</sup> a'n (off) us [You <sup>s</sup> ] the torment; verily we (are) believers.	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ
13. Wherefrom <sup>10</sup> for them the reminiscence <sup>w-</sup> /remembrance <sup>w11</sup> and qad (already and affirmatively) came <sup>x</sup> (to) them a messenger <sup>x</sup> manifester <sup>x</sup> .	أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “الكتاب,” so we start with the word “by” and not “و” as “و” will not suffice the meaning in this case!

<sup>3</sup> In Arabic the word “ليلة” is a *feminine gender per se*! So, any *adjective* modifying it is *feminized by\*\**!

<sup>4</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”

<sup>5</sup> See the *Lexicon* attached to this *Translation* for “bekma!”

<sup>6</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word “Same'o”= “المسمع”

<sup>7</sup> The word “أَمَات” in “يُمِيت” is the *transitive verb* to *deprive of life*! See *Merriam Webster's Unabridged Dictionary*!

<sup>8</sup> The word “ارْتَقِبْ” = “observe,” means “wait for!”

<sup>9</sup> The phrase “اكْشِفْ عَنَّا” is an Arabic *tongue* expression meaning *let-doff/ remove off us*!

<sup>10</sup> The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>11</sup> The word “ذِكْرَى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>8</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (*Surah* 6: 68).

14. Afterwards they <sup>z</sup> diverted a'n (off) him and they <sup>z</sup> said: <i>moallamon</i> (he that was taught) a maniac <sup>12</sup> .	ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾
15. Verily We (are) doffing <sup>13</sup> the torment a little; verily you <sup>b</sup> (are) returnees <sup>x</sup> .	إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
16. Day [We] seize the seizing <sup>w</sup> the <i>kubra</i> <sup>w14</sup> (biggest <sup>w</sup> ); verily We (are) revengers <sup>x</sup> .	يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾
17. And <i>laqad</i> (verily, already and affirmatively) We essayed before them Pharaoh's people and came (to) them a messenger <sup>x</sup> <i>kareemon</i> <sup>x15</sup> (bounty-giver and ennobler).	وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾
18. That <i>addo</i> <sup>16</sup> (let-you <sup>z</sup> personally deliver/perform your <sup>n</sup> full obligations) to me Allah's <i>eba'da</i> (worshippers/submitters-/slaves) <sup>x</sup> ; verily I, for you <sup>b</sup> a messenger <sup>x</sup> trustworthy <sup>x</sup> .	أَنْ أَدُّوْا إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾
19. And that not heighten you <sup>z</sup> on Allah; verily I am <i>aa'teykum</i> (coming to you <sup>c</sup> ) by an authority <sup>x</sup> manifest <sup>x</sup> .	وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَنِ مُّبِينٍ ﴿١٩﴾
20. And verily I refuged by my Lord and your <sup>n</sup> Lord that you <sup>z</sup> stone [me] <sup>17</sup> .	وَإِنِّي عَدْتُ رَبِّي وَرَبَّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾
21. And <i>en</i> (if) not you <sup>z</sup> believed for me, so let- detach-/isolate you <sup>z</sup> from [me] <sup>18</sup> .	وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾
22. So [he] invoked his Lord: verily these (are) people <sup>x</sup> criminals <sup>x</sup> .	فَدَعَا رَبَّهُ أَنْ هَتُولَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾
23. So <i>as'rey</i> <sup>19</sup> (let: tread/ nocturnally-tread[you <sup>s</sup> ]) by My <i>eba'de</i> <sup>x</sup> (worshippers/submitters/slaves) nightly; verily you <sup>b</sup> <i>muttaba'ona</i> (are to be closely-followed)	فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٣﴾
24. And let [you <sup>s</sup> ] the sea <i>rahwan</i> <sup>20</sup> (quiet/furrow/depressed and its both sides raised); verily they (are) soldiers <i>mughbra-gboona</i> <sup>x21</sup> (they who are to be drowned).	وَأَتْرِكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾
25. How-many <sup>22</sup> they <sup>z</sup> left of gardens <sup>w</sup> and wells <sup>w</sup> .	كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾

<sup>12</sup> The word “مجنون” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an *adjective*!

<sup>13</sup> See footnote 5172 above regarding “*uncover*!”

<sup>14</sup> The word “البطشة” is a *feminine* gender in Arabic! Hence any *modifying adjective* to it *must be likewise*! Also, the word “الكبرى” is the *feminine* of “الأكبر” = “*the biggest*,” See الهادي!

<sup>15</sup> The word “*kareem*”= “كريم” is a *subjective, singular, masculine noun*! It has *no exact English equivalent*, as explained at length in the *Introduction* to this *Translation*! Summarily: *bounty-giver ennobler and of many uses/effects*!

<sup>16</sup> With respect the word “*addo*,” it is to be noted that it is from “إداء” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to “*wafta*”= “وفى” *paid the full obligations in any way*!

<sup>17</sup> The word “ترجمون” the *derivative* from “رجم,” which has *many meanings*: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed! Also, the letter “ن” in “ترجمون” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العماد,” which *precedes the speaker's pronoun “إي”*. The speaker's pronoun “ي” in “ترجمون” is *omitted*, for “حيث لا يستغنى عنها” which = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي!

<sup>18</sup> That is you leave me alone and not punish me or annoy me! Also, the speaker's pronoun “ي” in “فاعتزلون” by Arabic (*linguistic*) Rule, is *omitted*, for “التخفيف,” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي!

<sup>19</sup> The word “سرى” is literally: *nocturnal-ambulating/ treading*! See اللسان! But this *nightly* is for *more emphasis*!

<sup>20</sup> The word “رهوا” has several meanings, among them, applicable in this context, and Allah knows best, is: “*quiet/furrow/depressed-and-its-sides-raised*,” or “*quiet-and opened*!” Clearly there is *no English equivalent* for the word “رهوا”! اللتاج، الهادي! See ما اطمأن من الأرض وارتفعت جوانبه = الرهو من الأرض!

<sup>21</sup> The word “*mughragoon*” is *muscular, objective, plural noun* meaning: *the ones who are to be drowned*!

<sup>22</sup> The word “كم” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*!”



26. And <i>zoro'en</i> <sup>23</sup> (green standing crops, just before harvesting, or the vegetations after sprouting) and a <i>maqa'men</i> (status <sup>x</sup> -/station <sup>x</sup> ) <i>kareemen</i> <sup>24</sup> (bounty-giver and ennobler).	وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾
27. And a boon <sup>w25</sup> they <sup>z</sup> were in it <sup>w</sup> <i>ja'keyheena</i> <sup>26</sup> (amusers/ fruit givers/ fruit possessors).	وَنِعْمَةٍ كَانُوا فِيهَا فَنَكِهِينَ ﴿٢٧﴾
28. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> and We bequeathed it <sup>w</sup> a people others.	كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾
29. So not wept <sup>w</sup> over them the Heaven <sup>w</sup> and the Earth <sup>w</sup> ; and not they <sup>z</sup> were <i>mundhareena</i> <sup>27</sup> (they who were reprieved).	فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾
30. And <i>laqad</i> (verily, already and affirmatively) <i>najjayna</i> (We iteratively delivered) Israel's sons from the torment <sup>x</sup> the humiliative <sup>x</sup> .	وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾
31. From Pharaoh; verily he [was] high of the exceders <sup>x28</sup> .	مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾
32. And <i>laqad</i> (verily, already and affirmatively) We chose them on a knowledge over the worlds <sup>x</sup> .	وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾
33. And <i>aa'taynabom</i> (We accorded them) of the <i>Aya'te</i> <sup>w</sup> (miracles-/ signs/ proofs) what (is) in it <sup>x</sup> an essay <sup>x</sup> manifest <sup>x</sup> .	وَأَتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلْتَأْ مُبِينٌ ﴿٣٣﴾
34. Verily these surely say.	إِنْ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾
35. <i>En</i> (not) it <sup>w</sup> except our dying-she <sup>y</sup> the first <sup>w</sup> and not we surely (are) <i>munshareena</i> <sup>29</sup> (they that are to be resurrected).	إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ ﴿٣٥﴾
36. So <i>ea'to</i> <sup>x</sup> (let-you <sup>z</sup> bring/ cause to come) <sup>x</sup> by our fathers, <i>en</i> (if) you <sup>c</sup> were <i>ssa'degeena</i> (always truth enforcers).	فَأَتَوَابِعًا بَابِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾
37. Are they <i>khayron</i> (choicer/ superior/ worthier) or <i>Tobba'a's</i> people; and who <sup>r</sup> of before them; We perished them; verily they were criminals <sup>x</sup> .	أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا جَارِمِينَ ﴿٣٧﴾
38. And not We created the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what (are) between them-both playfully.	وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبٍ ﴿٣٨﴾
39. Not We created them both except by the right <sup>x</sup> ; [and,] but most (of) them not know.	مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
40. Verily the Sunderance <sup>x30</sup> (Judgment) Day (is) their appointment wholes.	إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
41. Day not suffices <sup>31</sup> a guardian <i>a'n</i> (regarding) guardian a thing; and not they (are to be) succored.	يَوْمٌ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
42. Except whom <sup>p</sup> Allah <i>ra'hema</i> <sup>32</sup> (mercy-gave); verily He (is) The Mighty <i>Ar-Rabeemo</i> (The iterative mercy Giver).	إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

<sup>23</sup> See the *Lexicon* attached to this *Translation* for this rather important word!

<sup>24</sup> See footnote 5266 above regarding “*kareem*” = “*كريم*”

<sup>25</sup> See the *Lexicon* attached to this *Translation* for “*ne'amali*” (“boon”)!

<sup>26</sup> The word “*ja'keyhoon*” is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor!

<sup>27</sup> The word “*mundhareen*” is muscular, objective, plural noun meaning: ones who were reprieved!

<sup>28</sup> The word “*المسرفين*” is not exclusively in the *wherewithals*, as *may first appear*, but *rashness in word, or action*!

<sup>29</sup> The word “*munshareen*” is muscular, objective, plural noun meaning: ones who are to be resurrected!

<sup>30</sup> That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive!

<sup>31</sup> The word “*يغني*” has double meanings: (1) suffices, (2) enriches!

<sup>32</sup> The word “*رحمة*” = “*mercy*” in Arabic “*رحمة*” is unlike its English equivalent, in that “*رحمة*” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for

43. Verily tree <sup>w</sup> (of) the <i>zaggoomen</i> <sup>33</sup> (most distasteful and evil fruit in Hell).	إِنَّ شَجَرَتَ الزُّقُومِ ﴿١٣﴾
44. (It <sup>w</sup> is) <i>tta'aamo</i> <sup>x</sup> (wheat/edible/food-grains) <sup>x</sup> (of) the <i>athee'me</i> (repetitive/iterative sinner).	طَعَامُ الْأَثِيمِ ﴿١٤﴾
45. (If <sup>x</sup> is) as the <i>muh'le</i> <sup>x</sup> (molten brass) boiling <sup>x</sup> in the bellies <sup>x</sup> .	كَالْمُهْلِ يَغْلَى فِي الْبُطُونِ ﴿١٥﴾
46. Like boiling (of) the <i>hameemen</i> <sup>34</sup> (maximally heated water).	كَغَلَى الْحَمِيمِ ﴿١٦﴾
47. Let-you <sup>z</sup> take him then let-drag him you <sup>z</sup> to the <i>Jaheeme's</i> <sup>35</sup> (intensely-blazing Fire <sup>w</sup> ) midst.	خَذُوهُ فَأَعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿١٧﴾
48. Afterwards <i>sobbo</i> (let-descend/pour your <sup>z</sup> ) atop his head of the <i>hameemen</i> <sup>36</sup> (maximally: heated/cooled water) torment.	ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿١٨﴾
49. Let-taste [you <sup>s</sup> ]; verily you <sup>g</sup> you <sup>s</sup> (are) the mighty, the <i>kareemo</i> <sup>37</sup> (bounty-giver/ennobler/enabler of usable trait).	ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿١٩﴾
50. Verily this (is) what you <sup>c</sup> were by it <sup>x</sup> dubitating.	إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٢٠﴾
51. Verily the <i>mutaqeena</i> (they who reverentially guard against Allah's displeasure) (are) in a <i>maqa'men</i> (status <sup>x</sup> /station <sup>x</sup> ) <i>ameenen</i> (iteratively-secure <sup>x</sup> ).	إِنَّ الْمُبْتَلِينَ فِي مَقَامٍ أَمِينٍ ﴿٢١﴾
52. In paradises <sup>w</sup> /gardens <sup>w</sup> and wells <sup>w</sup> .	فِي جَنَّاتٍ وَعُيُونٍ ﴿٢٢﴾
53. They <sup>z</sup> dress of <i>sundosen</i> (fine-silk) and <i>istabraquen</i> (rich-brocade) mutually fronting ( <i>tête-à-tête</i> ).	يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٢٣﴾
54. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> and We wedded/-paired them by <i>hooren-een</i> <sup>w</sup> (females of fair skin, large eyes whose white is very white and the black is very black) <sup>w</sup> .	كَذَلِكَ وَزَوَّجْنَهُمْ نَحُورَ عَيْنٍ ﴿٢٤﴾
55. They <sup>z</sup> call/summon in it <sup>w</sup> by every fruit <sup>w38</sup> <i>ameneena</i> (self-safety-securer <sup>x</sup> ).	يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٢٥﴾
56. Not taste they <sup>z</sup> in it <sup>w</sup> the death except the dying-she <sup>y</sup> the first <sup>w</sup> ; and [He] precluded them the <i>Jaheeme's</i> <sup>39</sup> (intensely-blazing Fire <sup>w</sup> )'s torment <sup>x</sup> .	لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٢٦﴾
57. A munificence <sup>x</sup> from your <sup>t</sup> Lord; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> it <sup>x</sup> (is) the win <sup>x</sup> the great <sup>x</sup> .	فَضْلًا مِنْ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٧﴾
58. So verily only, We facilitated it <sup>x</sup> by your <sup>t</sup> tongue, <i>la'alla</i> (craving currently unavailable deed that/perhaps) they bethink they <sup>z</sup> .	فَإِنَّمَا يَسَّرْتُهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾
59. So let-watch/observe [you <sup>s</sup> ] verily they (are) <i>murta-geboona</i> <sup>40</sup> (observers/watchers) <sup>x</sup> .	فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٢٩﴾

the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "except whomever mercy-gave Allah," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *except whomever mercied Allah* which cannot be said in correct English, as there is no such word as "mercied!"

<sup>33</sup> A tree in the midst of Hell!

<sup>34</sup> The word "hameem"="حميم" has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "hameem"="حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water and third: possessors of mutual affections towards another; and fourth: relative or a friend! See اللسان!

<sup>35</sup> The word "الجحيم" is proper noun, but it means intensely blazing fire! See الراغب!

<sup>36</sup> See footnote 4962 above regarding حميم!

<sup>37</sup> See footnote 27 of the Introduction regarding the very important word: "kareem"="إكرام"

<sup>38</sup> The word "فاكهة"="fruit" in Arabic is feminine-gender! Hence it is feminized by <sup>w</sup>!

<sup>39</sup> See footnote 4962 above regarding Jaheem!

<sup>40</sup> The word "ارتقب"="observe," means "wait for!"



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem <sup>1</sup> .	حَمِيمٌ
2. Descending <sup>2</sup> (of) the book (is) from Allah, The Mighty The Hakeeme <sup>3</sup> (infinite hekma <sup>4</sup> Possessor).	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
3. Verily in the Heavens <sup>w</sup> and the Earth <sup>w</sup> (are) surely Aya'ten <sup>w</sup> (miracles/ signs/ proofs) for the believers.	إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ
4. And in your <sup>n</sup> creation and what [He] disperses of a dabba'ten <sup>n5</sup> (she-moving-creature) (are) Aya'ten <sup>w</sup> (miracles/ signs/ proofs) for a people youqenoona (they who believe with certitude).	وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ
5. And then night's and the day's alteration and what Allah descended from the Heaven <sup>w</sup> of rez'qen <sup>x</sup> (rain <sup>x</sup> ) so [He] quickened by it <sup>x</sup> the land <sup>w</sup> after its <sup>w</sup> death, and variegating the wind <sup>w</sup> (all are) Aya'ton <sup>w</sup> (miracles/ signs- / proofs) for a people cerebrating.	وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
6. Telka <sup>w</sup> (she-that-afar-it/ those) <sup>w</sup> (are) Allah's Aya'to <sup>w</sup> (Qur'anic statements) [We] recite it <sup>w</sup> on you <sup>s</sup> by the right; so by which discourse after Allah and His Aya'te <sup>w</sup> (=Aya'to <sup>w</sup> ) they <sup>z</sup> believe.	تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ
7. Wasyon (lengthy: woe/ bane/ valley in Hell) for every affaken <sup>x</sup> (slandorous-fabricator/ specious concoctor) <sup>x</sup> at heemen (repetitive sinner).	وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ
8. Hears [he] Allah's Aya'te <sup>w</sup> (Qur'anic statements) (to-be/ being) recited <sup>w</sup> on him afterwards [he] insists, mustakberan <sup>6</sup> (affirmably standing haughtily above submission), as if [he] heard it <sup>w</sup> not; so bashsherHO <sup>7</sup> (let-tell you <sup>s</sup> pleasant tidings to him): by a painful torment.	يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
9. And if knew [he] of Our Aya'te <sup>w</sup> (Qur'anic statements) a thing ittakhatha <sup>8</sup> ([he] took and presumed) it <sup>w</sup> jestingly; those for them (is) a torment, humiliative.	وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”.

<sup>4</sup> See the *Lexicon* attached to this Translation for “hekma!”

<sup>5</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility!

<sup>6</sup> The word “mustakberan”=“مستكبرا” does not have an exact English equivalent *per se*! It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain!

<sup>7</sup> See the *Lexicon* attached to this Translation for bashshara/youbashsharo/ mubasheron= يبشرا/ يبشرا/ يبشرا!

<sup>8</sup> The word “اتخذ” from “الإخذ” which is “إفْعَال” for “الأتخاذ,” as stated in لسان العرب, therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!



10. From beyond<sup>9</sup> them (*is*) Hell<sup>w</sup> and not suffices<sup>10</sup> a'n (*off*) them what they earned a thing; and not what *ittakhatho*<sup>11</sup> (*they<sup>z</sup> took and presumed*) of lesser than/without Allah *aw'leyaa*<sup>12</sup> (*guardians/allies*); and for them (*is*) a torment great.
11. This (*is*) a divine-guidance; and who<sup>r</sup> unbelieved they<sup>z</sup> by their Lord's *Aya'te*<sup>w</sup> (*messages/signs/ proofs*) for them (*is*) a torment of a *rejzen*<sup>13</sup> (*successive: convulsive and perturbing torment*) painful.
12. Allah Who subjugated [*He*]for you<sup>b</sup> the sea<sup>x</sup> to run<sup>w</sup> the *folka*<sup>w</sup> (*ship/ships*)<sup>w</sup> in it<sup>x</sup> by His command; and to *tabtagho* (*you<sup>z</sup> earnestly-quest*) from His munificence, and *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> thank you<sup>z</sup>.
13. And [*He*] subjugated for you<sup>b</sup> what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup> together from Him; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*miracles/signs/ proofs*) for a people rethink.
14. Let-say [*you<sup>s</sup>*] to whom<sup>r</sup> believed they<sup>z</sup>, to forgive they<sup>z</sup> for whom<sup>r</sup> not *yarjona*<sup>14</sup> (*they<sup>z</sup> fear*) Allah's days; to requite [*He*] a people for what they<sup>z</sup> were earning.
15. Whoever [*he*] worked righteously, so for himself<sup>w</sup>; and whoever [*he*] offended so (*is*) on it<sup>w</sup>; afterwards to your<sup>n</sup> Lord you<sup>z</sup> (*are to be*) returned.
16. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Israel's sons the book<sup>x</sup> and the rule<sup>x</sup> and the prophethood<sup>w</sup>; and We provided them of the goodies<sup>w15</sup> and We preferred/favored them over the worlds<sup>16</sup>.
17. And *aa'tayna* (*We accorded*) them evidences-she<sup>y m</sup> of the command<sup>x</sup>; so not differed they<sup>z</sup> except from after what came<sup>x</sup> (*to*) them the knowledge, *baghya* (*envy-/selfish: excessiveness/transgression*) among them; verily your<sup>t</sup> Lord judges among them The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day in what they<sup>z</sup> were in it<sup>x</sup> differing.

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رَجْزٍ أَلِيمٌ ﴿١١﴾

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ أَلْفُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَٰبَ وَالْحَكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعٰلَمِينَ ﴿١٦﴾

وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

<sup>9</sup> The word "وراءهم" in "وراءهم" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

(3) "ولد الولد". So, here (1) or (2) could apply!

<sup>10</sup> The word "يغني" has double meanings: (1) suffices, (2) enriches!

<sup>11</sup> See footnote 8 above regarding اتخذ!

<sup>12</sup> The word "أولياء" could also mean, among them: *protector, friend*

<sup>13</sup> The word "رجز" has several meaning, successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

<sup>14</sup> The word "ترجون" from "رجا" meaning: *feared*! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أي ما خفتك" see اللسان!

<sup>15</sup> The word "طيبات" = "goodies" = "goodies," = a *feminine gender* means any thing *delectable and legitimate*!

<sup>16</sup> Say Qur'an commentators: over the worlds' people of *their time*!

18. Afterwards We made you <sup>s</sup> on a <i>sha'rey'aten</i> <sup>w</sup> (Islamic Way) <sup>w</sup> of the command; so <i>ettabe'a</i> (let-[you <sup>s</sup> ] closely-follow) it <sup>w</sup> and let not <i>tattabe'a</i> ([you <sup>s</sup> ] closely-follow) <i>ahwa</i> (tendentious likings) whom <sup>r</sup> not know they <sup>z</sup> .	ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾
19. Verily they, never they <sup>z</sup> enrich <sup>17</sup> <i>a'n</i> (regarding) you <sup>s</sup> of Allah a thing; and verily the <i>dha'lemeena</i> <sup>18</sup> (injustice-doers) some (of) them (are) <i>aw'leyao</i> <sup>19</sup> (guardians/allies) (of) some; and Allah (is) the <i>muttaqeena</i> 's (reverential guarders against Allah's displeasure)'s Guardian.	إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾
20. This (is) persuader-evidences for the mankind and a divine-guidance and a mercy <sup>w</sup> for a people <i>yougenoona</i> (they who believe with certitude).	هَذَا بَصِيرَةٌ لِّلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾
21. Or reckoned who <sup>r</sup> <i>ejtarabo</i> <sup>20</sup> (they <sup>z</sup> : committed/wounded the unharmed by one or more of their senses) the misdeeds <sup>w</sup> that [We] make them like whom <sup>r</sup> believed they <sup>z</sup> and worked they <sup>z</sup> the righteous-works <sup>w</sup> equal their living and their death; fouled (is) what they <sup>z</sup> rule.	أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾
22. And created Allah the Heavens <sup>w</sup> and the Earth <sup>w</sup> by the right; and (to be) requited every self <sup>w</sup> by what it <sup>w</sup> earned-she <sup>y</sup> , while they (are) not <i>yodh'lamoona</i> <sup>21</sup> (to be wronged they <sup>z</sup> ).	وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾
23. Have you <sup>n</sup> seen whom <sup>p</sup> <i>ittakbatha</i> <sup>22</sup> (he) took and presumed) his <i>elaha</i> (deity) his <i>hawa</i> (tendentious liking); and misled him Allah on a knowledge; and [He] sealed/consummated <sup>23</sup> over/on his hearing and his heart; and [He] made over his sight an overlay <sup>w</sup> ; so who <sup>a</sup> divinely-guides him from after Allah; do then you <sup>z</sup> not reminisce.	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مَن بَعْدَ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾
24. And they <sup>z</sup> said: not it <sup>w</sup> except our life <sup>w</sup> (of) the world <sup>w</sup> ; we die and we live and not perishes us except the <i>Dah'ro</i> <sup>24</sup> (Eternal-Time); while not for them by <i>tha'leka</i> (afar-that-it/) <sup>x</sup> of knowledge; <i>en</i> (not) they except presuming.	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾
25. And if (to be/ being) recited on them Our <i>Ay'ato</i> <sup>w</sup> (Qur'anic statements) evident-she <sup>ym</sup> not [was] their argument <sup>w</sup> except that said they <sup>z</sup> : <i>eato</i> <sup>x</sup> (let-you <sup>z</sup> bring/come) <sup>x</sup> by our fathers, <i>en</i> (if) you <sup>c</sup> were <i>ssa'dequeena</i> (always truth enforcers).	وَإِذَا تَتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتُهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾
26. Let-say [you <sup>s</sup> ]: Allah quickens you <sup>b</sup> afterwards [He] deadens <sup>25</sup> you <sup>b</sup> [He]; afterwards [He] gathers you <sup>b</sup> to	قُلْ اللَّهُ يَحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ

<sup>17</sup> The word “يَغْنِي” in “يَغْنُونَ” has double meanings: (1) enriches, (2) suffices! But “enrich” includes suffices and not vice versa! As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task! Hence “enrich” is superior!

<sup>18</sup> The “ظالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>19</sup> The word “أَوْلِيَاءُ” could also mean, among them: protector, friend!

<sup>20</sup> The word “ejtarabo” = “اجترحوا,” literally means “wounded the unharmed” by one or more of their senses!

<sup>21</sup> The word “yodh” has myriads of meanings, among them: curtails or diminishes, as in this Ayah!

<sup>22</sup> See footnote 8 above regarding اتَّخَذَ!

<sup>23</sup> That is closed hermetically and determined irrevocably, or consummated/concluded!

<sup>24</sup> The word “الدَّهْر” = “Eternal-Time,” versus “العصر” = “Epochal-Time!”

<sup>25</sup> The word “يُمِيتُكُمْ” in “يُمِيتُكُمْ” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> no suspicion ( <i>is</i> ) in it <sup>x</sup> ; [and,] but most ( <i>of</i> ) the mankind not know.	فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٦﴾
27. And for Allah ( <i>is</i> ) the Heavens' <sup>w</sup> and the Earth's' <sup>w</sup> proprietorship; and day ups <sup>w26</sup> The Hour <sup>w</sup> then-day lose the falsifiers.	وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمَبْطُلُونَ ﴿٥٧﴾
28. And [you <sup>s</sup> ] see every <i>Ummaten</i> <sup>w</sup> ( <i>people/nation</i> ) <sup>w</sup> kneeling <sup>w</sup> ; every <i>Ummaten</i> <sup>w</sup> ( <i>to be</i> ) summoned to its <sup>w</sup> book; today, you <sup>z</sup> ( <i>are to be</i> ) requited ( <i>according to</i> ) what you <sup>c</sup> were working.	وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٌ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٨﴾
29. This ( <i>is</i> ) Our Book <sup>x</sup> ; [ <i>it</i> <sup>x</sup> ] pronounces on you <sup>b</sup> by the right <sup>x</sup> ; verily We were <i>nstan'sekho</i> ( <i>replicating/affirmably-copying</i> ) what you <sup>c</sup> were working.	هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٩﴾
30. So as-to whom <sup>f</sup> believed they <sup>z</sup> and they <sup>z</sup> worked the righteous-works <sup>w</sup> so admits them their Lord in His mercy <sup>w</sup> ; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> , it <sup>x</sup> ( <i>is</i> ) the win the manifester.	فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٦٠﴾
31. And as-to whom <sup>f</sup> unbelieved they <sup>z</sup> have then not My <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) [were/being] <sup>w</sup> recited <sup>w</sup> on you <sup>b</sup> ; then <i>istakebartom</i> <sup>27</sup> ( <i>you<sup>c</sup> affirmed your<sup>n</sup> prideful haughtiness</i> ) and you <sup>c</sup> were people criminals.	وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٦١﴾
32. And if ( <i>had been</i> ) said: verily Allah's promise ( <i>is</i> ) right and The Hour <sup>w</sup> no suspicion in it <sup>w</sup> said you <sup>c</sup> : not <i>nad'rey</i> ( <i>we profoundly understand</i> ) <sup>28</sup> what The Hour <sup>w</sup> ( <i>is</i> ); <i>en</i> ( <i>not</i> ) [ <i>we</i> ] presume except a presumption and not we ( <i>are</i> ) surely <i>mustaygeneena</i> ( <i>assuredly possessors of certitude</i> ).	وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَقْبِرِينَ ﴿٦٢﴾
33. And appeared for them <i>sayye'aa'te</i> <sup>w</sup> ( <i>demeritorious-deeds</i> ) <sup>w</sup> ( <i>of</i> ) what they <sup>z</sup> worked and <i>haqa</i> ( <i>deservedly besieged</i> ) by them what they <sup>z</sup> were by it <sup>x</sup> <i>yastah'zeena</i> ( <i>they<sup>z</sup> affirmably jesting</i> ).	وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦٣﴾
34. And ( <i>had been</i> ) said: today [ <i>We</i> ] forget <sup>29</sup> ( <i>cease paying attention to</i> ) you <sup>b</sup> like you <sup>c</sup> forgot <sup>30</sup> your <sup>n</sup> day's <i>leqa'a</i> ( <i>meeting</i> ), this; and your <sup>n</sup> abode/lodging ( <i>is</i> ) The Fire <sup>w</sup> and not for you <sup>b</sup> of succorers.	وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَّاصِرِينَ ﴿٦٤﴾
35. <i>Tha'lekum</i> ( <i>collective-afar-that</i> ) <sup>x</sup> because that <i>ittakhatbtom</i> <sup>31</sup> ( <i>took and presumed you<sup>c</sup></i> ) Allah's <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) jestingly; and deceived you <sup>c</sup> the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> ; so today not ( <i>to be</i> ) exited they <sup>z</sup> from it <sup>w</sup> and not	ذَٰلِكُمْ بِأَنكُمُ اخْتَدْتُمْ ءَايَاتِ اللَّهِ هُزُوا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا تَخْرُجُونَ مِنْهَا وَلَا هُمْ

<sup>26</sup> There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “انقف” Also the expression “تقوم الساعة” is an Arabic tongue expression meaning: happens!

<sup>27</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>28</sup> The word “ندري” is from “ندراية” which is far more reaching than the simple “knowledge,” as “ندراية” extends to having deep understanding of the subject matter!

<sup>29</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to cease paying attention to some thing! See اللسان!

<sup>30</sup> Ibid, regarding forgot!

<sup>31</sup> See footnote 8 above regarding اتخذ



theyyousta'atabona(they<sup>z</sup> sought to apologize).

يُسْتَعْتَبُونَ ﴿٣٦﴾

36. So for Allah (is) the praise, the Heaven's<sup>w</sup> Lord and the Earth's<sup>w</sup> Lord, the worlds' Lord.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ

الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

37. And for Him (is) the keb'rey'ya'o<sup>32</sup> (matchless Exaltedness) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and He (is) The Mighty The Hakeemo<sup>33</sup> (infinite bekma<sup>34</sup> Possessor).

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٨﴾

<sup>32</sup> The word “الكبرياء” = “matchless exaltedness” with respect to Allah, the term means: the exclusive and unique Majesty that befits Allah as compared to none, as He is greater, above and beyond any one except Himself! See إقواميس اللغة العربية

<sup>33</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>34</sup> See the Lexicon attached to this Translation for “bekma”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. *Ha'meem*<sup>1</sup>.

2. Descending<sup>2</sup> (of) the book (is) from Allah The Mighty, The Hakeem<sup>3</sup> (infinite bekmal<sup>4</sup> Possessor).

3. Not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (are) between them both except by the right and ajal<sup>5</sup> (term-limit) musamma<sup>6</sup> (that which is designated and/or named); and who<sup>r</sup> unbelieved they<sup>z</sup> a'mma (regarding) what (had been) warned they<sup>z</sup> (are) shunners.

4. Let-say [you<sup>s</sup>]: have you<sup>c</sup> seen what you<sup>z</sup> invoke of lesser than/without Allah, let-show me you<sup>z</sup> what (that/on Earth)<sup>7</sup> created they<sup>z</sup> of the Earth<sup>w</sup>; or for them a sherkon (partnership with Allah) in the Heavens<sup>w</sup>; eetoney<sup>x</sup> (let-you<sup>z</sup>: bring/come-to me)<sup>x</sup> by a book of before this, or a remnant<sup>w</sup>/trace<sup>w</sup> of knowledge, en (if) you<sup>c</sup> were ssa'de-geena (always truth enforcers).

5. And who<sup>a</sup> (is) adhallo<sup>8</sup> (more astray) of whom<sup>p</sup> [he] invokes of lesser than/without Allah who<sup>p</sup> not yestajeebo<sup>9</sup> (compliantly-answer) for him to The Qeyamatey's<sup>w</sup> (Judgment's) Day, while they (are) a'n (off) their invocation (are) neglectors.

6. And if (had been) thronged the mankind, they<sup>z</sup> were for them foes and they<sup>z</sup> were by their eba'da'te<sup>w</sup> (worship/servility-to-them) unbelievers they<sup>z</sup>.

7. And if (to be/being) recited<sup>w</sup> on them Our Aya'to<sup>w</sup> (Qur'anic statements) evidences-she<sup>ym</sup> said who<sup>r</sup> they<sup>z</sup> unbelieved for the right<sup>x</sup> lamma (when/whence) [it<sup>x</sup>] came(to) them: this (is) a magic manifester.

8. Or say they<sup>z</sup>: iftrabo ([he] crafted it<sup>x</sup> as a lie for fraudulent end); let-say [you<sup>s</sup>]: en (if) iftaraytoho (I crafted it<sup>x</sup> as lie for fraudulent end) then not possess you<sup>z</sup> for me of Allah a thing; He (is) knowinger by what tofedhona<sup>10</sup> (you<sup>z</sup> group-rush) in it<sup>x</sup>; sufficed by Him Shaheedan (iterative

حَمْدٌ  
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ  
مُسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا  
أُنذِرُوا مُّعْرِضُونَ

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ  
اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ  
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُتَوْنِي  
بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ  
عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ  
مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفَيْصَةِ  
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

وَإِذَا تَتَلَّى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ  
قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا  
جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ  
افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ  
اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ  
فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> The word "تَنْزِيلُ" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

<sup>4</sup> See the *Lexicon* attached to this Translation for "bekmal".

<sup>5</sup> The word "الأجل" means term-limit, see اللسان!

<sup>6</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

<sup>7</sup> The demonstrative pronoun "ذَا" in "مَاذَا" is an intensifier when it is suffixed to an interrogative pronoun, such as "إِذَا". Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: "what on Earth" or "why on heaven's name," etc.!

<sup>8</sup> The word "أَضَلُّ" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent!

<sup>9</sup> The word "يَسْتَجِيبُ" is rooted in "استجاب" meaning: favorably/compliantly answer, not just answer! See الهادي!

<sup>10</sup> The word "تَفِيضُونَ" comes from "الإفاضة" which means a crowd of people rushing from one place to another

Witnesser/Testifier) between me and [between] you <sup>b</sup> ; and He (is) The Ghafooro (iterative Forgiver), Ar-Rabeemo (The iterative mercy Giver).	وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠﴾
9. Let-say [you <sup>s</sup> ]: I was not an innovation <sup>11</sup> of the messengers and not <i>adrey</i> ([I] <i>profoundly know</i> ) what (is to be) done by me and neither by you <sup>b</sup> ; <i>en</i> (not) <i>attabe'o</i> ([I] <i>closely-follow</i> ) except what (is to be/ being) revealed <sup>12</sup> to me; and I am not except <i>na'theeron</i> (iterative warner) manifest.	قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنَّا تَبِعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١﴾
10. Let-say [you <sup>s</sup> ]: have you <sup>c</sup> seen <i>en</i> (if) ( <i>it</i> <sup>x</sup> ) [was] from <i>enda</i> (by munificence of/by Rule of) Allah and unbelieved you <sup>c</sup> by it <sup>x</sup> and witnessed/testified a witnesser/-testifier of Israel's sons on its <sup>x</sup> similar, so [he] believed and <i>istakbartom</i> <sup>13</sup> (you <sup>c</sup> affirmed your <sup>n</sup> standing haughtily above submission); verily Allah divinely-guides not the people the <i>dha'lemeena</i> <sup>14</sup> (injustice-doers).	قُلْ أَرَأَيْتُمْ إِن كَانَ مِّنْ عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٢﴾
11. And said who <sup>r</sup> unbelieved they <sup>z</sup> for whom <sup>r</sup> they <sup>z</sup> believed: if ( <i>it</i> <sup>x</sup> ) [was] <i>kbayran</i> <sup>15</sup> (desirable/worthiness/goodness) not (would have) preceded us they <sup>z</sup> to it <sup>x</sup> ; and <i>edh</i> (when/while) not <i>yahtadow</i> (they <sup>z</sup> find and accept the divine-guidance) by it <sup>x</sup> then they <sup>z</sup> shall say: this (is) an <i>ufkon</i> <sup>x</sup> (slandorous-fabrication/specious concoction) <sup>x</sup> old.	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١٣﴾
12. And of before it <sup>x</sup> Mosa's (Moses') book (distinctly) <sup>16</sup> : principal and mercy <sup>w</sup> ; and this (is) a Book <i>mussaddegon</i> <sup>17</sup> (accepter as credible), tongue-Arabic to warn [he/it <sup>x</sup> ] <sup>18</sup> whom <sup>r</sup> <i>dhalamo</i> <sup>19</sup> (they <sup>z</sup> wronged) and a <i>bushra</i> <sup>20</sup> (a pleasing-tiding) for the benefactors.	وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِلْمُحْسِنِينَ ﴿١٤﴾
13. Verily, who <sup>r</sup> they <sup>z</sup> said: our Lord (is) Allah, afterwards they <sup>z</sup> straightened, so neither (is) fear on them and nor (shall) they sadden.	إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٥﴾
14. Those (are) the Paradise's <sup>w</sup> companions, immortals they <sup>z</sup> (are) in it <sup>w</sup> a requital by what they <sup>z</sup> were working.	أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٦﴾
15. And We enjoined the human by his both begetters (parents) <i>ehsan</i> (reverentially and benevolently) <i>ehsan</i>	وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ

<sup>11</sup> The word “بدعاً” meaning “first!” Also “بدعاً” is an *infinitive noun*! See إعراب القرآن، لمحمود صافي!

<sup>12</sup> The word “أوحى” in “يُوحى” denotes at least *six* diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>13</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

<sup>14</sup> The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

<sup>15</sup> The word “خير” = “*kbayron*,” and grammatically inflected “*kbayren*” or “*kbharan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “إخير”!

<sup>16</sup> The word “إماما” has many meanings leading among them is being the “*principal*,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions! For distinction seems to me more applicable!

<sup>17</sup> The word “*musaddegon*” is more than an “affirmer,” as “affirmer is for affirmation or confirmation!”

<sup>18</sup> The hidden pronoun in “لِيُنذِرَ” could refer to The Messenger or to The Book, i.e. The Qur'an! See القرطبي!

<sup>19</sup> The word “ظالم”=“فاعل الظلم”=“wrong-doer” and “ظلم”=“wronged!”

<sup>20</sup> Here again there is no single word in English for the noun “بشرى” so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And “بشرى” unlike its verbal conjugates, throughout The Qur'an always use it for the “*kbayrey*” (desirables, goodnesses, worthinesses)!



(reverentially and benevolently); bore him his mother discomfordingly<sup>21</sup> and delivered him discomfordingly; and his bearing and his weaning (are) thirty months, until if [he] reached his *ashuddo*<sup>22</sup> (prime/full mental and physical strengths) and reached forty years <sup>w</sup> [he] said: my Lord *aw'ze'aney* (let-dispose me [You s]) to thank Your<sup>t</sup>boon<sup>w23</sup> which<sup>u</sup> *an'amta*<sup>24</sup> (You<sup>h</sup> had graced bounteously and ennoblingly the most desirable and delighting boons) on me and on my twain begetters-parents; and that [I] work righteously (which) [You<sup>s</sup>] delight it<sup>x</sup>; and let-reform for me [You<sup>s</sup>] in my progeny<sup>w</sup>; verily I repented to You<sup>g</sup> and verily I am of the Muslims.

إِحْسَنًا حَمَلْتَهُ أُمُّهُ كُرْهًا  
وَوَضَعْتَهُ كُرْهًا وَحَمَلُهُ وَفَصَّلُهُ  
ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ  
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ  
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي  
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ  
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي  
فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ  
الْمُسْلِمِينَ ﴿٥٠﴾

16. Those whom <sup>r</sup> *nataqabba'lo*<sup>25</sup> ([We] clemently accept) a'n<sup>26</sup> (from/ regarding) them *ahsa'na*<sup>27</sup> (perfecter and beautifuler) of what they <sup>z</sup> worked and We overlook a'n their *sayye'aa'te* <sup>w</sup> (demeritorious-deeds)<sup>w</sup> in the Paradise's <sup>w</sup> companions; the truth's promise, which <sup>x</sup> they <sup>z</sup> [were] promised.

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ  
مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ  
فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ  
الَّذِي كَانُوا يُوعَدُونَ ﴿٥١﴾

17. And who<sup>x</sup> [he] said to his both begetters (parents) fie for you both, do you both promise me that *okbraja* ([I] be emerged/produced) while *qad* (already and affirmatively) ceded-she <sup>y28</sup> the generations of before me; while both (are) beseeching Allah, *wayla* (woe to/valley in Hell for) you <sup>g</sup> let-believe [you s]; verily Allah's promise (is) right; then [he] says: not this except the [firsts'] (ancients') fables.

وَالَّذِي قَالَ لُؤْلُقُ لَوَالِدَيْهِ أَفِ لَكُمَا  
أَتُعِدَانِي أَنْ أَخْرَجَ وَقَدْ خَلْتُ  
الْقُرُونِ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ  
اللَّهَ وَيْلَكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ  
الْأَوَّلِينَ ﴿٥٢﴾

18. Those (are) who <sup>r</sup> righted on them [the] say<sup>29</sup> in *Uma-men*<sup>w</sup> (peoples/nations) <sup>w</sup> *qad* (already and affirmatively) ceded-she <sup>y</sup> of before them of the Jinn and the human-kind; verily they were losers.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
فِي أَمْرِ قَدِ خَلْتُ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ  
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٥٣﴾  
وَلِكُلِّ دَرَجَةٍ عَمَلُهُمْ وَلِيُؤْفِقَهُمْ  
أَعْمَالُهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

19. And for each (are) ranks<sup>w</sup> of what they<sup>z</sup> worked; and to fulfill<sup>30</sup> [He] (for) them their works and they (are) not *yodh'lamoona*<sup>31</sup> (to be wronged they<sup>z</sup>).

<sup>21</sup> See the *Lexicon* attached to this Translation for the distinction between “كُرْهًا” *dhammah* on the “ك” as in this *Ayah*, and “كُرْهًا” *far'ba* on the “ك” as in (S3:83), and “إِكْرَاهًا” as in (S2:256)!

<sup>22</sup> The Arabic word “*ashudda*” = “أَشَدُّهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths!

<sup>23</sup> See the *Lexicon* attached to this Translation for “*ne'amali*” (“boon<sup>w</sup>”)!

<sup>24</sup> The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “أنعم”! So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

<sup>25</sup> The Arabic word used in The Qur'an is “تقبل” not “إقبل” or “فقبل” = let you accept, or accept. Thus, “تقبل” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete! So, Allah is besought to accept it as is, with the already known shortcomings it may have therein! So Allah accepts it by His clemency! So, تقبل = clemently accepted!

<sup>26</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عَنْ!

<sup>27</sup> In Arabic grammar, generations is feminine, so it's referred to by the feminizing-denotative suffix = she<sup>y</sup>! See the *Prelude*!

<sup>28</sup> There is no English word for أحسن = *absane*! Both words perfecter and beautifuler are in their adjective sense!

<sup>29</sup> The expression “righted on them the say” is an Arabic tongue expression meaning: it became necessary to penalize them!

<sup>30</sup> The word “يوفي” in “ليوفيهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it!

<sup>31</sup> The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

<p>20. Andday (to be) exposed whom<sup>r</sup> unbelieved they<sup>z</sup> over The Fire<sup>w</sup>; you<sup>c</sup> undid<sup>32</sup> your<sup>n</sup> goodies<sup>w33</sup> in your<sup>n</sup> life<sup>w</sup> (of) the world<sup>w</sup>; and <i>istamta'atom</i><sup>34</sup> (you<sup>z</sup> had lengthily affirmably relished the transitory worldly delights) by it<sup>w</sup>; so today you<sup>z</sup> (are to be/being) requited the disgrace-torment by what you<sup>c</sup> were <i>testakberona</i><sup>35</sup> (you<sup>z</sup> affirm standing haughtily above submission) in the Earth<sup>w</sup> by other than the right; and by what you<sup>c</sup> [were] <i>tafsogoona</i> (rebellious you<sup>z</sup> vis-à-vis Allah's command).</p>	<p>وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبُمْ طَيِّبَتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾</p>
<p>21. And let-remember [you<sup>s</sup>] Aaden's brother, <i>edh</i> (when-/since) [he] warned his people by the <i>Ahqa'fe</i> (winding sand hills) while <i>qad</i> (already and affirmatively) ceded<sup>w</sup> the <i>no'thoro</i> (iterative warners) from between his hands<sup>w36</sup> and from his rear; that let-not worship you<sup>z</sup> except Allah; verily I <i>akhafo</i><sup>37</sup> ([I]fear/ know) over/on you<sup>b</sup> a great days' torment.</p>	<p>وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ الْنُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾</p>
<p>22. Said they<sup>z</sup>: have you<sup>h</sup> come (to) us to <i>ta'afeka</i> ([you<sup>s</sup>] slanderously-dissuade/speciously deter) us a'n (off) our <i>aleha'te</i><sup>w</sup> (deities)<sup>w</sup>; so <i>eetey</i><sup>x</sup> (let-you<sup>s</sup> bring/ come to)<sup>x</sup> us by what [you<sup>s</sup>] promise us, <i>en</i> (if) you<sup>h</sup> were of the <i>ssa'degeena</i> (they who always enforce the truth).</p>	<p>قَالُوا أَجِئْنَا لِنُفِكَكَ عَنْ ءِلهِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾</p>
<p>23. Said [he]: verily only the knowledge (is) <i>enda</i> (by munificence of/ by Rule of) Allah; and [I] communicate (to) you<sup>b</sup> what I (had been) sent by it<sup>x</sup>; [and,] but I see you<sup>b</sup> a people <i>tajhaloona</i><sup>38</sup> (you<sup>z</sup> act ignorantly or incorrectly).</p>	<p>قَالَ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾</p>
<p>24. Then <i>lamma</i> (when/whence) they<sup>z</sup> saw it<sup>x</sup> contingent<sup>x</sup> advancer<sup>x</sup> (towards) their valleys, said they<sup>z</sup>: this (is) <i>aa'redhon</i> (nimbus-contingent) raining us; rather it<sup>x</sup> (is) what <i>ista'ajaltom</i> (you<sup>c</sup> sought hastening) by it<sup>x</sup>; a wind<sup>w</sup> in it<sup>w</sup> a painful torment<sup>x</sup>.</p>	<p>فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مِمْمَطْرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾</p>
<p>25. [It<sup>w</sup>] destroys every-thing by command<sup>x</sup> (of) its<sup>w</sup> Lord; so they<sup>z</sup> became<sup>39</sup> not (to be/being) seen except their dwellings; like <i>tha'leka</i> (afar-that-it/)<sup>x</sup> We requite the people the criminals.</p>	<p>تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنَتُهُمْ كَذَلِكَ نُجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾</p>
<p>26. And <i>laqad</i> (verily, already and affirmatively) We empowered<sup>40</sup> them in what <i>en</i> (not) We empowered you<sup>b</sup> in it<sup>x</sup> and We made for them a hearing and</p>	<p>وَلَقَدْ مَكَنَّا لَهُمْ فِيهَا مَكَنًّا فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا</p>

<sup>32</sup> The word “أذهب” = “undid,” in “أذهبتم” means: consumed or wasted or used up!

<sup>33</sup> The word “طيبات” = “goodies” = “goodies,”<sup>w</sup> = a feminine gender means any thing delectable and legitimate!

<sup>34</sup> The word “استمتع” = “دام له ما يستمعه منه” see “اللسان” or is “تمتع طويلا” see “الهادي,” hence lengthily is added to emphasize this concept!

<sup>35</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>36</sup> The locution “before his hands” is an Arabic tongue expression meaning: before him or ahead of him; and the word “النُّذُر” = “warners” meaning the “messengers!”

<sup>37</sup> Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>38</sup> The word “تجاهلون” = “tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct!

<sup>39</sup> The word “أصبحوا” is based on “أصبح” which means became or happened by next morning!

<sup>40</sup> The word “مكن” in “مكنا” means “found” or “established!” It also means “enabled” or “empowered!” Clearly, the English word “established” does not imply or connote the same as “مكن” per se!

*abssa'ran (insights/discernments) and af'edatan (keen-preoccupation of the hearts); then not enriched<sup>41</sup> a'n (regarding) them their hearing and nor their insights and nor their af'edato (=af'edatan) of a thing, edh (while) they<sup>z</sup> were rejecting by Allah's Aya'te<sup>w</sup> (signs/proofs) and haqa (befell besiegingly) by them what they<sup>z</sup> were by it<sup>x</sup> yastab'zeoona (they<sup>z</sup> affirmably jest).*

27. And *laqad (verily, already and affirmatively)* We perished what (*is*) around you <sup>b</sup> of the villages <sup>w</sup> and We variegated the *Aya'te<sup>w</sup>* (*miracles/signs/proofs*) *la'alla (craving currently unavailable deed that/perhaps)* they return they<sup>z</sup>.

28. So *lawla (why have not)* succored them who <sup>r</sup> *ittak-batho<sup>42</sup> (they<sup>z</sup> took and presumed)* of lesser than/-without Allah a sacrifice<sup>43</sup> *aa'lebatan<sup>w</sup> (deities)*; rather they<sup>z</sup> strayed *a'n (off)* them; and *tha'leka (afar-that-it/)*<sup>x</sup> (*is*) their *efko<sup>x</sup> (slandorous-fabrication/specious concoction)*<sup>x</sup> and what they<sup>z</sup> were forging.

29. And *edh (when/since)* *ssarafna (We dispatched)* to you <sup>g</sup> *nafaron (three to less than ten)* of the Jinn *yasta'meona<sup>44</sup> (they<sup>z</sup> affirmably listening)* (*to*) The Qur'an<sup>x</sup>; so when they <sup>z</sup> *hadhara (attended at predetermined time and place)* it<sup>x</sup> said they<sup>z</sup>: let-hearken you<sup>z</sup>; then *lamma [it<sup>x</sup>] (had been)* finished, they <sup>z</sup> turned/diverged to their people warners/warning.

30. Said they<sup>z</sup>: O, our people; verily we heard a book<sup>x</sup> (*which had been*) descended from after *Mosa (Moses)*, *mussaddeqan<sup>45</sup> (accepter as credible)* for what (*is*) between its<sup>x</sup> both hands; [*it<sup>x</sup>*] divinely-guides to the right and to a way/road straight.

31. O, our people; let-answer you<sup>z</sup> Allah's inviter and let-believe you<sup>z</sup> by Him/him<sup>46</sup>; [*He*] forgives for you <sup>b</sup> of your <sup>n</sup> offenses and [*He*] precludes you <sup>b</sup> from a painful torment.

32. And whoever not answers [*he*] Allah's inviter, then (*is*) not surely enfeebler [*he*] in the Earth<sup>w</sup> and not for him of lesser than/without Him *an'leyao<sup>47</sup> (guardians/allies)*; those (*are*) in a misguidance manifest.

33. Have [and] not seen they<sup>z</sup> verily Allah, Who [*He*]

وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَعُهُمْ  
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ  
شَيْءٍ إِذْ كَانُوا تَجْحَدُونَ  
بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا  
بِهِ يَسْتَهْزِءُونَ ﴿٦٦﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنْ  
الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٦٧﴾

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ  
دُونِ اللَّهِ قُرْبَانًا ءِالِهَةً بَلْ ضَلُّوا  
عَنْهُمْ وَذَلِكَ إِفْكَهُمْ وَمَا كَانُوا  
يَفْتَرُونَ ﴿٦٨﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ  
يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا  
حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ  
وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٦٩﴾

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا  
أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا  
بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى  
طَرِيقٍ مُسْتَقِيمٍ ﴿٧٠﴾

يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا  
بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ  
وَيُخْرِجَكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿٧١﴾

وَمَنْ لَا يَجِبِ دَاعِيَ اللَّهِ فَلَيْسَ  
بِمُعْجَزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ  
دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ  
مُبِينٍ ﴿٧٢﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ

<sup>41</sup> The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes sufficed and not vice versa! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task! Hence “enriched” is superior!

<sup>42</sup> The word “اتخذ” from “الإتخاذ” which is “افتعال” for “الأتخاذ”, as stated in لسان العرب, therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>43</sup> The word “قربانا” = “ما يتقرب به” so such “sacrifice” is to be their intercessors to Allah! As they say: “not [we] worship them except to they nigh us to Allah a nigh!” (S 39:3).

<sup>44</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>45</sup> The word “mussaddeqan” is more than an “affirmer,” as “affirmer is directly for affirmation or confirmation!

<sup>46</sup> The pronoun “هـ” in “به” could refer to the inviter (Mohammad, SAW) or by Allah, SWTA, Who will forgive for them their offenses! See القرطبي!

<sup>47</sup> The word “اولياء” could also mean, among them: protector, friend!



created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and [He] fatigued not by their<sup>w</sup> creation, (is) surely *Qadir*<sup>48</sup> (He-Who is capable of: giving/ doing/ enforcing/ influencing) over/on to quicken [He] the dead; *bala*<sup>49</sup> (certainly-not); verily He (is) over every-thing Omnipotent.

السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَئِثْ  
بِخَلْقِهِنَّ بِقَدِيرٍ عَلَى أَنْ تَحْيِيَ  
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ﴿٣٤﴾

34. And day (to be/ being) exposed whom<sup>r</sup> unbelieved they<sup>z</sup> over/on The Fire<sup>w</sup>; is this not by the right; said they<sup>z</sup>: *bala*<sup>50</sup> (certainly-not), by<sup>51</sup> our Lord; said [He]: so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were unbelieving.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى  
النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا  
بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

35. So *issber* (let-hold on patiently [you<sup>s</sup>]) like *ssabara* (had held on patiently) the resolve-possessors of the messengers; and let-not *tasta'ajel* ([you<sup>s</sup>] affirmably hasten) for them, as if they, day they<sup>z</sup> see what they<sup>z</sup> (are being) promised, not waited they<sup>z</sup> except an hour<sup>w</sup> of a day; announcement; is (to be) perished except the people the *fa'seeqoona* (rebels vis-à-vis Allah's command).

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ  
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ  
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا  
إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغَ فَبَلَ  
يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٦﴾

<sup>48</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

<sup>49</sup> The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

<sup>50</sup> Ibid, for “إبلى”

<sup>51</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |  |  |
|--|--|
| <p>1. Who<sup>r</sup> unbelieved they<sup>z</sup> and repelled they<sup>z</sup> a'n (off) Allah's path [He] wasted<sup>1</sup> their works.</p> <p>2. And who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> and they<sup>z</sup> believed by what <i>nuzzela</i> (had been iteratively descended) on Mohammad and/while it<sup>x</sup> (is) the right<sup>x</sup> from their Lord, [He] expiated a'n (off) them their <i>sayye'aa'te</i><sup>w</sup> (demeritorious-deeds)<sup>w</sup> and [He] mended their situation.</p> <p>3. <i>Tha'leka</i> (afar-that-it)<sup>x</sup> (is) because surely who<sup>r</sup> unbelieved they<sup>z</sup>, <i>ettaba'ao</i> (they<sup>z</sup> closely-followed) the falsehood<sup>x</sup> and surely who<sup>r</sup> they<sup>z</sup> believed <i>ettaba'ao</i> the right from their Lord; like <i>tha'leka</i> strikes Allah for the mankind their parables/examples.</p> <p>4. So if <i>leqeytom</i> (you<sup>c</sup> met/encountered) whom<sup>r</sup> unbelieved they<sup>z</sup> then (let-encounter them you<sup>c</sup> by) striking the necks until <i>edha</i> (when/if) <i>athkbantomo</i><sup>2</sup> (you<sup>c</sup> overwhelmed and prevailed over) them then let-tighten the bond you<sup>c</sup>; so either <i>mannan</i><sup>3</sup> (an absolute gracing of a boon of good well) after and or a ransom, until puts<sup>w</sup>-off the war<sup>x</sup> its<sup>w</sup> <i>anzara</i><sup>4</sup> (ill-burdens/sins/offenses); <i>tha'leka</i> (afar-that-</p> | <p>الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ<br/>اللَّهِ أَضَلَّ أَعْمَلَهُمْ ﴿١﴾</p> <p>وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ<br/>وَهُوَ الَّذِي أَنزَلَ عَلَى مُحَمَّدٍ وَهُوَ<br/>الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ<br/>وَأَصْلَحَ بَالَهُمْ ﴿٢﴾</p> <p>ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا<br/>الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا<br/>الْحَقَّ مِنْ رَبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ<br/>لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾</p> <p>فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ<br/>الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوهُمْ<br/>فَشُدُّوا الرِّبَاطَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا<br/>فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا<br/>ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ</p> |
|--|--|

<sup>1</sup> The word “ضل” and “أضل” share several meanings, among them: wasted, misled, forgot, inclined, strayed and swerved! See اللسان!

<sup>2</sup> The word “أتخن” linguistically means overwhelmed and prevailed over the “enemy!” And “أتخن” also means exaggerated in wounding the enemy. And “أتخنه” means weakened him. And “أتخن في الأرض” means got a hold of it, prevailed and became the master over its territory! And in Hadeeth Aaeysba: “لم أتشبهها حتى أتخنت عليها أي بالغت في جوابها وأفحمتها.” means I exaggerated in my response to her until I confounded her! Thus, literally means got a hold of it, prevailed and became the master over its territory! At-Tabary, a noted Emam in the Tafseer of the Qur'an says for “أتخن” means prevailed or gained mastery. Thus, this Ayah does not say “أتخنتموهم قتلا” but says “أتخنتموهم” That is got a hold of, prevailed over and became the master over their territory Therefore, and Allah knows best “أتخنتموهم” must be taken for its linguistic implication and not necessarily to mean “أتخنتموهم قتلا.” However, some Tafseer books say that “أتخن” means exaggerate in the killing of the polytheists! In summary, I think “أتخن” mean took hold of, prevail over and continue to have mastery over the territory. So, أتخنتموهم = overwhelmed and prevailed over them you!

<sup>3</sup> The word “مَنًّا” = “mannan” or its deflected forms all are root in the word ‘mann’ = “مَن” which linguistically has three distinct meanings, an honorable: (1) “تُعْمَةُ يَنْعُمُهَا” = “a boon he graces it,” and dishonorable: (2) the favorer of a graced boon openly reminds the recipient of such a favor rendered earlier and thereby causing some kind of chagrin to such a recipient! This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer! (3) kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness. So, “مَنًّا” = “mannan:” is an absolute objective noun, amounting to an infinitive noun, meaning an absolute gracing of a boon of good well!

<sup>4</sup> The word *anzara* plural of “وزر” = *we'zir*, which means: heavy: burden/sin/offense! Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for the “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify “burden/sin/offense” by the word “ill” as such

it/) <sup>x</sup> (*is*) and if<sup>5</sup> wills Allah surely [He] (*would have*) avenged<sup>6</sup> from them; [and,] but to essay some (*of*) you<sup>b</sup> by some; and who<sup>r</sup> they<sup>z</sup> (*had been*) killed in Allah's path, surely never [He] wastes<sup>7</sup> their works.

5. [He] shall divinely-guide them and [He] mends/-reforms their situation.

6. And He admits them the Paradise<sup>w</sup> [He] introduced/-acquainted it<sup>w</sup> for them.

7. O you, who<sup>r</sup> they<sup>z</sup> believed: *en* (*if*) you<sup>z</sup> succor Allah [He] succors you<sup>b</sup> and [He] firms your<sup>n</sup> feet<sup>w</sup>.

8. And who<sup>r</sup> unbelieved they<sup>z</sup> so (*is*) damnation-/misfortune for them and [He] wasted<sup>8</sup> their works.

9. *Tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) because verily they<sup>z</sup> disliked what Allah descended, so [He] thwarted their works.

10. Have then not treaded they<sup>z</sup> in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> (*of*) whom<sup>r</sup> of before them; demolished Allah on them<sup>9</sup>; and for the unbelievers (*are*) its<sup>w</sup> likes.

11. *Tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) because verily Allah (*is*) Guardian (*of*) whom<sup>r</sup> they<sup>z</sup> believed<sup>10</sup>; and verily the unbelievers (*have*) no guardian for them.

12. Verily Allah admits whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; and who<sup>r</sup> unbelieved they<sup>z</sup> *yatamatta'ona* (*they<sup>z</sup> relish the transitory worldly delights*) and they<sup>z</sup> eat like what the *an'aamo*<sup>w</sup> (*cattle/camels/goats/and sheep*)<sup>w</sup> eat; and The Fire<sup>w</sup> (*is*) a *mathwa*<sup>11</sup> (*obligatory: long-term-abode*) for them.

13. And how many of a village<sup>w</sup> it<sup>w</sup> (*was*) harder a strength<sup>w</sup> than your<sup>t</sup> village<sup>w</sup> which<sup>u</sup> exited you<sup>g</sup> We perished them; so no succorer for them.

14. Is then who<sup>p</sup> [*he*] [was] on an evidence<sup>w</sup> from his

وَلَكِنْ لَّيَبْلُواْ بَعْضُكُم بِبَعْضٍ  
وَالَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ فَلَن  
يُضِلَّ أَعْمَالَهُمْ ﴿١٠﴾

سَيَدْلِيهِمْ وَيُصْلِحْ بِأَهْلِهِمْ ﴿١١﴾

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿١٢﴾

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُواْ إِن تَنْصُرُواْ  
اللّهُ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿١٣﴾

وَالَّذِينَ كَفَرُواْ فَتَعَسَاْهُمْ وَأُضِلَّ  
أَعْمَالُهُمْ ﴿١٤﴾

ذَٰلِكَ بِأَنَّهُمْ كَرِهُواْ مَا أُنْزِلَ اللّهُ  
فَأَحْبَطَ أَعْمَالَهُمْ ﴿١٥﴾

أَفَلَمْ يَسِيرُواْ فِي الْأَرْضِ فَيَنْظُرُواْ كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَرِ  
اللّهُ عَلَيْهِمُ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٦﴾

ذَٰلِكَ بِأَنَّ اللّهُ مَوْلَى الَّذِينَ ءَامَنُواْ  
وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١٧﴾

إِنَّ اللّهُ يُدْخِلُ الَّذِينَ ءَامَنُواْ  
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى  
مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُواْ  
يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ  
الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٨﴾

وَكَايْنٍ مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن  
قَرْيَتِكَ الَّتِي أَخْرَجْتَكَ أَهْلَكْنَاهُمْ  
فَلَا نَاصِرَ لَهُمْ ﴿١٩﴾

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ

qualification, *really and truly best approximate* the seriousness of such a burden in reference! See اللسان! The whole expression "a" means the war comes to an end!

<sup>5</sup> The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See إبن هشام

<sup>6</sup> The word "انتصر" could apply in *three* distinct senses: (1) "انتصر من" which in turn has two distinct meanings, (1a) "انتصر من الظلم أي انتقم من عدوه" = "avenged from his enemy," and (1b) "انتصر من أي امتنع وأق من" = "refrained from and disdained the wrong!" (2) "انتصر على" = "prevailed over!" And (3) "انتصر لـ" = "succored and assisted!"

<sup>7</sup> See footnote 1 above regarding "ضل" and "أضل"!

<sup>8</sup> Ibid!

<sup>9</sup> The expression "demolished Allah on them" is equal to "demolished them absolute demolition," says "القرطبي" or in other words "demolished them absolutely!"

<sup>10</sup> See the *Lexicon* attached to this Translation for the *fine* difference between: "who they believed," and "the believers!"

<sup>11</sup> In "اللسان": "ثوى" = هلك; and "مثنوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثنوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa*-abode is an *obligatory* one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!



Lord, like whom<sup>p</sup> (*had been*) adorned for him his ill-work and *ettaba'ao* (*they<sup>z</sup> closely-followed*) their *ahwa*<sup>12</sup> (*tendentious likings*).

15. The Paradise's<sup>w</sup> example/like which<sup>u</sup> (*had been*) promised the *muttaqoon* (*they who reverentially guard against Allah's displeasure*), in it<sup>w</sup> (*are*): rivers of water other than stagnant, and rivers of milk<sup>x</sup> changed not its<sup>x</sup> taste, and rivers of wine<sup>x</sup> a deliciousness<sup>w</sup> for the drinkers, and rivers of honey (*had been*) purified; and for them in it<sup>w</sup> of all the *thamara'te*<sup>w</sup> (*trees/plant-crops/fruits*)<sup>w</sup> and a forgiveness<sup>w</sup> from their Lord; as whom<sup>p</sup> he (*is*) an immortal in The Fire<sup>w</sup> and (*had been made-to*) they<sup>z</sup> drink water<sup>x</sup> *hameeman*<sup>13</sup> (*maximally heated*), so *qatta'a* (*[it<sup>x</sup>] iteratively cut*) their intestines.

16. And of them who<sup>p</sup> *yasta'meao* (*[he] affirmably listens*) to you<sup>s</sup> until *edba* (*when/if*) they<sup>z</sup> exited from *endika* (*your-presence*) said to them whom<sup>r</sup> *oto* (*they<sup>z</sup> had been accorded*) the knowledge: what said [*he*] priorly; those (*are*) whom<sup>r</sup> stamped<sup>14</sup> Allah on their hearts and *ettaba'ao* (*closely-followed they<sup>z</sup>*) their *ahwa*<sup>15</sup> (*tendentious likings*).

17. And who<sup>r</sup> *ehtadaw* (*they<sup>z</sup> found and accepted the divine-guidance*) [*He*] augmented them a divine-guidance and *aa'tahum* (*[He] accorded them*) their *taqwa* (*reverential guarding against Allah's displeasure*).

18. So do they<sup>z</sup> await<sup>16</sup> except The Hour<sup>w</sup> that [*it* <sup>w</sup>] *ta'teyahom*<sup>w</sup> (*happens/comes to them*)<sup>w</sup> suddenly<sup>w</sup>; because *qad* (*already and affirmatively had*) come<sup>x</sup> its<sup>w</sup> conditions; so wherefrom<sup>17</sup> for them if came<sup>w18</sup> (*to*) them their *thekra*<sup>w19</sup> (*Hour/reminiscence*)<sup>w</sup>.

19. So let-know [*you*]: verily that no an *elaha* (*a deity*) except Allah; and *istaghfer*<sup>20</sup> (*let-see seek forgiveness [you<sup>s</sup>]*) for your<sup>t</sup>

كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٥﴾

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٦﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٧﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٨﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ﴿١٩﴾ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ

<sup>12</sup> The word “هو” is singular of “اهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هو” agrees with what I came with, i.e. The Qur’an and Hadeeth.

<sup>13</sup> The word “hameem”=“حميم” has no English equivalent per se! So, we transliterate and parenthetically explain! The word “hameem”=“حميم” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>14</sup> The expression “stamped on their hearts” is an Arabic tongue expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing!

<sup>15</sup> See footnote 12 above regarding اهوى!

<sup>16</sup> The word “ينتظرون” here mean “ينتظرون” see تفسير البضاوي

<sup>17</sup> The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>18</sup> That is “The Hour<sup>w</sup>” which is a feminine gender, meaning the “قيامة”= “Day of Judgment,” a feminine too!

<sup>19</sup> Their “قيامة”= “Day of Judgment!”

<sup>20</sup> The word “استغفر”= “اطلب الغفران”= “[you] seek forgiveness!” In English there is no seemly way to say: “استغفر” per se! So I settled for saying: “[you] seek forgiveness!”

offense and for the he-believers and the she-believers; and Allah knows your<sup>n</sup> *mutaqallaba*<sup>21</sup> (iterative transpose-locale) and your<sup>n</sup> *mathwa*<sup>22</sup> (obligatory: long-term-abode).

20. And say who<sup>r</sup> they<sup>z</sup> believed *lanla* (why have not had been) descended a *Suraton*<sup>23</sup> (a division of the Qur'an)<sup>w</sup>; then if/when (had been) descended a *Suraton*<sup>w</sup> *Muhkamaton*<sup>w</sup> (firm/eternally not changeable)<sup>w</sup> and (had been) mentioned in it<sup>w</sup> the fight, you<sup>g</sup> saw whom<sup>r</sup> in their hearts (is) an illness<sup>24</sup>, looking to you<sup>g</sup> a look (of) the *maghshey* (he who had been overlaid/swooned) on him from the death; so (it's) woe/bane for them.

21. An obedience<sup>w</sup> and a *ma'arofon* (popularly acceptable and not *Sharey'ah* disapproved maxim) say; so if resolved the matter, then had *ssadago* (they<sup>z</sup> practiced the truth to/with) Allah surely [was] *khayran* (choicer/ superior/ worthier) for them.

22. So has *asaytom*<sup>25</sup> (fitted for you<sup>z</sup>) that *en* (if) *tavallaytom*<sup>26</sup> (you<sup>z</sup>: became leaders/ had diverted) that you<sup>z</sup> corrupt in the land<sup>w</sup> and *toqatte'o* (you<sup>z</sup> iteratively cut-off) your<sup>n</sup> *arhama*<sup>w</sup> (maternal/ paternal kins)<sup>w27</sup>.

23. Those (are) whom<sup>r</sup> Allah cursed them; then [He] deafened them and [He] blinded their *abssa'ra* (insights/ discernments).

24. Do then not they<sup>z</sup> ruminate, The Qur'an; or on hearts (are) its<sup>x</sup> locks.

25. Verily who<sup>r</sup> *ertaddo* (they<sup>z</sup> forthwith-retuned) on their rears from after what manifested for them the divine-guidance the Satan lured for them and [he] protracted for them.

26. *Tha'leka* (afar-that-it/) <sup>x</sup> (is) because verily they<sup>z</sup> said for whom<sup>r</sup> they<sup>z</sup> disliked what *nazala* (iteratively descended) Allah [we] shall obey you<sup>b</sup> in some (of) the matter, while Allah knows their secrets<sup>28</sup>.

27. So how *edha* (when/ whereas) *tavaffathom*<sup>29</sup> (received them while dying) the angels striking their faces and their rears.

28. *Tha'leka* (afar-that-it/) <sup>x</sup> (is) because verily *ettaba'o* (closely-

وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمَثْوَاكُمْ ﴿١١﴾

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿١٢﴾

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿١٣﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّىٰ أَبْصَرَهُمْ ﴿١٤﴾

أَفَلَا يَتَذَكَّرُونَ الْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿١٥﴾

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿١٦﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿١٧﴾

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿١٨﴾

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ

<sup>21</sup> The word "تَقْلِبُكُمْ" = "your transpose," means their betaking themselves uninhibitedly moving!

<sup>22</sup> See footnote below 11 above regarding "مَثْوَى".

<sup>23</sup> See the *Lexicon* attached to this Translation for this proper name of a "division of the Qur'an!"

<sup>24</sup> The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>25</sup> The word "عَسَيْتُمْ" = "خَلِيقُكُمْ" = that is "fitted for you!" See *اللسان*!

<sup>26</sup> The word "tavallaytom" has several meanings, among them: (1) you took charge of the leadership; (2) you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

<sup>27</sup> The word "أَرْحَامُكُمْ" rooted in "رَحِمَ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمَ" = "womb!" Thus, one's relatives from the mother's side are "أَرْحَامُكُمْ" as they related through the same womb! See *البصائر*! However, stated in "*اللسان*" the "relatives" from the father's side "أَقَارِبُكُمْ" are also "أَرْحَامُكُمْ" I believe because all are rooted in "الرَّحْمَةُ", hence all maternal/ paternal kins are "أَرْحَامُكُمْ"!

<sup>28</sup> The word "إِسْرَارَهُمْ، بِكسرة على الهمزة" as being "مصدر" to include all various secrets! So, it's: "various secrets!" See *الدر المصون لـ أحمد الحلبي والقرطبي*!

<sup>29</sup> The word "تَوَفَّى" means "received while dying, i.e. not dead yet!"

followed they<sup>z</sup>) what discontented Allah and disliked they<sup>z</sup> His *redhwana*<sup>x</sup> (ultimate gratification); so [He] thwarted their works.

29. Or reckoned they<sup>z</sup> who<sup>r</sup> (are having) in their hearts an illness<sup>30</sup> that never Allah *youkbrejo* ([He] produces/-emerges) their rancors.

30. And if [We] will surely We (would have) shown you<sup>g</sup> them; so surely (would have) known them you<sup>g</sup> by their signa; and surely assuredly<sup>31</sup> know them you<sup>g</sup> in tone (of) the say<sup>32</sup>; and Allah knows your<sup>n</sup> works.

31. And surely assuredly We essay you<sup>b</sup> until [We] know the *mujahedeena* (earnest strivers/fighters in the cause of Allah) of you<sup>b</sup> and the *ssa'bereena* (people of patience); and [We] essay your<sup>n</sup> tidings<sup>33</sup>.

32. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled a'n (off) Allah's path and mutually contended they<sup>z</sup> the messenger from after what manifested for them the divine-guidance never they<sup>z</sup> harm Allah a thing, and [He] shall thwart their works.

33. O you, who<sup>r</sup> believed they<sup>z</sup>; let-obey you<sup>z</sup> Allah and [let-obey you<sup>z</sup>] the messenger and let-not invalidate you<sup>z</sup> your<sup>n</sup> works.

34. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled a'n (off) Allah's path, afterwards they<sup>z</sup> died while they (being)unbelievers, so never forgives Allah for them.

35. So let not *tabeyno*<sup>34</sup> (you<sup>r</sup>: weaken/love the world and have a dislike for death in the cause of Allah) and [let not] call<sup>35</sup> you<sup>z</sup> to the *Sal'me* (submission/reconciliation/peace) while you<sup>f</sup> (are) the *a'alanwa* (uttermosts/uppermost-people); and Allah (is) with you<sup>b</sup> and never docks [He] your<sup>n</sup> works.

36. Verily only the life<sup>w</sup> (of) the world<sup>w</sup> (is) a play and an amusement; and en (if) you<sup>z</sup> believe and *tattaqo* (you<sup>z</sup> reverently guard not to displease Allah) you<sup>atekum</sup> ([He] accords you<sup>c</sup>) your<sup>n</sup> remunerations and not asks you<sup>b</sup> [He] your<sup>n</sup> possessions.

اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ  
أَعْمَلَهُمْ ﴿٢٩﴾

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضًا أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٣٠﴾

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ  
بِسِيمَنَّهُمْ وَلَتَعَرَّفْنَهُمْ فِي لَحْنِ  
الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣١﴾

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ  
مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣٢﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ  
سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ  
مَا تَبَيَّنَ لَهُمْ أَهْدَىٰ لَنْ يَضُرُّوا اللَّهَ  
شَيْئًا وَسَيُحْبِطُ أَعْمَالُهُمْ ﴿٣٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ  
وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ ﴿٣٤﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ  
سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ  
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٥﴾

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ  
وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ  
يُزَكِّمَ أَعْمَالَكُمْ ﴿٣٦﴾

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ  
وَإِنْ تَوَمَّنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ  
وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ ﴿٣٧﴾

<sup>30</sup> See footnote 24 above regarding "illness!"

<sup>31</sup> The "ل" in "لَنَبْلُوَنَّكُمْ" and "لَتَعَرَّفْنَهُمْ" in the following *Ayah* # 31, are *juratory* "ل" = "ال قسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"!

<sup>32</sup> That is the indirect speech, or saying a thing and meaning another!

<sup>33</sup> That is your *actual conduct*, *mettle*, and *genuineness*!

<sup>34</sup> The word "تَهِنُوا" is rooted in "وَهْنٌ، أَوْ وَهَنٌ. فَوَهَنَ أَيَّ ضَعْفٍ، أَوْ صَارَ بِهِ وَهْنًا"

و الوهن هو الضعف و عدم القدرة على بذل الجهد. و الوهن أيضاً، كما حذده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله و وهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنٌ وَ وَهْنٌ كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تَهِنُوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "تَهِنُوا" in one word per se! Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.

<sup>35</sup> The word "دَعَا" in "تَدْعُوا" has several meanings, among them "نَادَاهُ وَ صَاحَ بِهِ" that is called him and cried (loudened) by him, i.e. in order to get his attention! See اللسان!



37. *En (if)* [He] asks you<sup>b</sup> it<sup>w</sup> then *youb'fekum* ([He] importunes you<sup>b</sup>) you<sup>z</sup> stint and *youkbrejo* ([He] emerges-/produces) your<sup>n</sup> rancors.

38. Ha you<sup>f</sup> these (*are being*) invited you<sup>z</sup> to expend you<sup>z</sup> in Allah's path; so of you<sup>b</sup> who<sup>p</sup> [he] stints; and whoever [he] stints, so verily only [he] stints *a'n*<sup>36</sup> (*regarding*) himself<sup>w</sup>; and Allah (*is*) The Rich and you<sup>f</sup> (*are*) the indigents<sup>37</sup>; and *en (if)* you<sup>z</sup> divert [He] will exchanges-/substitutes a people other than you<sup>b</sup>; afterwards not they<sup>z</sup> be your likes.

إِنْ يَسْأَلْكُمْوهَا فَيُخَفِّكُمْ  
تَبَخَّلُوا وَتُخْرِجَ أَضْغَنْكُمْ ﴿١٧﴾

هَآأَنْتُمْ هَآؤَلَا تُدْعُونَ لِتُنْفِقُوا  
فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ  
وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَفْسِهِ  
وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن  
تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ  
لَا يَكُونُوا أَمْثَلَكُمْ ﴿١٨﴾

<sup>36</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**! Here, meaning he *deprives himself* of the *kbayr* (*desirable, good, worthy deed*) which results in Allah's reward!

<sup>37</sup> The word "فقير" versus the "مسكين" see the *Lexicon* attached to this *Translation* for the distinction!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We opened for you<sup>s</sup> an opening<sup>x1</sup> (*overwhelming victory*) manifest<sup>x</sup>.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

2. To forgive for you<sup>s</sup> Allah what preceded of your<sup>t</sup> offense and what delayed; and [to]<sup>2</sup> conclude<sup>3</sup> [He] His boon<sup>w4</sup> on you<sup>s</sup> and [to]<sup>5</sup> divinely-guide you<sup>s</sup> [He] a *Sserattan* (*single and specific Path*) straight.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

3. And [to]<sup>6</sup> succor you<sup>s</sup> Allah a mighty succor.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾

4. He Who descended the tranquility<sup>w</sup> in the believers' hearts, to *yazdado*<sup>7</sup> (*they<sup>x</sup> further-augment in*) belief with their belief; and for Allah (*are*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> soldiers; and [was] Allah Omniscient, *Hakeeman*<sup>8</sup> (*infinite bekma*<sup>9</sup> Possessor).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

5. To admit [He] the he-believers and the she-believers paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (*are*) in it<sup>w</sup>; and [to]<sup>10</sup> expiates [He] a'n(off) them their *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup>; and [was] *tha'leka* (*afar-that-it/*)<sup>x</sup> *enda* (*by munificence of/ by Rule of*) Allah a great win.

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

6. And [to]<sup>11</sup> torment [He] the he-hypocrites and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/ she-polytheists*), the presumers by Allah the ill-presumption; on them *da'erato*<sup>w</sup> (*evil-turn/defeat/misfortune event*) the ill, and ired on them Allah and cursed them [He] and [He] prepared for them Hell<sup>w</sup> and fouled-she<sup>y</sup> a destiny.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَرْبٌ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

<sup>1</sup> The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب!

<sup>2</sup> The reason this “to” is there and in brackets, is the following: it represent “لام الناصبة التي تقع على الفعل المضارع فت نصب” “و تكون مكسورة” this “لـ” is at the beginning of this *Ayah* “ليغفر” and it is “مكسورة واقعة على فعل مضارع” with a “الضمير المستتر” “إكسرة على هذه اللام” And it is in bracket because it seems as if it is “hidden,” like “الضمير المستتر”

<sup>3</sup> The word “ينتم” = “conclude” rooted in “نم” that is: its last component of a whole has gathered to the rest, making a full whole; thus, concluded means had gathered its last components and became a full-whole, or reached its end, or it finished, or it terminated, or it drew to a close! See the *Lexicon* attached to this Translation for more, especially concluded versus completed!

<sup>4</sup> See the *Lexicon* attached to this Translation for “ne’amah” (“boon”)!

<sup>5</sup> Ibid!

<sup>6</sup> See footnote 2 above regarding “لام الناصبة”

<sup>7</sup> The word “يزداد” implies greater intensity, and اللتاج says it is “إبلاغ” So further is prefixed for this purpose!

<sup>8</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>9</sup> See the *Lexicon* attached to this Translation for “bekma”

<sup>10</sup> See footnote 2 above regarding “لام الناصبة”

<sup>11</sup> Ibid!

7. And for Allah (are) the Heavens <sup>w</sup> and the Earth's <sup>w</sup> soldiers and [was] Allah Mighty, <i>Hakeeman</i> <sup>12</sup> (infinite <i>hekma</i> <sup>13</sup> Possessor).	وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٦﴾
8. Verily We sent you <sup>g</sup> a witnesser/testifier and a <i>mubashsheran</i> <sup>14</sup> (iterative teller of pleasant tidings) and <i>natheeran</i> (iterative warner).	إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٧﴾
9. To believe you <sup>z</sup> by Allah and His messenger and [to] <i>toazzerobo</i> <sup>15</sup> (you <sup>z</sup> deferentially-support him) and [to] admire him <sup>16</sup> you <sup>z</sup> and <i>tosabbabo</i> <sup>17</sup> (you <sup>z</sup> say: <i>subhana Allah</i> [to] Him) <i>bukratan</i> <sup>18</sup> (early-dawn) and <i>aseyla</i> <sup>19</sup> (noon, late noon to sunset).	لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٨﴾
10. Verily who <sup>t</sup> <i>youbay'yeona</i> (they <sup>z</sup> plight allegiance to) you <sup>g</sup> verily only <i>youbay'yeona</i> Allah; Allah's Hand <sup>w20</sup> (is) atop their hands <sup>w</sup> ; so whoever [he] infracted, so verily only [he] infracts on himself <sup>w</sup> ; and whoever [he] fulfilled <sup>21</sup> by what [he] covenanted on it <sup>x</sup> Allah, so will give him [He] a great remuneration.	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فسيؤتيه أجراً عظيماً ﴿٩﴾
11. Shall say for you <sup>g</sup> the <i>mukhallafoona</i> (Jehad-behind-sitters/not joining Jehad-fight) of the <i>Aara'be</i> (Bedouin Arabs): preoccupied us our possessions and our families <sup>w</sup> ; so <i>istaghfer</i> <sup>22</sup> (let-seeke forgiveness [you <sup>s</sup> ]) for us; they <sup>z</sup> say by their tongues what (is) not in their hearts; let-say [you <sup>s</sup> ]: so who <sup>a</sup> possesses for you <sup>b</sup> from Allah a thing, <i>en(if)</i> [He] wanted by you <sup>b</sup> harm or [He] wanted by you <sup>b</sup> a benefit; rather [was] Allah by what you <sup>z</sup> work Proficient.	سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَأَسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ شَيْءٍ إِنْ أَرَادَ بَكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٠﴾
12. Rather presumed you <sup>c</sup> that never transpose <sup>23</sup> the messenger and the believers to their families <sup>w</sup> ever; and (had been) adorned <i>tha'leka</i> (afar-that-it/) <sup>x</sup> in your <sup>n</sup> hearts; and presumed you <sup>c</sup> the ill-presumption; and you <sup>c</sup> were a worthless people.	بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزَيَّرَ بِذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظُرْبَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١١﴾
13. And whoever not believes [he] by Allah and His messenger, verily We prepared for the unbelievers a <i>Sa'era</i> <sup>w</sup> (intensely kindling Fire) <sup>w</sup> .	وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٢﴾

<sup>12</sup> See the *Lexicon* attached to this Translation regarding “الحكيم” and “إحكيم”

<sup>13</sup> See the *Lexicon* attached to this Translation for “*hekma*”

<sup>14</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubashsheran*=إِبْشَرًا يُبَشِّرُ مُبَشِّرًا

<sup>15</sup> The word “عَزَّرَ” in “تُعَزِّرُوهُ” = النصرة مع التعظيم, i.e. deferential support! See الرأغب!

<sup>16</sup> The pronouns in “تُعَزِّرُوهُ” and “تُوَقِّرُوهُ” according to some Qur'an commentators, which I believe is correct, refer to Mohammad (SAWS)! See القرطبي!

<sup>17</sup> Saying “*subhana Allah*” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around! Said Ibn Abbas, may Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur'an is a *Payer*! See القرطبي!

<sup>18</sup> The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and *sunrise*!

<sup>19</sup> The word “*aseyla*,” literally means the time from *noon* to *sunset* or from *Asr* (late afternoon) Prayer to *sunset*!

<sup>20</sup> Some maintain that the “hands” are symbols of divine Might or Power, by Arabic tongue expression this true!

<sup>21</sup> The word “أوفى” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole! So, “أوفى” means had endeavored and gathered the last part of an obligation and fulfilled it!

<sup>22</sup> The word “استغفر” = “أطلب الغفران” = “let-seeke forgiveness [you<sup>s</sup>]!” In English there is no seemly way to say: “استغفر” *per se*! So I settled for saying: “[you<sup>s</sup>] seek forgiveness!”

<sup>23</sup> That is repair or return!



14. And for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship;[He]forgives whom<sup>r</sup>[He]wills and[He] torments whom<sup>r</sup>[He]wills;and[was]Allah *Ghafooran* (iterative Forgive) *Rahemman* (iterative mercy Giver).

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ  
لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٤﴾

15. Shall say the *mukhallafaona* (Jehad-behind-sitters/ not joining *Jehad-fight*)if you<sup>c</sup> launched to spoils<sup>w</sup> to take<sup>w</sup> it<sup>w</sup>you<sup>z</sup>let us *natta'be'okum* ([we]closely-follow you<sup>z</sup>); they<sup>z</sup> want to substitute Allah's speech; let-say [you<sup>s</sup>]: never *tatta'be'aona* (you<sup>z</sup> closely-follow us); as *tha'lekum* (collective-afar-that)<sup>x</sup> said Allah of before; then they<sup>z</sup> shall say: rather you<sup>z</sup> envy us; rather were not understanding they<sup>z</sup> except a few/a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ  
إِلَى مَغَانِمَ لِنَأْخُذُوهَا ذَرُونَا  
نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ  
اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ  
اللَّهُ مِن قَبْلُ فَسَيَقُولُونَ بَلْ نَحْسَدُونَا  
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿٥﴾

16. Let-say[you<sup>s</sup>]to the *mukhallafeena*(Jehad-behind-sitters/- not joining *Jehad-fight*) of the *Aara'be* (Bedouin Arabs) *satod'awna*(affirmably to be invited you<sup>z</sup>) to a people possessors(of) *ba'sen*(bravery and warfare), to fight them you<sup>z</sup> or *yuslemona* (become Muslims they<sup>z</sup>); so *en(if)*you<sup>z</sup> obey, *yona'tekum*(accords you<sup>z</sup>) Allah a remuneration *hasanan* (ultimate meritorious deed); and *en* you<sup>c</sup> divert, like you<sup>c</sup> diverted of before, [He] torments you<sup>b</sup> a painful torment.

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ  
سَتُدْعُونَ إِلَى قَوْمٍ أُولَى بَأْسٍ  
شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلَمُونَ فَإِنَّ  
تَطِيعُوا يَؤُتِكُمُ اللَّهُ أَجْرًا حَسَنًا  
وَأَن تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ  
يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿٦﴾

17. Neither on the blind a constraint<sup>24</sup>; and nor on the lame a constraint; and nor on the sick a constraint; and whoever [he] obeys Allah and His messenger [He]admits him(into)paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; and whoever [he] diverts [He] torments him a painful torment.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى  
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ  
حَرَجٌ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ  
جَنَّتِ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
وَمَن يَتَوَلَّ يَؤُتِ اللَّهُ عَذَابًا أَلِيمًا ﴿٧﴾

18. *Laqad* (verily, already and affirmatively) delighted Allah *a'n*(regarding)the believers *edh*(while/ since) *youba'yeonaka* (they<sup>z</sup>plight-allegiance to you<sup>s</sup>) under the tree<sup>w</sup>; so knew [He]what(=)in their hearts;so [He] descended the tranquility<sup>w</sup> on them and [He] rewarded them a *fat'han*<sup>x25</sup>(opening/ overwhelming victory)<sup>x</sup> nigh.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ  
إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ  
مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ  
عَلَيْهِمْ وَأَثْبَتَهُمْ فَتْحًا قَرِيبًا ﴿٨﴾

19. And booties<sup>w</sup> multitudinous<sup>w</sup> they<sup>z</sup> take it<sup>w</sup>; and [was] Allah Mighty *Hakeeman*<sup>26</sup> (infinite *hekma*<sup>27</sup> Possessor).

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ  
اللَّهُ عَزِيزًا حَكِيمًا ﴿٩﴾

20. Promised you<sup>b</sup> Allah booties<sup>w</sup> multitudinous<sup>w</sup> you<sup>z</sup> take it<sup>w</sup>; so [He] hastened for you<sup>b</sup> this<sup>w</sup> and [He] checked the mankind's hands<sup>w</sup> *a'n* (off) you<sup>b</sup>; and to be an *Aya'tan*<sup>w</sup> (miracle/ sign/ proof) for the believers and [He] divinely-guides you<sup>b</sup> *Sserattan* (single and specific Path) straight.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا  
فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ  
النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ  
وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿١٠﴾

<sup>24</sup> The word “خرج” = “أَضِيق الضيق” see “اللسان” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “خرج” that is there is practically nothing narrower than that space between the two sheets of paper! Also, “خرج” could mean “sin!”

<sup>25</sup> See footnote 1 above regarding “opening<sup>x</sup> (overwhelming victory)” = “فتحا”!

<sup>26</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”!

<sup>27</sup> See the *Lexicon* attached to this Translation for “bekma”!

21. And another<sup>w28</sup> not you<sup>z</sup> could overcome it<sup>w</sup> *qad* (already and affirmatively) encompassed Allah by it<sup>w</sup> and [was] Allah over every-thing Omnipotent.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

22. And had fought you<sup>b</sup> who<sup>r</sup> unbelieved they<sup>z</sup> surely (would have) *wallaw* (forged/ fled they<sup>z</sup>) the rears<sup>29</sup>; afterwards they<sup>z</sup> find neither a *wa'layan* (guardian/ ally) and *norna'sseeran* (iterative-succorer).

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

23. Allah's dispensation<sup>w</sup> which<sup>u</sup> *qad* (already and affirmatively) ceded-she<sup>y</sup> from before; and never find [you<sup>s</sup>] for Allah's dispensation<sup>w</sup> a substitution<sup>x</sup>.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

24. And He Who checked their hands<sup>w</sup> *a'n* (off) you<sup>b</sup> and your<sup>n</sup> hands<sup>w</sup> *a'n* them by *Makkah's* [belly]<sup>30</sup> from after that [He] bested you<sup>b</sup> over them; and [was] Allah by what you<sup>z</sup> work *Basseeran* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

25. They who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled you<sup>b</sup> *a'n* (off) The Mosque The Sacred and the *hadya* (offerings)<sup>x</sup> *ma'akofan*<sup>31</sup> (being dedicated/ confined) to reach its<sup>x</sup> place; and *lawla* (had it not been for) men he-believers and women she-believers not knew them you<sup>z</sup> that you<sup>z</sup> step over them then betides you<sup>b</sup> from them a *ma'arraton*<sup>w32</sup> (blameworthy-sin-and-crime)<sup>w</sup> by other than a knowledge<sup>33</sup>; to admit Allah in His mercy<sup>w</sup> whom<sup>p</sup> [He] wills; had they<sup>z</sup> sundered<sup>34</sup>, surely We (would have) tormented whom<sup>r</sup> unbelieved they<sup>z</sup> of them a painful torment.

هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حُلُوهَ رِجَالٍ مُؤْمِنُونَ وَنِسَاءً مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

26. *Edb* (when/ since) made who<sup>r</sup> unbelieved they<sup>z</sup> in their hearts the *hamiyyata*<sup>w</sup> (zealotry/ stubbornness and non-submission, especially towards The Right)<sup>w</sup> the *jahileyatey*<sup>w35</sup> (acting ignorantly or incorrectly/ or by rule of pre-Islamic era)<sup>w</sup> *hamiyyata*<sup>w</sup>; so descended Allah His tranquility<sup>w</sup> on His messenger and on the believers and [He] obliged them word<sup>w</sup> (of) the *taqwa* (=there is no deity but Allah); and they<sup>z</sup> were righter/ worthier<sup>36</sup> by it<sup>w</sup> and its<sup>w</sup> folk<sup>w</sup>; and [was] Allah by every-thing Omniscient.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

<sup>28</sup> The word "أُخْرَى" translated here as "she-another," means another situation involving booties and victories!

<sup>28</sup> The expression "*wallaw* (forged/ fled they<sup>z</sup>) the rears" means fled and you can see their rears as they retreat!

<sup>30</sup> That is in the "hollow" or "sunken space" of Makkah, as Makkah is geologically speaking is a "basin" or a "depression in the surface of land" surrounded by mountains!

<sup>31</sup> The word "مَعْكُوفًا" is singular, masculine, objective noun, rarely an objective noun to be found in English! So, there is no English equivalent for "مَعْكُوفًا," which means: that which is confined, beings-confined!

<sup>32</sup> The word "*marraton*" means committing unintentional, but due to carelessness, blameworthy sin and crime!

<sup>33</sup> That is your knowledge, that is unintentionally you commit "*maarraton*," see footnote 5035 above!

<sup>34</sup> The word "تَزَيَّلُوا" means "تَفَرَّقُوا بِكَثْرَةِ الْفَعْلِ," see *اللسان*! Hence: "iteratively sundered!"

<sup>35</sup> The word "جَاهِلِيَّةٌ" = "*jahileyatey*" is rooted in "جَهْلٌ" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the "*jahileyatey*" is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

<sup>36</sup> The word "righter" is a comparative adjective of "right," see *Merriam Webster's Dictionary*! And "أَحَقُّ" = "righter" as an adjective comparative!

27. *Laqad* (verily, already and affirmatively) *ssa'daqa* (always enforced the truth) Allah (for) His messenger, the *ruaya*<sup>w</sup> (dream/vision)<sup>w</sup> by the right; surely assuredly<sup>37</sup> enter you<sup>z</sup> The Mosque The Sacred, *en(if)* Allah wills *aa'meneena* (self-safety-securers) *muhalleqeena* (they who are head shaven) and *mugassereena* (they who just shortened their head hair) not fearing you<sup>z</sup>; so [He] knew what not you<sup>z</sup> knew then [He] made of lesser than *tha'leka* (afar-that-it/) <sup>x</sup> a *fat'han*<sup>x38</sup> (opening/overwhelming victory) nigh.

28. He Who sent His messenger by the divine-guidance and the Right's religion<sup>x</sup> to manifest/prevail it<sup>x</sup> [He] over the religion, all (of) it<sup>x</sup>; and sufficed by Allah *Shaheedan* (iterative Witnesser/ Testifier).

29. Mohammad, Allah's messenger and who<sup>r</sup> (are) with him, *ashedda*<sup>39</sup> (they are resolutely hard) over the unbelievers *ruhama*<sup>40</sup> (resolutely merciful/commiserators) among them (selves); [you<sup>s</sup>] see them: *rukka'an* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *sujjadan* (they who kowtow in the Prayer), *yabtaghona* (they<sup>x</sup> earnestly questing) a munificence from Allah and a *redhwanan*<sup>x</sup> (ultimate gratification); their signa (are) in their faces from effect/trace(of) the kowtowing; *tha'leka* (afar-that-it/)<sup>x</sup> (is) their parable/example in the Torah and their parable/example in the Euangelion<sup>41</sup> like a *zar'en*<sup>x</sup> (the vegetation after sprouting)<sup>x</sup> *akbraja* ([it<sup>x</sup>] produced/ emerged) its<sup>x</sup> stalk, then fortified it<sup>x</sup> then [it<sup>x</sup>] toughened, then [it<sup>x</sup>] stood on its<sup>x</sup> [legs] (stems); [it<sup>x</sup>] marvels the sowers to exasperate by them the unbelievers; Allah promised whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> of them a forgiveness<sup>w</sup> and a great remuneration.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا  
بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ  
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ  
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ  
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ  
ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ  
أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ  
تَرْتَلُهُمْ رُكْعًا سُجَّدًا يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا  
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ  
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ  
وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ  
شَطِئُهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى  
عَلَى سَوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِظَ  
بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ  
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

<sup>37</sup> The "ل" in "لَتَدْخُلَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>38</sup> See footnote 5322 above regarding "opening,<sup>x</sup> i.e. overwhelming victory)!"

<sup>39</sup> The word "ashedda" = "أَشِدَّاءُ" is masculine, plural, subjective noun, meaning: "they who are resolutely strong!"

<sup>40</sup> The word "ruhama" = "رَحِمَاءُ" is a masculine, plural, subjective noun which has no exact English equivalent, as the closest English equivalent is "merciful" which is an adjective which does not have plural *per se*! Thus, "merciful commiserators" is the next best!

<sup>41</sup> The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who<sup>r</sup> believed they<sup>z</sup>; let-not advance/offer<sup>1</sup> you<sup>z</sup> between Allah's both Hands<sup>w2</sup> and [between both hands<sup>w</sup> of] His messenger; and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah; verily Allah (is) Sameeon (Acute-Hearer/ Enabler of others to hear favorable Answerer to prayer), Omniscient.
2. O you who<sup>r</sup> believed they<sup>z</sup> let-not raise you<sup>z</sup> your<sup>n</sup> voices above the Prophet's voice and let-not you<sup>z</sup> louden for him by the say as loudening some (of) you<sup>b</sup> for some, that miscarries your<sup>n</sup> works while you<sup>f</sup> perceive not.
3. Verily who<sup>r</sup> *yagbodhdhona*<sup>3</sup> (they<sup>z</sup> soften/lower) their voices *enda* (at the presence/before) Allah's messenger, those (are) whom<sup>r</sup> tried Allah their hearts for the *taqwa* (reverential guarding against Allah's displeasure); for them (is) a forgiveness<sup>w</sup> and a great remuneration.
4. Verily who<sup>r</sup> they<sup>z</sup> call you<sup>s</sup> from behind<sup>4</sup> the chambers<sup>w</sup> most (of) them cerebrate not.
5. And had that they *ssabaro* (they<sup>z</sup> held on patiently) until [you<sup>s</sup>] exit to them, surely [was] *kbayran* (choicer/-superior/worthier) for them; and Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (multitudinous mercy Giver).
6. O you, who<sup>r</sup> believed they<sup>z</sup> *en* (if) came (to) you<sup>b</sup> *fa'seqon* (a rebel vis-à-vis Allah's command) by a *naba'en*<sup>5</sup> (piece-of-significant-and-availing-news) then let-verify you<sup>z</sup>; that you<sup>z</sup> betide a people by a *jabalaten*<sup>w6</sup> (act of ignorance or incorrectness)<sup>w</sup> then become you<sup>z</sup> over what you<sup>c</sup> did regretters.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا  
بَيْنَ يَدَيَّ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا  
اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا  
أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا  
تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ  
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ  
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ  
عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ  
أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ  
الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾  
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ  
لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ  
رَّحِيمٌ ﴿٥﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ  
فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا  
قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا  
فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

<sup>1</sup> The phrase “لا تقدموا”= “let-not advance/offer you<sup>z</sup>” means: as believers do not hasten matters by offering for consideration your suggestions or your determinations regarding any issue ahead of Allah and His messenger!

<sup>2</sup> This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of! Additionally, some maintain that the “hands” are symbols of divine Might or Power!

<sup>3</sup> The word “yagbodhdho” = “يغض” if with respect to sight means: to curb, lower and break the gaze! If it applies to the “sound” then it means to soften and/or lower! See اللسان

<sup>4</sup> The word “وراء” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يذرون وراءهم الآخرة.” (2) “ولد الولد” (3) “الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.” So here (2) applies!

<sup>5</sup> For the Arabic word “naba’a”=“نبا” there is no English equivalent! As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news! Its avail is its useful knowledge! And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “piece-of-significant-and-availing-news,” as the word “news” per se is a plural noun and is very inadequate to convey the نبا. Clearly the word “tiding”=“خبر” is unfit, as it primarily denotes simple “information,” and “نبا” denotes and connotes more momentous information! See الراغب!

<sup>6</sup> The word “جهالة”=“jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did something not correct! So the “jabalaten” is acting ignorantly or incorrectly!

7. And let-know you<sup>z</sup> that in you<sup>b</sup> (is) Allah's messenger; if [he] obeys you<sup>b</sup> in much of the matter surely (*would have*) *anetom*<sup>7</sup> (*tribulated you*); [and,] but Allah endeared to you<sup>b</sup> the belief<sup>x</sup> and [He] adorned it<sup>x</sup> in your<sup>n</sup> hearts; and [He] antipathized to you<sup>b</sup> the unbelief and the *fosooga* (*rebellion vis-à-vis Allah's command*) and the disobedience; those, they (*are*) the *rashedoona*<sup>8</sup> (*mature discerners and strict adherers to the-right*).

8. Munificence from Allah and a boon<sup>w9</sup> and Allah (is) Omniscient, *Hakeemon*<sup>10</sup> (*infinite bekma*<sup>11</sup> Possessor).

9. And *en* (if) *ta'efa'ta'ne*<sup>w</sup> (*two: groups/factions/parties*)<sup>w</sup> of the believers mutually fought, then let-reconcile you<sup>z</sup> between them both; then *en* transgressed an *ehda*<sup>w12</sup> (*lone/any-one*)<sup>w</sup> (of) them both on the other<sup>w</sup> then let-you<sup>z</sup> mutually fight which<sup>u</sup> transgresses<sup>w</sup> until [she/it<sup>w</sup>] *tafeey'a*<sup>w</sup> (*returns-to-the-better*)<sup>w13</sup> to Allah's command; then *en* *fa'at*<sup>w</sup> (*she/it<sup>w</sup> returned-to-the-better*)<sup>w</sup> then let-reconcile you<sup>z</sup> between them both by the justice; and *aqsetto* (*let-you<sup>z</sup> remove the injustice and maintain absolute justice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).

10. Verily only the believers (*are*) brothers<sup>w</sup>; so let-reconcile you<sup>z</sup> between your<sup>n</sup> twain brothers and *ettaqo* (*let-you<sup>z</sup> reverentially guard not to displease*) Allah *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *torhamona*<sup>14</sup> (*you<sup>z</sup> be mercy-given*).

11. O you who<sup>r</sup> believed they<sup>z</sup>: let not scoff a people of a people *asa* (*craving a deed beyond one's means that/ may*) that they<sup>z</sup> be *khayran* (*choicer/superior/worthier*) than them; and nor women of women *asa* that they<sup>y</sup> be<sup>y</sup> *khayran* than them<sup>y</sup>; and let not *talmezo*<sup>15</sup> (*you<sup>z</sup>: carp/stealthily slander/in subtle ways find fault with/blink the eye to malign*) your<sup>n</sup> selves<sup>w</sup>; and let not *tanabazo* (*you<sup>z</sup> mutually derisively nickname one another*) by the nicknames; wretched the name, (of) the *fosooga* (*rebellion*

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَاقْتُلُوا الَّتِي تَبَغَىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ

<sup>7</sup> That is you<sup>f</sup> would have *tribulated* and *sinned*, due to premature or hasty judgment/action!

<sup>8</sup> The word “*راشدون*” means they who: (1) reached *maturity*, i.e. the age of say 16-18 and above, (2) *recognize good and bad, right and wrong*, (3) *constantly adhere* to what is right, (4) ponder the consequences of any given situation and *avoid* the undesirable results! Thus, “*راشدون*” in summary: *mature discerners of what is right, and strict adherers to it*.

<sup>9</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“*boon*”)!

<sup>10</sup> See the *Lexicon* attached to this Translation for an exposition on the words “*الحكيم*” and “*إحكيم*”

<sup>11</sup> See the *Lexicon* attached to this Translation for “*bekma*”

<sup>12</sup> See the *Lexicon* attached to this Translation regarding “*أند*”

<sup>13</sup> The word “*تفئ*” means: “*returns to the better*,” see *الراغب*!

<sup>14</sup> The word “*رحمة*” = “*mercy*” in Arabic “*رحمة*” is *unlike* its English equivalent, in that “*رحمة*” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “*perhaps you be given-mercy*,” thus introducing the idea of “*given-mercy*” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “*mercied*!”

<sup>15</sup> The word “*يلمزك*” *be who: privately slander you<sup>s</sup>, find fault with you<sup>s</sup> in subtle ways, or blinks the eye to malign you<sup>s</sup>!*

*vis-à-vis Allah's command*), after the belief; and whoever not repented [he] then those they (are) the *dha'lemoon*<sup>16</sup> (*injustice-doers*).

يَتَّبِعُوا فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٦﴾

12. O you who<sup>r</sup> believed they,<sup>z</sup> let-avoid you<sup>z</sup> much of the presumption; verily some (of) the presumption (is) a sin; and let not you<sup>z</sup> spy and let not you<sup>z</sup> slander/-backbite some (of) you<sup>b</sup> some; does an *ahado*<sup>17</sup> (a lone-/any-one) you<sup>b</sup> like to eat[he] flesh<sup>x18</sup> (of) his dead brother, so you<sup>z</sup> disliked it<sup>x</sup>; and *ettaqo* (let-reverentially guard you<sup>z</sup> not to displease) Allah; verily Allah (is) *Tamwabon* (iterative Relent), *Raheemon* (iterative mercy Giver).

يَتَّيَّمُوا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَحَبُّ أَحَدِكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٧﴾

13. O, you the mankind: verily We created you<sup>b</sup> of male and female and We made you<sup>b</sup> nations and tribes<sup>w</sup> to you<sup>z</sup> mutually acquaint/introduce<sup>19</sup> (one another), verily *akramakum* (of you<sup>b</sup>: the most hospitality-accorded and honor-bestowed) *enda* (by munificence of/by Rule of) Allah (is) *at'qakum* (whoever of you<sup>z</sup> is most pious/reverential guarder against Allah's displeasure); verily Allah (is) Omniscient, Proficient.

يَتَّيَّمُوا النَّاسَ إِنَّا خَلَقْنَاهُ مِن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٨﴾

14. Said the *Aarabo* (wandering Bedouin "Arabs"): we believed; let-say [you<sup>s</sup>]: not believed you<sup>z</sup>; [and,] but let-say you<sup>z</sup>: *as'lamna* (we became Muslims) and *lamma*<sup>20</sup> (not yet) entered the belief in your<sup>n</sup> hearts; and *en* (if) you<sup>z</sup> obey Allah and His messenger not lops you<sup>c</sup> [he] of your<sup>n</sup> works a thing; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (multitudinous mercy Giver).

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قَوْلُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩﴾

15. Verily only the believers (are) who<sup>r</sup> believed they<sup>z</sup> by Allah and His messenger; afterwards they<sup>z</sup> suspected not; and *jahado* (they<sup>z</sup> exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause) by their possessions and their selves<sup>w</sup> in Allah's path; those, they (are) the *ssa'degoona* (always truth enforcers).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٢٠﴾

16. Let-say [you<sup>s</sup>]: do you<sup>z</sup> [teach] Allah by your<sup>n</sup> religion; and Allah [knows] what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; and Allah by everything (is) Omniscient.

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢١﴾

17. *Yamonnona*<sup>21</sup> (they<sup>z</sup> openly remind about their becoming Muslims peacefully as if extending favor) on you<sup>s</sup> that

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا

<sup>16</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>17</sup> See the *Lexicon* attached to this *Translation* regarding "الحد!"

<sup>18</sup> The expression "to eat his dead brother's flesh" is an Arabic tongue expression for "الغيبة," which is mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee! I cannot find an English word for "الغيبة," among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc! As none of these words exactly fits "الغيبة," per se! So to designate the abhorrence and repugnance of "الغيبة," The Qur'an represents it as if "to eat his dead brother's flesh!"

<sup>19</sup> The word "تعارفوا" means: "you mutually introduce one another," i.e. for the purpose of knowing each other!

<sup>20</sup> The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: "but!" See *القرطبي* and *مغني اللبيب*!

<sup>21</sup> The word "من" in "يمنون" linguistically has three distinct meanings, an honorable: (1) "إنعمة ينعمونها" That is a "boon they grace it." (2) The favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of chagrin to such a recipient! This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer! So, in this case they openly



*aslamo (they<sup>z</sup> became Muslims); let-say [you<sup>s</sup>]: let not tamonno (you<sup>z</sup> grace a boon) on me (by) your<sup>n</sup> Islam; rather Allah yamonno (graces His boon) on you<sup>b</sup> that [He] divinely-guided you<sup>b</sup> for the belief, en(if) you<sup>c</sup> were ssa'dequeena (always truth enforcers).*

18. Verily Allah knows the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; and Allah (is) Basseeron (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*) by what you<sup>z</sup> work.

تَمُنُّوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ  
عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنَّ  
كُنْتُمْ صَادِقِينَ

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ  
وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا  
تَعْمَلُونَ

remind The Prophet (SAWS) of *their presumption* that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that! So Allah answered them! (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during *Mosa's (Moses')* time with his people in the wilderness!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver

1. <i>Qaf</i> <sup>1</sup> , by <sup>2</sup> The Qur'an The Supreme.	ق وَالْقُرْآنِ الْمَجِيدِ ١
2. Rather they <sup>z</sup> wondered that came (to) them a warner of them; then said the unbelievers: this (is) a thing, wonderful.	بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ٢ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ٣
3. Are if we died and we were a <i>tora'ban</i> (crushed sand), <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) a return, distant.	أَوْذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ ٤ بَعِيدٌ ٥
4. <i>Qad</i> (already and affirmatively) We knew what decreases <sup>w</sup> the Earth <sup>w</sup> of them; and We have a book <i>hafeedhon</i> <sup>3</sup> (multitudinous keeper-up).	قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ ٦ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ٧
5. Rather they <sup>z</sup> denied by the right <sup>x</sup> <i>lamma</i> (when/whence [it <sup>x</sup> ] came <sup>x</sup> (to) them; so they (are) in a matter <i>mareejent</i> <sup>4</sup> (admixture/perplexing).	بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ٨ فَهُمْ فِي أَمْرٍ مَرِيجٌ ٩
6. Have then not they <sup>z</sup> looked to the Heaven <sup>w</sup> above them; how We built it <sup>w</sup> , and We adorned/bedecked it <sup>w</sup> and not for it <sup>w</sup> of orifices/rifts.	أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ ١٠ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ ١١ فُرُوجٍ ١٢
7. And the Earth <sup>w</sup> We extended it <sup>w</sup> and We cast in it <sup>w</sup> anchors <sup>5</sup> (catches/fasteners/stabilizers) and We sprouted in it <sup>w</sup> of every pair/hue <sup>6</sup> (which is) <i>baheejen</i> (iteratively delightful).	وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا ١٣ رَوْسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ ١٤ بَهِيجٍ ١٥
8. A <i>tabsseratan</i> (evident-indicator for the insightful) <sup>w</sup> and a reminiscence/remembrance <sup>w7</sup> for every <i>abden</i> <sup>8</sup> (a slave) <i>muneebon</i> <sup>9</sup> (iterative returner penitent).	تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ١٦
9. And We descended from the sky <sup>w</sup> water <sup>x</sup> blessed <sup>x</sup> ; then We sprouted by it <sup>x</sup> gardens <sup>w</sup> and the harvest's grains.	وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا ١٧ بِهِ جَنَّتٍ وَحَبَّ الْحَصِيدِ ١٨
10. And the date-palms <sup>w</sup> <i>ba'se'qa'ten</i> (tall-she <sup>y</sup> ) for it <sup>w</sup> sheath <i>nadheedon</i> (iteratively tiered).	وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ ١٩ نَضِيدٌ ٢٠

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear by the name of Allah! In English the equivalent for swearing is “by”! Therefore, since this *Ayah* begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>3</sup> The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

<sup>4</sup> That is most perplexing matter!

<sup>5</sup> That is the mountains!

<sup>6</sup> The word “زَوْجٌ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زَوْجٌ” is its plural: (1) “أَزْوَاجٌ”, which could also mean: (2) similars, i.e. the look-likes!, (3) hues! See اللسان!

<sup>7</sup> The word “ذِكْرَى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>8</sup> The word “abden” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this *Translation* for an elaboration!

<sup>9</sup> The word “مُنِيبٌ” from “أَنَابَ” means iteratively returned penitent! See الراغب!

11. Rez'qan <sup>x</sup> (rain) <sup>x</sup> for the eba'de (worshippers/submitters/slaves); and We quickened by it <sup>x</sup> a dead baldatan <sup>w</sup> (region/community/city/Makkah city) <sup>w</sup> ; like tha'leka (afar-that-it/) <sup>x</sup> (is) the khorajo (resurrection).	رَزَقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾
12. Denied-she <sup>y10</sup> before them Noohen's (Noah's) people and the Rass' (well) companions and Thamooda.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾
13. And Aadon and Pharaoh and Lootten's (Lott's) brothers.	وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطَ ﴿١٣﴾
14. And the Ayka'te's <sup>w</sup> companions and Tobba'en's people; all/each denied the messengers so righted [My] menace <sup>11</sup> .	وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ﴿١٤﴾
15. Have then We fatigued/weakened <sup>12</sup> by the creation the first; rather they (are) in a nonplus of a new creation.	أَفَعَيَّنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾
16. And laqad (verily, already and affirmatively) We created the human and We know what whispers by him himself <sup>w</sup> and We (are) closer to him than the jugular vein.	وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ وَحَنُّنٌ أَقْرَبُ إِلَيْهِ مِّنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾
17. Edh (when/while) yatalaqq (receives/garners) the mutalaqqeyan'ne (twain receivers) a'n (off) the yameeney (right-side) and a'n the shema'le (left-side) qa'eedon <sup>13</sup> (steadfast-sitter).	إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾
18. Not utters [he] of a say except laday <sup>14</sup> (directly and possessively by) him a raqeebon (watcher/observer), ateedon <sup>15</sup> (he who is in preparedness-readied).	مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
19. And came-she <sup>y</sup> the death's inebriety <sup>w</sup> /agony <sup>w16</sup> by the right <sup>x</sup> ; tha'leka (afar-that-it/) <sup>x</sup> , (is) what you <sup>g</sup> were not of it <sup>x</sup> veering.	وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ مِنْهُ نَجِیدُ ﴿١٩﴾
20. And (had been) blown in the horn; tha'leka (afar-that-it/) <sup>x</sup> (is) day (of) the menace.	وَنُفِخَ فِي الصُّورِ ذَٰلِكَ يَوْمُ الْوَعْدِ ﴿٢٠﴾
21. And came-she <sup>y</sup> every self <sup>w</sup> with it <sup>w</sup> a driver <sup>x</sup> and a shabeedon (iterative witnesser <sup>x</sup> /testifier <sup>x</sup> ).	وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَاقٍ وَشَهِیدُ ﴿٢١﴾
22. Laqad (verily, already and affirmatively) you <sup>g</sup> were in a heedlessness <sup>w</sup> of this; so We doffed a'n (off) you <sup>g</sup> your <sup>t</sup> cover; so your <sup>t</sup> sight today (is) hadeedon (sharp).	لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾
23. And said his mate: this (is) what laddayya <sup>17</sup> (I directly and possessively have) ateedon <sup>18</sup> (that which is in preparedness-readied).	وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾

<sup>10</sup> The word “كَذَّبَتْ”= denied<sup>w</sup> is in reference to the “people,” which is جمع تكسير= broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”

<sup>11</sup> The speaker's pronoun “ي” in “وَعِيدٌ” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>12</sup> The word “عَيَّنَا” the root for “عَيْنَا” has at least four different meanings, related but distinct from each other: (1) “weakened,” (2) “ignorant of,” and (3) “exhausted,” (4) “fatigued/weakened!”

<sup>13</sup> The word “قَعِيدٌ” has several meanings, relevant here is: the companion sitter, i.e. the one that constantly sits as a companion to another! اللسان

<sup>14</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (him) seems to indicate such closeness! See اللسان

<sup>15</sup> The word “ateed”= “عَتِيدٌ” singular, masculine, subjective noun, meaning that which was prepared and made ready! See اللسان

<sup>16</sup> The expression “سَكْرَةُ الْمَوْتِ” = “the death inebriety<sup>w</sup>/intoxication<sup>w</sup>” = Arabic tongue expression meaning: death's hardship or death's difficulty!

<sup>17</sup> For the word “لَدَيَّ” see the Lexicon attached to this Translation!

<sup>18</sup> See footnote 15 above regarding “ateed!”



24. Let you both fling in Hell <sup>w</sup> every <i>kaffa'ren</i> (ever/stout ingrate/unbeliever), stubborn/perverse <sup>19</sup> .	أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ
25. Manna'en (ever/stout preventer) for the <i>kbayre</i> (desirable/goodness/possession), aggressor suspect <sup>20</sup> .	مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ
26. Who <sup>x</sup> [he] made with Allah another an <i>elahan</i> (a deity); so let you both fling him in the torment, the severe.	الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ
27. Said his mate: (O), our Lord, not I (caused) him (to) tyrannize;[and,]but [he][was in an afar misguidance.	قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ
28. [He] said: let-not you <sup>z</sup> argue <i>ladayya</i> <sup>21</sup> (directly to Me); and <i>qad</i> (already and affirmatively) <i>qaddamto</i> (I advanced) to you <sup>b</sup> by the menace.	قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ
29. Not (to be) substituted the say <i>ladayya</i> <sup>22</sup> (directly to Me);and not I am surely <i>dhalla'men</i> <sup>23</sup> (iterative injustice-doer) for the <i>abeede</i> <sup>24</sup> (worshippers/submitters/slaves).	مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ
30. Day We say to Hell <sup>w</sup> : are you <sup>y</sup> filled <sup>y</sup> ; and says she <sup>y</sup> : is (there) of <i>mazzeeden</i> (an increment/augmentation).	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ
31. And(had been)nighed the Paradise <sup>w</sup> for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) other than afar.	وَأَزَلَفْتُ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ
32. This(is),what you <sup>z</sup> (are being)promised;for every <i>anwa-ben</i> (iterative repenter) <i>ha'feedhen</i> <sup>25</sup> (iterative keeper-up).	هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ
33. Whoever <i>khasbeyya</i> ([he] reverentially-feared) <i>Ar-Rahmana</i> by the invisible and came [he] by a heart <i>muneeben</i> <sup>26</sup> (iterative returner-penitent).	مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ
34. Let-enter you <sup>z</sup> it <sup>w</sup> by peace; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) the immortality's Day.	أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ
35. For them whatever <sup>27</sup> they <sup>z</sup> will in it <sup>w</sup> ; and <i>ladayna</i> <sup>28</sup> (directly and possessively from Us) <i>mazzeedon</i> (increment/augmentation).	لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

<sup>19</sup> The word “عَنِيدٍ” = “perverse” which is “نعت” = epithet, in grammatical term “adjective” for “stout unbeliever!” See إعراب القرآن، لمحمود صافي

<sup>20</sup> The word “مُرِيبٍ” here is “نعت” = epithet, i.e. “adjective,” hence “suspect!” See إعراب القرآن، محمود صافي however, the word “suspect” could fit for a noun or an adjective!

<sup>21</sup> See footnote 15 above regarding “لَدَيَّ”, however, here in the sense of directly to Allah!

<sup>22</sup> Ibid!

<sup>23</sup> The word “ظلام” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more! Therefore, negating the bigger benefits automatically negates the smaller one! Clearly Allah is exalted and is beyond any need. So He does not wrong at all!

<sup>24</sup> The word “عَبِيدٍ” = “slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn! So, if they are His “عَبِيدٍ,” then no one else “owns” them, hence they are all free from any human bondage!

<sup>25</sup> The word “حَفِيظٍ” is rooted in “حَفِظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>26</sup> The word “مُنِيبٍ” from “أَنَابَ” means iteratively returned penitent! See الراغب!

<sup>27</sup> The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُوصُولٌ” = connective noun meaning that which! See إعراب القرآن، لمحمود صافي

<sup>28</sup> See footnote 19 above regarding اَعْدَدَ

36. And how-many <sup>29</sup> We perished before them of a generation, they ( <i>were</i> ) harder than them a seizing; then they <sup>z</sup> explored in the country; is ( <i>there</i> ) of a <i>ma'beessen</i> ( <i>an escape-place</i> ).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٣٦﴾
37. Verily in <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) surely a reminiscence-/remembrance <sup>w30</sup> for whomever [ <i>he</i> ] [ <i>was</i> ] for him a heart <sup>31</sup> and [ <i>he</i> ] cast the hearing while <sup>32</sup> he ( <i>is</i> ) <i>sba'beeson</i> ( <i>iterative witnesser/testifier</i> ).	إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾
38. And <i>Laqad</i> ( <i>verily, already and affirmatively</i> ) We created the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what ( <i>are</i> ) between them both in six days and not touched-/betided Us of an exhaustion.	وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾
39. So <i>issber</i> ( <i>let-[you<sup>s</sup>] hold on patiently</i> ) over what they <sup>z</sup> say, and <i>sabbeh</i> <sup>33</sup> ( <i>let-say [you<sup>s</sup>]: subhana Allah</i> ) by your <sup>t</sup> Lord's praise before the sun's <sup>w</sup> rise/appearance and before the <i>ghoro'be</i> ( <i>sunset</i> ).	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
40. And of the night so <i>sabbeh</i> <sup>34</sup> ( <i>let say you<sup>s</sup>: subhana Allah to</i> ) Him and ( <i>also</i> ) rears <sup>35</sup> ( <i>of</i> ) the kowtowing.	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾
41. And <i>ista'me'a</i> <sup>36</sup> ( <i>let-[you<sup>s</sup>] affirmably-hear</i> ) ( <i>on</i> ) day calls the caller from a nearby place.	وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾
42. Day they <sup>z</sup> hear the shriek-she <sup>y</sup> by the right; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) the <i>khoro'je</i> ( <i>resurrection</i> ) Day <sup>37</sup> .	يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
43. Verily We quicken and [ <i>We</i> ] deaden <sup>38</sup> ; and to Us ( <i>is</i> ) the destiny.	إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾
44. Day <i>tashqqaqo</i> ( <i>iteratively splits/rives</i> ) the Earth <sup>w</sup> a'n ( <i>regarding</i> ) them speedily; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) a throng on Us easy.	يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
45. We ( <i>are</i> ) knowinger by what they <sup>z</sup> say; and not you <sup>s</sup> ( <i>are</i> ) on them surely a <i>jabbaren</i> ( <i>vigorous compeller/ever contumacious stubborn</i> ); so let-[you <sup>s</sup> ] remind by The Qur'an <sup>x</sup> whom <sup>p</sup> [ <i>he</i> ] fears [ <i>My</i> ] menace <sup>39</sup> .	نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

<sup>29</sup> The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long!”

<sup>30</sup> See footnote 7 above regarding *reminiscence*!

<sup>31</sup> The word “heart” here means the *intellect*, see البصائر!

<sup>32</sup> This “و” is adverbial, see إعراب القرآن by محمود صافي!

<sup>33</sup> The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<sup>34</sup> Ibid, regarding “subhana Allah!”

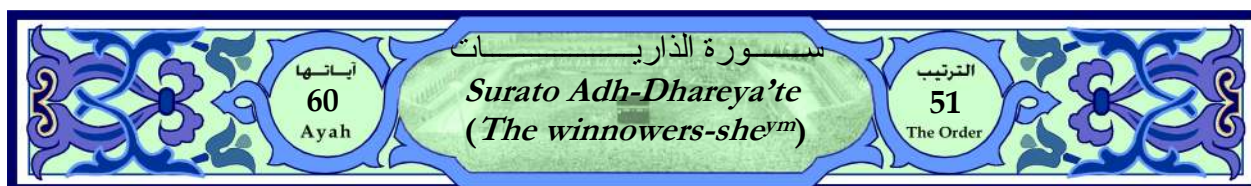
<sup>35</sup> That is at the ends of the kowtowing.

<sup>36</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>37</sup> That is the Day of Resurrection!

<sup>38</sup> The word “أمات” in “نُمِيتُ” is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

<sup>39</sup> The speaker's pronoun “ي” in “وَعِيدِ” is *omitted*, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> the winnowers-she, <sup>y</sup> firmly winnowing <sup>2</sup> .	وَالَّذِي تَدْرِوًا
2. Then the bearers-she <sup>y3</sup> (of) a <i>wegra</i> <sup>4</sup> (heavy-burden).	فَالْحَمَلَتْ وَقَرًا
3. Then the runners-she <sup>y5</sup> (in) firm easiness <sup>6</sup> .	فَالْجَرِيَتْ يُسْرًا
4. Then the allotters-she <sup>y7</sup> (of) firm a matter <sup>8</sup> .	فَالْمَقْسَمَتْ أَمْرًا
5. Verily what you <sup>z</sup> (are being) promised surely (is) <i>ssa'deqon</i> (credible/ always truth manifest).	إِنَّمَا تُوعَدُونَ لَصَادِقٌ
6. Verily/truly the <i>Deen</i> <sup>9</sup> (requital) (is) surely befalling/occurrent.	وَأَنَّ الدِّينَ لَوَاقِعٌ
7. By <sup>10</sup> the Heaven <sup>w</sup> , the <i>hubok'e</i> (paths') possessor <sup>11</sup> .	وَالسَّمَاءِ ذَاتِ الْحُبُوكِ
8. Verily you <sup>b</sup> (are) surely in a say <sup>x</sup> dissident/different.	إِن كُنْ لِي قَوْلٌ مُخْتَلِفٌ
9. You <sup>a</sup> <i>afako</i> (to be off-right dissuaded/ speciously deterred) a'n (off) it <sup>x</sup> who <sup>o</sup> <i>ofeka</i> (he had been off right dissuaded/ speciously deterred).	يُؤْفَكَ عَنْهُ مَنْ أُفِكَ
10. (Had been) killed the <i>kharrassona</i> <sup>12</sup> (vast/iterative conjecturers/liars).	قَتَلَ الْخَرَّاصُونَ
11. Who <sup>r</sup> they (are) in an abyss <i>sa'boona</i> <sup>13</sup> (they who are unmindful of present/future situation).	الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ
12. They <sup>z</sup> ask: <i>ayyana</i> <sup>14</sup> (which momentous period) (is) the <i>Deen's</i> (Requital's) Day <sup>15</sup> .	يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ
13. Day they over The Fire <sup>w</sup> (are to be) essayed they <sup>z</sup> .	يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

<sup>1</sup> In Arabic the letter “و”= “and!” However, in Arabic “and” has additional meaning as an article used to swear by the name of Allah! In English the equivalent for swearing is “by” and not “and!” Therefore, since this *Ayah* begins by making an oath by the name of “الذاريات,” so we start with the word “by” instead of “و,” as the beginning of this *Ayah*! Clearly in English “و” will not suffice the meaning!

<sup>2</sup> The word “ذروا” is absolute object= مفعول مطلق, i.e. in place of an infinitive noun! Infinitive noun is used to emphasize, to specify, to absolutely confirm or affirm the action in reference! Hence, “firm” to qualify the winnowing!

<sup>3</sup> That is the clouds, see الطبري!

<sup>4</sup> The word “وقرا” with كسرة on the و, is “burden” and some say “heavy burden!” See اللسان! Also the “وقرا” is what is carried internally (like a fetus in the womb) or externally like the date-palm's sheath and bunches, or any burden which can be carried on a donkey or the mule! This is versus the “وسق” of the camel load!

<sup>5</sup> That is the ships, see الطبري!

<sup>6</sup> The word “يسرا” is absolute object= مفعول مطلق, see footnote 3460 above in this regard!

<sup>7</sup> That is the angels, see الطبري!

<sup>8</sup> The word “امرا” could be “حال=conditional, i.e. they are commanded, or absolute object= مفعول مطلق, see footnote 5745 above in this regard, i.e. absolute object= مفعول مطلق!

<sup>9</sup> The word “Deen”=“الدِّين” = “religion” has several meanings, among them: requital or recompense, remuneration as in this *Ayah*, or Day of Judgment, where everyone is accorded his/her dues, good or bad!

<sup>10</sup> See footnote 1 above regarding “و” for swearing, in this case with respect to the Heaven!

<sup>11</sup> According to Ibn Abbas, “Qur'an translator” the word “حُبُوكِ” means the crafted perfectly, i.e. the heaven!

<sup>12</sup> The word “خراصون” is plural for “خراص” not “إخراص” and “خراص على وزن فعال” therefore, “خراص” is simultaneously vast (=عظيم) and iterative = (كثير) both in conjecturing/lying!

<sup>13</sup> The word “سَاهُونَ” is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation!

<sup>14</sup> The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happen!

<sup>15</sup> See footnote 9 above regarding “Deen!”



14. Let-taste you <sup>z</sup> your <sup>n</sup> essay <sup>w</sup> ; this ( <i>is that</i> ) which <sup>x</sup> you <sup>c</sup> were by it <sup>x</sup> <i>tasta'ajelona</i> ( <i>affirmably hasten you<sup>z</sup></i> ).	ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تُسْتَعْجَلُونَ ﴿١٤﴾
15. Verily the <i>muttaqeena</i> ( <i>they who reverentially guard against Allah's displeasure</i> ) ( <i>are</i> ) in gardens <sup>w</sup> and wells <sup>w</sup> .	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾
16. Takers/taking <sup>16</sup> they <sup>z</sup> , what gave them their Lord; verily they [were] before <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> benefactors.	ءَاخِذِينَ مَا ءَاتَيْنَهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾
17. They <sup>z</sup> [were] a little of the night when <sup>o</sup> <i>yahja'aona</i> <sup>17</sup> ( <i>they<sup>z</sup> nocturnally interruptively-sleep</i> ).	كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
18. And by the <i>as'ha're</i> ( <i>dawns' ere</i> ), they <i>yastaghferona</i> <sup>18</sup> ( <i>seek forgiveness they<sup>z</sup></i> ).	وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
19. And in their possessions ( <i>is</i> ) a right for the requester and the <i>mahroome</i> ( <i>he who was deprived</i> ) <sup>19</sup> .	وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾
20. And in the Earth <sup>w</sup> ( <i>are</i> ) <i>Aya'ton</i> <sup>w</sup> ( <i>signs/proofs</i> ) for the <i>muqeneena</i> ( <i>believers with certitude</i> ).	وَفِي الْأَرْضِ ءَايَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
21. And in your <sup>n</sup> selves, <sup>w</sup> do then not discern you <sup>z</sup> .	وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
22. And in the Heaven <sup>w</sup> ( <i>is</i> ) your <sup>n</sup> <i>rez'qa</i> <sup>x</sup> ( <i>rain/victuals for sustenance</i> ) <sup>x</sup> and what you <sup>z</sup> ( <i>are being</i> ) promised. <sup>20</sup>	وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
23. So by the Heaven's <sup>w</sup> and the Earth's <sup>w</sup> Lord verily it <sup>x</sup> ( <i>is</i> ) surely right; like what surely you <sup>b</sup> pronounce.	فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾
24. Has <i>ataka</i> <sup>x</sup> ( <i>happed-on/come-to you<sup>s</sup></i> ) <sup>x</sup> Ebraheema's ( <i>Abraham's</i> ) guests' discourse, the <i>mukrameena</i> ( <i>they who are hospitality accorded and honored</i> ).	هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
25. <i>Edh</i> ( <i>when/as</i> ) entered they <sup>z</sup> on him then said they <sup>z</sup> : <i>salaman</i> ( <i>peace [be on you<sup>s</sup>]</i> ); said [ <i>he</i> ]: <i>salamon</i> ( <i>absolute/-infinitive peace [on you<sup>l</sup>]</i> ); people, <i>munkaroona</i> <sup>21</sup> ( <i>unknown folks</i> ).	إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ ﴿٢٥﴾
26. Then <i>ragha</i> ([ <i>he</i> ] <i>dodged/furtively swerved</i> ) to his family <sup>w</sup> ; then [ <i>he</i> ] came by a fat calf <sup>x</sup> .	فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
27. Then [ <i>he</i> ] neared it <sup>x</sup> to them; said [ <i>he</i> ]: would not <sup>22</sup> eat you <sup>z</sup> .	فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾
28. So [ <i>he</i> ] perceived/conceived <sup>23</sup> of them a <i>kheyfatan</i> <sup>w24</sup> ( <i>circumstantial state-of-fear</i> ) <sup>w</sup> ; said they <sup>z</sup> : let-not [ <i>you<sup>s</sup></i> ]	فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا

<sup>16</sup> That is to say they are following their Lord's prescriptions and proscriptions!

<sup>17</sup> The word "يَهْجَعُونَ" rooted in "هَجَعَ" meaning *interruptively-slept at night*!

<sup>18</sup> The word "يَسْتَغْفِرُونَ" = "يُطْلَبُونَ الْغُفْرَانَ" = "they<sup>z</sup> seek forgiveness!" In English there is *no seemly way* to say: "يَسْتَغْفِرُونَ" *per se*! So I settled for saying: "they<sup>z</sup> seek forgiveness!"

<sup>19</sup> The word "المحروم" *singular, masculine, objective noun*, meaning: *he who was deprived (of worldly possessions)*, there is no English word equivalent for the *mahroome*!

<sup>20</sup> That is the *rain water* to enliven the land and also whatever is in the "اللوح المحفوظ" of everyone's ultimate disposition, be it in the world or in the Hereafter!

<sup>21</sup> The word "munkaroona" is *masculine, plural, objective noun*, with no English equivalent *per se*, meaning "folks unknown!"

<sup>22</sup> Clearly this "ألا" is the "ألا" for "عرض الترغيب أو التحضيض" i.e. *urging or desiring, promoting the action of the following verb*! In this case the "desiring" action!

<sup>23</sup> The word "أوجس" means to *conceived in the mind, apprehended mentally*! See *الراغب*!

<sup>24</sup> <sup>24</sup> The word "kheyfah" = "خيفة" is a *noun* etymologically it is "خوفه" as if it is a *once*! Hence, it is a *circumstantial "state-of-fear"* for a given situation! See *تاج العروس*. And (S20:67) provides *strong support* for "خيفة" as so stated, as the *Ayah* says:

fear; and <i>bashsharo</i> <sup>25</sup> (they <sup>z</sup> told pleasant tidings to) him by a <i>ghola'men</i> <sup>26</sup> (boy) omniscient.	تَخَفَ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٥﴾
29. Then <i>aqbala'te</i> ([she] forwardly-advanced) <sup>w</sup> his woman/ wife in a vociferousness <sup>w</sup> ; then slapped-she <sup>y</sup> her face; and said [she]: <i>ajoozon</i> (an aged-woman), sterile/barren.	فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾
30. Said they <sup>z</sup> : like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> said your <sup>y</sup> Lord; verily He (is) The <i>Hakeemo</i> <sup>27</sup> (infinite <i>hekmal</i> <sup>28</sup> Possessor), The Omniscient.	قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾
31. Said [he]: so what (is) your <sup>n</sup> <i>khattbo</i> (serious matter); O, you the <i>mursaloona</i> (sent-messengers).	﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ
32. Said they <sup>z</sup> : verily we (had been) sent to a people criminals.	قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾
33. To send [we] on them stones <sup>w</sup> of mud.	لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾
34. <i>Musanwamaton</i> <sup>w</sup> (with signa) enda (by Rule of) your <sup>t</sup> Lord for the exceeders.	مُسَوَّمَةٌ عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾
35. So egressed we whom <sup>p</sup> [was] in it <sup>w</sup> of the believers.	فَأَخْرَجْنَا مَن كَانَ فِيهَا مِّنَ الْمُؤْمِنِينَ ﴿٣٥﴾
36. So not we found in [it] <sup>w</sup> other than a house of the Muslims.	فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾
37. And we left in it <sup>w</sup> an <i>Aya'tan</i> <sup>w</sup> (signpost/sign) for whom <sup>t</sup> they <sup>z</sup> fear/know <sup>29</sup> the torment the painful.	وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾
38. And in <i>Mosa</i> (Moses) <i>edh</i> (when/since) We sent him to Pharaoh by an authority <sup>x</sup> manifest <sup>x</sup> .	وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾
39. Then he shifted/diverted by his force <sup>30</sup> and said [he]: a magician or a maniac <sup>31</sup> .	فَتَوَلَّىٰ بَرَكْنَهُ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾
40. Then We took him and his soldiers, so <i>nabathnaho</i> (We slightly-cast him) in the <i>yamme</i> (sweet/salty water sea) while he (is) a blameworthy.	فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾
41. And in <i>Aaden edh</i> (when/since) We sent on them the wind <sup>w</sup> , the barren/sterile.	وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾
42. Not leaves <sup>w</sup> [it <sup>w</sup> ] of a thing [it <sup>w</sup> ] came-she <sup>y</sup> on it <sup>x</sup> except [it <sup>w</sup> ] made it <sup>x</sup> like <sup>32</sup> a decay.	مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ ﴿٤٢﴾
43. And in <i>Thamooda edh</i> (when/since) (had been) said for them <i>tamatta'qo</i> (let-relish you <sup>z</sup> the transitory worldly delight) until a while.	وَفِي ثَمُودَ إِذْ قِيلَ لَهُم تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾
44. Then recalcitrated they <sup>z</sup> <i>a'n</i> (regarding) their Lord's command; so took-she <sup>y</sup> them the thunderbolt-she <sup>y</sup>	فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ

“So, [he] perceived in himself a *kebyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)!” Moses’ *kebyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

<sup>25</sup> See the *Lexicon* attached to this Translation for *bashshara*/you**bashsharo**/mubasheron=إِبَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ

<sup>26</sup> The word “*ghola'men*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

<sup>27</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>28</sup> See the *Lexicon* attached to this Translation for “*hekmal*”

<sup>29</sup> Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>30</sup> That is his entire soldiery and power, as the word “ركن” in “ركنه” means: his supporters of soldiery!

<sup>31</sup> The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

<sup>32</sup> The word “الرميم” of “الرممة” which is designative of bones in decay! See الراغب!

while they <sup>z</sup> look.	الْصَّعِقَةَ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾
45. So not could they <sup>z</sup> of a standing and nor were they <sup>z</sup> succorers/victors.	فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾
46. And Noohen's (Noah's) people of earlier; verily they were people <i>fa'seqeena</i> (rebels-vis-à-vis Allah's command).	وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾
47. And the Heaven <sup>w</sup> We built it <sup>w</sup> by <i>ay'den</i> <sup>33</sup> (divine or Might of Might), and verily We surely (are) expanding-/expanders.	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
48. And the Earth <sup>w</sup> We spread it <sup>w</sup> ; so <i>ne'ama</i> (most excellent) (are) The Eveners.	وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيِّدُونَ ﴿٤٨﴾
49. And of each thing We created a two pairs <sup>34</sup> , <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> reminiscence you <sup>z</sup> .	وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
50. So let-flee you <sup>z</sup> to Allah; verily I am for you <sup>b</sup> from Him <i>natheeron</i> (iterative warner) manifest.	فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾
51. And let-not make you <sup>z</sup> with Allah an <i>elahan</i> (a deity) another; verily I am for you <sup>b</sup> from Him <i>natheeron</i> (iterative warner) manifest.	وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾
52. Like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> not <i>ata</i> <sup>x</sup> (happed on/ come to) <sup>x</sup> whom <sup>r</sup> of before them of a messenger except said they <sup>z</sup> : a magician or a maniac <sup>35</sup> .	كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾
53. Have they <sup>z</sup> mutually enjoined by it <sup>x</sup> ; rather they (are) people tyrants.	أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
54. So let-divert [you <sup>s</sup> ] <i>a'n</i> (off) them; thus, not you <sup>s</sup> (are) surely a blameworthy.	فَقُولْ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾
55. And let-remind [you <sup>s</sup> ], as verily the reminding/-remembrance <sup>w36</sup> benefits the believers.	وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾
56. And not I created the Jinn and the humankind except to worship they <sup>z</sup> [Me] <sup>37</sup> .	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾
57. Neither [I] want from them of a <i>rez'qen</i> <sup>x</sup> (provision-/victuals for sustenance) <sup>x</sup> and nor [I] want that <i>youtt'emoo'ne</i> (they <sup>z</sup> give to: ingest [I]/feed) [Me] <sup>38</sup> .	مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ ﴿٥٧﴾
58. Verily Allah, He(is) The <i>Razzaqo</i> (Ever/Stout Giver of: provision/ victuals for sustenance/ rain) the Might <sup>w</sup> Possessor, The <i>Ma'teeno</i> (Strong and Indefatigable).	إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

<sup>33</sup> The word “أَيْدٍ”=“ay'den,” linguistically speaking is “power/strength/might!” However, in *this* case, it is Allah's! Allah clearly could *endow it to any of His creatures!* There is *no* single English word to mean “أَيْدٍ” *per se!* That is why the word “أَيْدٍ”=“ay'den” is transliterated! See اللسان!

<sup>34</sup> The word “زَوْج” in “زَوْجِينَ” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) *the individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *bue* (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ,” which could also mean: (2) *similars*, i.e. the *look-likes!* ), (3) *bues!* See اللسان!

<sup>35</sup> The word “مَجْنُونٌ” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an adjective!

<sup>36</sup> The word “ذِكْرَى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

<sup>37</sup> The letter “ن” in “يَعْبُدُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “يَعْبُدُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>38</sup> Ibid, only with respect to “يُطْعَمُونَ”



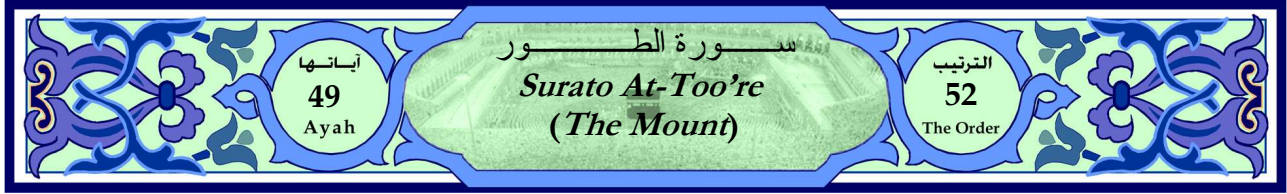
59. So verily, for whom<sup>r</sup> *dhalamo*<sup>39</sup> (*they<sup>z</sup> wronged*) (*are*) *dhanoban* (*offenses*) like their companions' *dhano'be* (*offenses*); so let not *tasta'ajelona* (*affirmably hasten you<sup>z</sup>*).

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ  
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

60. So *waylon* (*lengthy: voe/bane/valley in Hell*) for whom<sup>r</sup> disbelieved they<sup>z</sup> of their day which<sup>x</sup> they<sup>z</sup> (*are being*) promised.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ  
الَّذِي يُوعَدُونَ ﴿٦٠﴾

<sup>39</sup> The word “ظالم” = “فاعل الظلم,” = injustice-doer, and “ظلم” = “wronged.”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> the <i>Ttoo're</i> <sup>2</sup> (i.e. the Mount).	وَالطُّورِ ١
2. And <sup>3</sup> a book <sup>x</sup> <i>massttoren</i> (it <sup>x</sup> is indited/ written in lines/ rows).	وَكُتِبَ مُسْتُورٍ ٢
3. In a parchment <sup>4</sup> <i>manshooren</i> (published/ made spread).	فِي رَقٍّ مَّنْشُورٍ ٣
4. And <sup>5</sup> The House <sup>x</sup> The <i>Ma'amoo're</i> (the frequented) <sup>6</sup> .	وَالْبَيْتِ الْمَعْمُورِ ٤
5. And <sup>7</sup> the ceiling <sup>x</sup> the <i>marfoo'a'es</i> (that which is raised high).	وَالسَّقْفِ الْمَرْفُوعِ ٥
6. And <sup>9</sup> the sea <sup>x</sup> , the <i>masjoo're</i> <sup>10</sup> (filled/ kindled/ emptied).	وَالْبَحْرِ الْمَسْجُورِ ٦
7. Verily your <sup>t</sup> Lord's torment <sup>x</sup> (is) surely befalling/- occurrent <sup>11</sup> .	إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧
8. Not for it <sup>x</sup> of a repeller.	مَا لَهُ مِنْ دَافِعٍ ٨
9. Day sways the sky <sup>w</sup> <i>manran</i> <sup>12</sup> (a fierce swaying).	يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ٩
10. And tread the mountains <i>sayran</i> <sup>13</sup> (a firm treading).	وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠
11. Then <i>Waylon</i> (lengthy: woe/ bane/ stay in valley in Hell) then-day for the deniers.	فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١١
12. Who <sup>t</sup> they (are) in a wade <sup>14</sup> playing.	الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٢
13. Day they <sup>z</sup> (are to be/ being) flung into Hell's <sup>w</sup> fire <sup>w</sup> <i>da'aan</i> <sup>15</sup> (firmly flinging).	يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ١٣
14. This-she <sup>3</sup> (is) The Fire <sup>w</sup> which <sup>u</sup> you <sup>c</sup> were by it <sup>w</sup> denying.	هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ١٤
15. Is then this a magic; or you <sup>f</sup> not sight/ discern you <sup>z</sup> .	أَفَسِحْرٌ هَذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ١٥
16. <i>Isslan</i> <sup>16</sup> (let-broiled on/ by) it <sup>w</sup> you <sup>z</sup> ; so <i>issbero</i> (let-hold on you <sup>z</sup> <i>patiently</i> ) or <i>nottassbero</i> (hold on <i>patiently</i> you <sup>z</sup> ) equal on you <sup>b</sup> ; verily you <sup>b</sup> (are to be) requited what you <sup>c</sup> [were] working.	أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ١٦

<sup>1</sup> This "by," is for "أو القسم." See the Lexicon attached to this Translation for more elaboration!

<sup>2</sup> That is the mount by which Allah spoke to Moses! It's also the name of Paradise's mountains! See القرطبي!

<sup>3</sup> This "و" is a "و عطف" = coupling article! See إعراب القرآن، لمحمود صافي!

<sup>4</sup> The noted linguist الفراء says for the word "رق" means the writ of one's works as one reads them on Deen's Day!

<sup>5</sup> See footnote 3 above regarding "and!"

<sup>6</sup> This is a House above the Seventh Heaven under the Arsh, according to Al Ibn Abey Talib, straight above the Ka'abah, see القرطبي!

<sup>7</sup> See footnote 3 above, regarding "and!"

<sup>8</sup> That is the sky!

<sup>9</sup> See footnote 3 above, regarding "and!"

<sup>10</sup> The word "المسجور" has several meanings, including the paradoxical one! As "المسجور" means: the filled/ the emptied / the kindled!

<sup>11</sup> That is the torment by your Lord is surely happening!

<sup>12</sup> The word "مورا" is مفعول مطلق = the infinitive noun of sway, hence the qualifying fiercely!

<sup>13</sup> Ibid, only "سيرا" instead of "مورا"!

<sup>14</sup> The word "خوض" = "wading" is normally for plunging into water! But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility!

<sup>15</sup> The word "دعاً" is مفعول مطلق = infinitive noun, so it is to be intensified, thus "firmly" is used!

<sup>16</sup> The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

17. Verily the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure)(are) in gardens <sup>w</sup> and <i>na'eeme</i> (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾
18. <i>Fa'keybeena</i> <sup>17</sup> (they <sup>z</sup> are: amusers/ fruit givers/ fruit possessors) by what <i>aa'tahum</i> (accorded them) their Lord and precluded them their Lord the <i>Jabeem's</i> <sup>18</sup> (intensely-blazing Fire <sup>w</sup> )'s torment.	فَنَكِهِينَ بِمَا آتَيْنَهُمْ رِيقَهُمْ وَوَقَّعَهُمْ رِيقَهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾
19. Let-eat you <sup>z</sup> and let-drink you <sup>z</sup> wholesomely by what you <sup>c</sup> [were] working.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾
20. Reclining they <sup>z</sup> over rowed-beds and We wedded them by <i>hooren'een</i> <sup>w</sup> (females of fair skin/ large eyes whose white is very white and the black is very black) <sup>w</sup> .	مُتَكِّينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٢٠﴾
21. And who <sup>t</sup> believed they <sup>z</sup> and <i>ett'ba'a</i> (closely-followed) them their progeny <sup>w</sup> by belief; We conjoined them by their progeny <sup>w</sup> ; and not We lopped them of their work of a thing; every <i>emre'en</i> <sup>19</sup> (mature/ perfect manliness possessor)(is) by what [he] earned (is) a pawn.	وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾
22. And We supplied them by fruit <sup>w20</sup> and meat of what they <sup>z</sup> desire.	وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾
23. <i>Yatana za'ona</i> (they <sup>z</sup> mutually-attractively-giving) (each other) in it <sup>w</sup> a glass <sup>21</sup> , neither a frivolity in it <sup>w</sup> and nor a sinning.	يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾
24. And circumambulate on them <i>ghelma'non</i> (boys) for them, as if they (were) pearls <sup>w</sup> <i>maknoonon</i> (rather clean/ covered and well protected).	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهُمْ لَوْلُؤٌ مَكْنُونٌ ﴿٢٤﴾
25. And <i>aqbala</i> (forwardly-advanced) some (of) them on some mutually querying.	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾
26. Said they <sup>z</sup> : verily we were before in our family <i>mushfegeena</i> (they who are in disquiet).	قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾
27. Then <i>manna</i> <sup>22</sup> (graced His boon <sup>w</sup> ) Allah on us and [He] precluded us from the <i>Samoom's</i> <sup>23</sup> (Hell-hot)'s torment.	فَمَرَّبَ اللَّهُ عَلَيْنَا وَوَقَّعَنَا عَذَابَ السَّمُومِ ﴿٢٧﴾
28. Verily we were of before invoking Him; verily He, He (is) The <i>Barro</i> <sup>24</sup> (Vast multitudinous Doer of all around beautiful works), <i>Ar-Rabeemo</i> (The iterative mercy Giver).	إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾
29. So let-remind [you <sup>s</sup> ]; so not you <sup>s</sup> (are) by your <sup>t</sup> Lord's boon <sup>w25</sup> neither a <i>ka'henen</i> (clairvoyant/ rabbi/ priest) and nor a maniac <sup>26</sup> .	فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

<sup>17</sup>The word "fa'keyboon" is masculine, plural noun, with two distinct meanings: (1) amusers; (2) fruit giver or fruit possessor!

<sup>18</sup> The word "الجاحيم" is proper noun, but it means intensely blazing fire! See الراغب!

<sup>19</sup> See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the mar'o = المرء, being the mature/ perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way!

<sup>20</sup> The word "فأكهة" = "fruit" in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by<sup>w</sup>!

<sup>21</sup> The word "كأسا," translated as "glass," means normally "glass full of wine" or "glass full of any drink!"

<sup>22</sup> The word "مَنْ" in "يَمْنٌ" means "إنعمة ينعمها" That a "boon He graces it!"

<sup>23</sup> Some Qur'an commentator said the "السوموم" means a rank of Hell, or a name of Hell!

<sup>24</sup> The word "البر" with a فتحة on the ب, means, according to التاج, الكثير البر, And "البر" with كسرة on the ب means being vast in giving the إحسان, which is the all around beautiful work!



30. Or they <sup>z</sup> say a poet we await by him <i>rayba-almanoon</i> <sup>27</sup> (events of the Time).	أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾
31. Let-say [you <sup>s</sup> ]: await you <sup>z</sup> ; so verily I am with you <sup>b</sup> of the <i>mutarabbeseena</i> (ones who await they <sup>z</sup> ).	قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾
32. Or command them their sanities by this; or they (are) people tyrants.	أَمْ تَأْمُرُهُمْ أَحْلِمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
33. Or they <sup>z</sup> say: <i>taqanwlaho</i> (he concocted it and said it/he sought it/was taught it and said it); rather not they <sup>z</sup> believe.	أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾
34. So <i>l'ya'ato</i> <sup>x</sup> (let-they <sup>z</sup> produce/present) <sup>x</sup> by a discourse like it <sup>x</sup> en(if) they <sup>z</sup> were <i>ssa'dequeena</i> (always truth enforcers).	فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾
35. Or (had been) created they <sup>z</sup> of other than a thing; or (are) they the creators.	أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾
36. Or created they <sup>z</sup> the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; rather not <i>youqenoona</i> (they <sup>x</sup> believe with certitude).	أَمْ خَلِقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾
37. Or do they have your <sup>t</sup> Lord's treasures; or they (are) the controllers.	أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُضْطَرُونَ ﴿٣٧﴾
38. Or for them a ladder <i>yastame'ona</i> (they <sup>z</sup> affirmably hear) in it <sup>x</sup> ; <i>sol'ya'ato</i> <sup>x</sup> (let-produce/present they <sup>z</sup> ) <sup>x</sup> their <i>musta'meo</i> (hearing-seeker) by an authority <sup>x</sup> manifest <sup>x</sup> .	أَمْ هُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُّبِينٍ ﴿٣٨﴾
39. Or for Him the daughters and for you <sup>b</sup> the sons.	أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾
40. Or ask them [you <sup>s</sup> ] a remuneration, so they (are) of a mulct <i>muthgaloona</i> (they that are heavily-laden).	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾
41. Or have they the invisible, so they write.	أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. Or they <sup>z</sup> want a scheme; so who <sup>r</sup> unbelieved they <sup>z</sup> they (are) the <i>ma'keydoona</i> (they who are schemed against).	أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
43. Or for them an <i>elabon</i> (a deity) other than Allah; <i>subhana</i> <sup>28</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what they <sup>z</sup> partner (deities with Him).	أَمْ هُمْ إِلَهُ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

<sup>25</sup> See the *Lexicon* attached to this Translation for “ne’amali” (“boon”)!

<sup>26</sup> The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

<sup>27</sup> The expression *rayba-almanoon*=“رَيْبَ الْمَنُونِ” is Arabic tongue expression, which literally means: “events of the Time,” but is taken to mean death, or the misfortunes of the vicissitudes of Time! The word “rayba”= presumptuous suspicion, i.e. may or may not materialize! And the word *almanoon*= fate of death!

<sup>28</sup> The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

44. And <i>en(if)</i> see they <sup>z</sup> a fragment from the sky <sup>w</sup> falling say they <sup>z</sup> : <i>sahabon</i> <sup>29</sup> ( <i>gliding-clouds</i> ) <i>markoomon</i> ( <i>amassed layer over layer</i> ).	وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾
45. So let-leave them [ <i>you<sup>s</sup></i> ] until <i>youlaqo</i> ( <i>they<sup>z</sup> meet/face</i> ) their day <sup>x</sup> , which <sup>x</sup> ( <i>is</i> ) in it <sup>x</sup> ( <i>to be</i> ) stunned they <sup>z</sup> .	فَذَرَهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾
46. Day not enriches <sup>30</sup> <i>a'n</i> ( <i>off</i> ) them their scheme a thing and not they ( <i>are to be</i> ) succored.	يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
47. And verily for whom <sup>r</sup> wronged <sup>31</sup> they <sup>z</sup> a torment lesser than <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ; [and,] but most of them not know they <sup>z</sup> .	وَأَنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِن أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
48. And <i>issber</i> ( <i>[you<sup>s</sup>] let hold on patiently</i> ) for your <sup>t</sup> Lord's rule; so verily you <sup>g</sup> ( <i>are</i> ) by Our Eyes; and <i>sabbeh</i> <sup>32</sup> ( <i>let-say [you<sup>s</sup>]: subhana Allah</i> ) by your <sup>t</sup> Lord's praise when [ <i>you<sup>s</sup></i> ] up <sup>33</sup> .	وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
49. And of the night then <i>sabbeh</i> <sup>34</sup> ( <i>let-say [you<sup>s</sup>]: subhana Allah to</i> ) Him and ( <i>at</i> ) the stars' <i>edba're</i> <sup>35</sup> ( <i>settings-/turning-away</i> ).	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

<sup>29</sup> The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب,” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a “سحابة.” Whereas the “غيم” appears *stationary*! أنظر اللسان!

<sup>30</sup> That is not suffices, as the word “يغني” has double meanings: (1) enriches and (2)! suffices

<sup>31</sup> See the *Lexicon* attached to this *Translation* for “ظالم”=“فَاعِلُ الظلم”=“injustice-doer” and “أظلم”=“wronger!”

<sup>32</sup> The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!*

<sup>33</sup> There is a *distinction* between “تقوم” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “إنقف”

<sup>34</sup> The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!*

<sup>35</sup> At “the stars' settings” means as the stars seem to fade away due to the morning light!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> the star <sup>2</sup> <i>edha (when/whereas) hawa (its<sup>x</sup> nose-dove).</i>	وَالنَّجْمِ إِذَا هَوَىٰ ۝١
2. Not strayed your <sup>n</sup> companion and nor <i>ghawa</i> <sup>3</sup> ( <i>he: indulgently strayed and consequently was disappointed</i> ).	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢
3. And not [ <i>he</i> ] pronounces <i>a'ne</i> <sup>4</sup> ( <i>by/according to</i> ) the <i>hawa</i> ( <i>tendentious liking</i> ).	وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣
4. <i>En (not) it</i> <sup>5</sup> ( <i>is</i> )except a revelation <sup>x</sup> ( <i>being</i> ) revealed <sup>6</sup> .	إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤
5. Taught him ( <i>he who is</i> ) hard ( <i>in</i> ) the might <sup>7</sup> .	عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥
6. A <i>thomerra'ten</i> ( <i>stamina-possessor</i> ), so [ <i>he</i> ] set.	ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦
7. While, he ( <i>is</i> ) by the horizon the highest.	وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧
8. Afterwards [ <i>he</i> ] neared then <i>tadalla</i> ([ <i>he</i> ] descended humbly).	ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨
9. So was [ <i>he</i> ] two bows' <i>qaba</i> ( <i>span/measure</i> ) or lower.	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩
10. Then [ <i>He</i> ] revealed <sup>8</sup> to His <i>abde</i> <sup>9</sup> ( <i>slave</i> ) what [ <i>He</i> ] revealed.	فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠
11. Not lied the <i>foaa'do</i> ( <i>keen-preoccupation of the heart</i> ) <sup>x10</sup> what [ <i>it</i> <sup>x</sup> ] saw/perceived.	مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١
12. Do then you <sup>z</sup> dubitate him over what [ <i>he</i> ] sees.	أَفْتُمَرُّونَهُ عَلَىٰ مَا بَرَىٰ ۝١٢
13. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) saw him [ <i>he</i> ] a descending <sup>w</sup> another <sup>w</sup> .	وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝١٣
14. At <i>Sedra'te</i> ( <i>lotus-tree</i> ) <sup>w</sup> the <i>muntaha</i> <sup>11</sup> ( <i>ultimate-end</i> ).	عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝١٤
15. At [ <i>it</i> <sup>w</sup> ] ( <i>is</i> ) the abode/lodging Paradise <sup>w</sup> .	عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝١٥

<sup>1</sup> This "و" in "و النجم" is "و القسم", it is translated as: "by!" See the *Lexicon* to this Translation for this "أو"

<sup>2</sup> The word "النجم" linguistically has several meanings: (1a) the star or (1b) the constellation and (2) the quack-grass (couch grass, quitch)!

<sup>3</sup> The word "غوى" = "غوى" see the *اللسان*! So *he indulgently strayed and consequently was disappointed*!

<sup>4</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن"

<sup>5</sup> The word "it<sup>x</sup>" here refers to "هو", meaning The *Qur'an* or whatever the Prophet (SAWS) says! See the *المعاني*!

<sup>6</sup> The word "أوحى" = reveal in "يوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See the *اللسان*!

<sup>7</sup> That is Gabriel, the Arch Angel!

<sup>8</sup> See footnote 5818 above regarding reveal! The hidden pronoun in "أوحى" is Allah! See *لده أحمد الحلبي*!

<sup>9</sup> The word "abdehe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation! In short, being "slave" for Allah = freedom from humans!

<sup>10</sup> The word "الفؤاد" is commonly referred to as the "heart!" However, according to many linguists, for example, taking *الفؤاد* in *بصائر ذوي التمييز* in *الفؤاد* is to consider "التفؤد" meaning "التوقد" = glowing; and the Hadeeth, the Prophet (SAWS) said: came to you folks of Yaman. They are kinder "قلوباً" and softer "أفئدة!" The *Qur'an* says: "not lied the fo'aado (keen-preoccupation of the heart) = "الفؤاد" what it<sup>x</sup> saw." So this *Ayah*, shows, and Allah knows best, "الفؤاد" means the glowing passion of the heart "القلب" = the heart! Also, and Allah knows best, "الفؤاد" means the fo'aado as in the *Ayah*, (S22:46), which says: "so verily it<sup>w</sup> (*is*) not be-blind the sights [and] but be-blind the hearts that (are) in the chests!" This is probably for future science to be discovered!

<sup>11</sup> Regarding "The Lotus-Tree the ultimate-end," *Qur'an* commentators have multiple explanations for it! But from the linguistic point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of "supremacy" = "المجد" a person could get!



16. Edb(when) overlays the sedra'te (lotus-tree) <sup>w</sup> what overlays.	إِذْ يَغْشَى السَّدْرَةَ مَا يَغْشَى ﴿١٦﴾
17. Neither swerved the sight <sup>x</sup> and nor it <sup>x</sup> overreached.	مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾
18. Laqad (verily, already and affirmatively) saw [he] of his Lord's Aya'te <sup>w</sup> (miracles) the kubra <sup>12</sup> (she-biggest).	لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾
19. Have then seen you <sup>t</sup> the Allata <sup>w</sup> and the Alozza <sup>13</sup> .	أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾
20. And Manata <sup>w14</sup> the third-she <sup>y</sup> the other <sup>w</sup> .	وَمَنْوَةَ الثَّالِثَةِ الْآخَرَىٰ ﴿٢٠﴾
21. Is for you <sup>b</sup> the male and for Him the female.	الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾
22. Telka <sup>w</sup> (she-that-afar-it <sup>w</sup> / it <sup>w</sup> ) then (is) a division <sup>w</sup> dheyza (iniquitous/warped).	تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾
23. En (not) it <sup>w</sup> except names, named it <sup>w</sup> you <sup>z</sup> , you <sup>f</sup> and your <sup>n</sup> fathers; not descended Allah by it <sup>w</sup> of an authority <sup>x</sup> , en (not) yattabe'ona (closely-follow they <sup>z</sup> ) except the presumption and what tabwa (tendentiously-like) the selves <sup>w</sup> ; and Laqad (verily, already and affirmatively) came (to) them from their Lord the divine-guidance.	إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾
24. Or for the mankind what [he] longed.	أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾
25. So for Allah (are) the Last-she <sup>y</sup> and the First-she <sup>y</sup> .	فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾
26. And how-many <sup>15</sup> of angels in the Heavens <sup>w</sup> not enriches <sup>16</sup> their intercession <sup>w</sup> a thing, except from after that permits Allah for whom <sup>r</sup> [He] wills and [He] delights.	وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾
27. Verily who <sup>r</sup> not believe they <sup>z</sup> by the Hereafter <sup>w</sup> surely they <sup>z</sup> name the angels the females' naming.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٢٧﴾
28. And not for them by it <sup>x</sup> of a knowledge; en (not) yattabe'ona (closely-follow they <sup>z</sup> ) except the presumption; and verily, the presumption not enriches of the right a thing.	وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾
29. So let shun [you <sup>s</sup> ] a'n (off) whom <sup>p</sup> [he] diverted a'n Our thekre (Qur'an/ message) and not [he] wanted except the life <sup>w</sup> (of) the world <sup>w</sup> .	فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾
30. Tha'leka (afar-that-it/) <sup>x</sup> (is) their mablagho (ultimate-reach) of the knowledge; verily your <sup>t</sup> Lord He (is) knowinger by whom <sup>p</sup> [he] strayed a'n (off) His path and He (is) knowinger by whom <sup>p</sup> ihtada (he found and accepted the divine-guidance).	ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ ﴿٣٠﴾
31. And for Allah what (are) in the Heaves <sup>w</sup> and what	وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي

<sup>12</sup> The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي!

<sup>13</sup> The words Allata and Alozza are two idols in the Arabian Peninsula which the pre-Islamic Arabs used to worship!

<sup>14</sup> The word Manata is also an idol in the Arabian Peninsula which the pre-Islamic Arabs used to worship!

<sup>15</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>16</sup> The word “تَغْنِي” has double meanings: (1) enriches, (2) suffices! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

(are) in the Earth <sup>w</sup> ; to requite [He] whom <sup>r</sup> they <sup>z</sup> offended by what they <sup>z</sup> worked and [to] <sup>17</sup> requite [He] whom <sup>r</sup> <i>abasano</i> (they <sup>z</sup> rendered: meritorious-deeds/says) by the Paradise <sup>w</sup> .	الْأَرْضَ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾
32. Who <sup>r</sup> they <sup>z</sup> avoid bigs (of) the sin and the profanities <sup>w18</sup> except the <i>lamama</i> (minor-offenses); verily your <sup>t</sup> Lord (is) <i>Wa'seon</i> <sup>19</sup> (Surrounder and encompassing all things and) the forgiveness <sup>w</sup> ; He (is) knowinger by you <sup>b</sup> <i>edba</i> (while) [He] established you <sup>b</sup> from the Earth <sup>w</sup> and whiles you <sup>f</sup> (are) fetuses in your <sup>n</sup> mothers' bellies; so let not <i>tozakko</i> (you <sup>z</sup> exculpate and laud) <sup>20</sup> your <sup>n</sup> selves <sup>w</sup> He (is) knowinger by whom <sup>p</sup> <i>ettaqa</i> ([he] reverentially guarded not to displease Allah).	الَّذِينَ يَحْتَبُونَ كِبْرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ اتَّقَى ﴿٣٢﴾
33. Have then seen you <sup>n</sup> , [he] who <sup>x</sup> diverted/shifted.	أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾
34. And [he] gave a little and [he] forbore.	وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾
35. Has <i>endaho</i> (he possesses) knowledge (of) the unseen so [he] sees/visions.	أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى ﴿٣٥﴾
36. Or has [he] not <i>younabba'o</i> (been informed he by piece-of-significant-and-availing-news) by what (is) in <i>Mosa's</i> (Moses') writ.	أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾
37. And <i>Ebraheema</i> (Abraham), who <sup>x</sup> [he] fulfilled <sup>21</sup> .	وَأِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾
38. That not <i>ta'zero</i> (ill-burdens/sins/offends) a <i>wa'zeyrah</i> (she-ill-burden-bearer/she-sinner/she-offender) another's <i>wezra</i> (an ill-burden/sin/offense) <sup>22</sup> .	أَلَا تَرَى زُرَّةً وَزَرَ أُخْرَى ﴿٣٨﴾
39. And that/surely not for the mankind except what [he] endeavored <sup>23</sup> .	وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾
40. And that/surely his endeavor <sup>24</sup> will (be) seen.	وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٤٠﴾

<sup>17</sup> This "to," is grammatically implied, because of the "فتحة" on the "ي" in "يجزي." Hence, the square bracket and italics, i.e. [il]!

<sup>18</sup> The word "فاحشة" = "profanity" (plural "فواحش" as indefinite noun or plural "الفواحش" as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality!

<sup>19</sup> The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

<sup>20</sup> The word "تزكوا" here means exculpate and lauded! See الطبري and اللسان!

<sup>21</sup> The word "وفى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole! Thus, "وفى" means endeavored and gathered the last part of an obligation to fulfill it!

<sup>22</sup> The word "وزر" = *wazra* means: heavy: burden/sin/offense! Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for a "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

<sup>23</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See اللسان, and الصائر!

<sup>24</sup> Ibid!

41. Afterwards ( <i>to be</i> ) [ <i>he</i> ] requited the requital the fullest.	ثُمَّ يُجْزِيهِ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾
42. And that/surely to your <sup>t</sup> Lord( <i>is</i> ) the <i>muntaba</i> ( <i>ultimate-end</i> ).	وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَبَىٰ ﴿٤٢﴾
43. And that/surely He, He <i>adh'haka</i> <sup>25</sup> ( <i>caused the laughing</i> ) and <i>abka</i> <sup>26</sup> ([ <i>He</i> ] <i>caused the crying</i> ).	وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾
44. And surely He, [ <i>He</i> ] deadened and [ <i>He</i> ] quickened.	وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾
45. And surely He, [ <i>He</i> ] created the twain pairs <sup>27</sup> , the male and the female.	وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾
46. From a <i>nutfa'ten</i> ( <i>sperm-drop</i> ) <sup>w</sup> if <sup>28</sup> [ <i>it</i> ] <sup>w</sup> ( <i>to be</i> ) ejaculated.	مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾
47. And surely on Him ( <i>is</i> ) the genesis <sup>w</sup> the other <sup>w</sup> .	وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ﴿٤٧﴾
48. And verily He, [ <i>He</i> ] enriched <sup>29</sup> and <i>aqna</i> <sup>30</sup> ([ <i>He</i> ] <i>contented- /enriched with: lasting possession/ surplus to save</i> ).	وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾
49. And surely He, He ( <i>is</i> ) the Sirius <sup>w</sup> Lord <sup>31</sup> .	وَأَنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ﴿٤٩﴾
50. And surely He, [ <i>He</i> ] perished <i>Aadan</i> <sup>w</sup> the first <sup>w</sup> .	وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾
51. And <i>Thamooda</i> then [ <i>He</i> ] spared not.	وَتُثْمُودًا فَمَا أَبْقَىٰ ﴿٥١﴾
52. And <i>Noohen's</i> ( <i>Noah's</i> ) people of before, verily they [were] they, wronger and <i>attgha</i> ( <i>more tyrannizing</i> ).	وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمُ الظَّالِمِينَ ﴿٥٢﴾
53. And the <i>Mu'tafekata</i> <sup>w32</sup> ( <i>towns over-turned upside down</i> ) <sup>w</sup> [ <i>He</i> ] hurled ( <i>imploding it upside down</i> ).	وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾
54. So overlaid it <sup>w</sup> what overlaid.	فَغَشَّيْهَا مَا غَشَّىٰ ﴿٥٤﴾
55. So by which ( <i>of</i> ) your <sup>t</sup> Lord's <i>aa'la</i> <sup>w33</sup> ( <i>all around sufficiency- /surplus/ good health and delight</i> ) <sup>w</sup> [ <i>yours</i> ] dubitate.	فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾
56. This ( <i>is</i> ) <i>na'theron</i> ( <i>iterative warners/warnings</i> ), of the <i>notho're</i> ( <i>iterative warners/warnings</i> ) the first/ <i>firsts</i> <sup>34</sup> .	هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ﴿٥٦﴾
57. Impended <sup>w</sup> the <i>Aazefa'to</i> <sup>w35</sup> ( <i>She-imminent-Resurrector by Allah's leave</i> ) <sup>w</sup> .	أَزِفَتِ الْأَزِفَةُ ﴿٥٧﴾

<sup>25</sup> There is “ضحك” = “laughed,” as *intransitive* verbs both in *Arabic* and in *English*! But “أضحك” is a *past tense transitive* verb, which does *not* exist in *English*! So I chose to say: “*caused* (the laughers) to laugh!” Also, the words: “*the laughers*,” are *not* explicitly part of the Qur’anic text, but are *implicit*!

<sup>26</sup> Ibid, only with respect to *cry*!

<sup>27</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes*! ), (3) *bues*! See اللسان!

<sup>28</sup> The particle “إذا” is an *adverbial* construct! See إعراب القرآن، لمحمود صافي!

<sup>29</sup> The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” made *rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” met the *present needs of a specific task*! Hence “enriched” is *superior*!

<sup>30</sup> The word “أقنى” means *contented or enriched with* القنية = *lasting possessions or surplus to save*! See الراغب واللسان!

<sup>31</sup> The great star of Sirius was worshipped by some Arabs of the pre-Islamic era!

<sup>32</sup> Those are the *towns of the homosexual people* to whom Messenger Looth (Lott) was sent to admonish! They failed to heed his advice! So Allah punished them by turning their towns upon them upside down!

<sup>33</sup> The word “aala” = “آلاء” (“الاء”) plural, the singular is “إلي و إلي و إلي” So, “aala” = “تعم” meaning: *all around sufficiency, surplus, good health and delight*!

<sup>34</sup> The word “الأولى” is, linguistically *singular*, however in this case it is “صفة، حملاً على معنى الجماعة” = an adjective bearing meaning of plurality! See الدر المصون، لـ احمد الحلبي!

<sup>35</sup> The word “Aazefah” is *singular, feminine, subjective noun*, meaning *imminent* with *no English equivalent per se*! It is a synonym for the *impending Day of Judgment*, in Arabic يوم القيامة which is *feminine*!



58. Not for it <sup>w</sup> of lesser than Allah a discloser <sup>w</sup> /remover <sup>w36</sup> .	لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝٥٨
59. Do then of this, the discourse you <sup>z</sup> wonder.	أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۝٥٩
60. And (scornfully) you <sup>z</sup> laugh <sup>37</sup> and not weep you <sup>z</sup> .	وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝٦٠
61. While you <sup>f</sup> (are) sa'medoona <sup>38</sup> (jesters and player/ singers).	وَأَنْتُمْ سَامِدُونَ ۝٦١
62. So let kowtow you <sup>z</sup> for Allah and let worship you <sup>z</sup> .	فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۝٦٢

<sup>36</sup> The word “كاشفة,” translated here as “discloser<sup>w</sup>,” as the “ة التانيث” in “كاشفة,” like “علامة,” is for *superlativeness* or to indicate that the word “كاشفة” as *infinitive noun*! In both cases the *superlativeness becomes clear*! So the “[w]” superscript to the “discloser/remover” is appropriate to convey the concept indicated! See إعراب and القرطبي by محمود صافي!

<sup>37</sup> It must be noted here with respect to the word “ضحك” which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*! Thus (1) standing by itself “ضحك” = “فتح فاه و” “ضحك السحاب و” (4) “هزئ به” = “ضحك عليه” (3) “يسخر منه” = “ضحك منه” (2) “أخرج صوتا مظهرا السرور” “الزهر و العشب و ضحكت الأرض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” “laughing” scornfully!

<sup>38</sup> The word “سامدون” is masculine, plural subjective noun, with *no* English equivalent, meaning: jesters or players or, according to some people, singers!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Eqtaraba'te<sup>1</sup> (festinately-approached) w The Hour w and split/halved the moon<sup>2</sup>.</i>	أَقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾
2. And <i>en (if)</i> see they <sup>z</sup> an <i>Aya'tan<sup>w</sup> (miracle)</i> they <sup>z</sup> shun and say they <sup>z</sup> : a magic continuer <sup>3</sup> .	وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾
3. And denied they <sup>z</sup> and <i>ettaba'ao (closely-followed they<sup>z</sup>)</i> their <i>ahwa<sup>4</sup> (tendentious likings)</i> ; and every matter ( <i>bas</i> ) a <i>mustagarron<sup>5</sup> (long-term-abode/ ultimateralization)</i> .	وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾
4. And <i>laqad (verily, already and affirmatively)</i> came ( <i>to</i> ) them of the <i>anba'e<sup>w6</sup> (significant-and-availing-news)</i> w what ( <i>is</i> ) in it <sup>x</sup> <i>musdajaron (deterrent/ deterrent)</i> .	وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾
5. An ultimate <sup>w</sup> <i>hekmaton<sup>w7</sup> (wisdom)</i> w <sup>8</sup> so not enrich <sup>9</sup> the <i>notho're (iterative warners/ warnings)</i> .	حِكْمَةً بَلِغَةً فَمَا تَغْنِ الْنُذُرُ ﴿٥﴾
6. So let [ <i>you</i> <sup>s</sup> ] divert <i>a'n (off)</i> them; day summons the summoner to a thing <i>nukkor<sup>10</sup> (hardest: demur/ most tortuous affecting its subjects)</i> .	فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعُ إِلَى شَيْءٍ نُّكْرٍ ﴿٦﴾
7. <i>Khushsha'an<sup>11</sup> (submittingly subdued)</i> ( <i>are</i> ) their <i>abssa'ro (insights/ discernments)</i> ; they <sup>z</sup> emerge ( <i>resurrect</i> ) from the <i>ajda'the (tombs)</i> as if they ( <i>were</i> ) locusts-scatterers-/scattering.	خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ ﴿٧﴾
8. <i>Mubtteena (they that hasten with gaze and extended necks)</i> to the summoner; say the unbelievers, this day ( <i>is</i> ) arduous.	مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿٨﴾

<sup>1</sup> The word “أقترَبَ” is *more particular* than “قرب” as “أقترَبَ” = “المبالغة في القرب” i.e. indicative of a *superlative* of the *approach*! See التاج! So for such a *superlative* of the *approach/nighing*! So, “festinately” is used to qualify the *approach* in order to *intensify* it! And the “w” superscript is for the *feminine* “أت”

<sup>2</sup> According to various *Hadeeths*, see various *تفسيرات*, such as *القرطبي*, the splitting of the moon during Mohammad' (SAWS) time was in two *parts*, some say two *halves*, i.e. “شقين” as stated in Ibn Katheer's *Tafseer*, commentary and explanation! However, the expression “(Had) split/halved the moon” = an Arabic *tongue* expression meaning the matter has become rather clear/cleared!

<sup>3</sup> The word “مستمر” = “continuer” or also “goer,” i.e. that which *came and went by*!

<sup>4</sup> The word “هو” is singular of “اهواء” translated as “(tendentious) liking,” which *in and of itself* could be *good or bad noble or vile*! The Messenger (SAWS) says that *believe not anyone of you until his “هو” agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

<sup>5</sup> Clearly for the *realization* of any thing in *this world* requires *time and place* to happen in it *semi-permanently*!

<sup>6</sup> See the *Lexicon* attached to this Translation for “naba'a!”

<sup>7</sup> See the *Lexicon* attached to this Translation for “hekma!”

<sup>8</sup> Ibid!

<sup>9</sup> The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” *includes* suffice and *not vice versa*! As “enriches” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “suffices” *meets the present needs of a specific task*! Hence “enriches” is *superior*!

<sup>10</sup> The word “نكر” i.e. that which involves the *superlatives*, i.e. *hardest and most torture or the like*! See التاج!

<sup>11</sup> The word “خشعا” = *khushsha'an*, is an *adverbial plural, masculine, subjective noun*, with *no English equivalent* available for it *per se*! The word “خشوع” in “خشعا” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests *bodily or attitudinal behavior*! However, “خشوع” denotes *submission or subduing of sight and sound* as well! So “خشعا” are those who *submittingly subdued their body, sight and sound*! Also some time “الخاشعون” = *they who bow in the Prayer*! See البصائر واللسان! Since this Ayah speaks about their sights being “خشعا” that means *their sights are submittingly subdued*!

9. Denied-she <sup>y12</sup> before them Nooben's (Noah's) people; so they <sup>z</sup> denied Our <i>abda</i> <sup>13</sup> (a slave) and said they <sup>z</sup> : a maniac <sup>14</sup> and <i>izdojera</i> (had been deterred) <sup>15</sup> .	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ <sup>١٦</sup>
10. So [he] invoked his Lord: surely I am <i>maghloobon</i> (he who had been prevailed upon); so let [You <sup>s</sup> ] succor/avenge-for [me] <sup>16</sup> .	فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ <sup>١٧</sup>
11. So We opened the Heavens <sup>w</sup> doors by water downpour.	فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ <sup>١٨</sup>
12. And <i>fajjarna</i> (We caused to gush) the Earth <sup>w</sup> (by) wells <sup>w</sup> ; so met the water on a matter <i>qad</i> (already and affirmatively) (had been) fated <sup>17</sup> .	وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ <sup>١٩</sup>
13. And We bore him on possessor <sup>w</sup> (of) planks and <i>dosor</i> <sup>18</sup> (palm-tree fibers/ nails).	وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ <sup>٢٠</sup>
14. It <sup>w</sup> runs <sup>w</sup> by Our Eyes, requital for whomever [he] [was] <i>kofera</i> <sup>19</sup> (unbelieved/ rejected).	فَجَرَى بِأَعْيُنِنَا جَزَاءٌ لِمَنْ كَانَ كُفِرَ <sup>٢١</sup>
15. And <i>laqad</i> (verily, already and affirmatively) We left it <sup>w</sup> an <i>Aya'tan</i> <sup>w</sup> (sign/ proof); is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ <sup>٢٢</sup>
16. Then how [was] My torment, and [My] <i>notho're</i> <sup>20</sup> (iterative warners/ warnings).	فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ <sup>٢٣</sup>
17. And <i>laqad</i> (verily, already and affirmatively) We facilitated The Qur'an for the <i>thekre</i> (remembering by heart); <sup>21</sup> so is (there) of <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ <sup>٢٤</sup>
18. Denied-she <sup>y22</sup> <i>Aadon</i> ; so how [was]: My torment and [My] <i>notho're</i> <sup>23</sup> (iterative warners/ warnings).	كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ <sup>٢٥</sup>
19. Verily We sent on them <i>ssarssaran</i> (severely cold and intensely noisy) wind <sup>w</sup> in a misfortuned-day, continuer.	إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ <sup>٢٦</sup>
20. [It <sup>w</sup> ] wrests <sup>w</sup> the mankind <i>ka'annabum</i> (as if they were) <i>ajaẓo</i> <sup>24</sup> (date-palms-stumps) <i>munga'eren</i> (that got uprooted).	تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ <sup>٢٧</sup>

<sup>12</sup> The word “كَذَّبَتْ” = denied-she<sup>y</sup> has a “hidden” pronoun in reference to the tribe of Quraysh! See إعراب القرآن، إلهام صافي. Clearly “tribe” = “قبيلة” is a feminine gender, so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”.

<sup>13</sup> The word “abda” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>14</sup> The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

<sup>15</sup> The word “ازدجر” means he had been deterred from inviting others to Allah’s cause by his people’s abusing and dissuading him from his cause!

<sup>16</sup> That is You succor me, or for me over my people!

<sup>17</sup> That is decreed and well measured in advance by divine plan!

<sup>18</sup> The word “dosor” has several meanings: (1) palm-tree fibers to tighten the planks of the ship, (2) nails, (3) the front of the ship, which pushes the water! See إلتفسير القرطبي

<sup>19</sup> Qur’an commentators maintain that the expression “لِمَنْ كَانَ كُفِرَ” = “whoever was unbelieved/rejected,” refers to messenger Noah! It could also refer to Allah, as His messenger Noah was unbelieved/rejected! See القرطبي

<sup>20</sup> The word “نُذِرٍ” is infinitive noun, as in عن القرطبي و الفرأ and others, referring to Allah, i.e. the warning is His, and since it’s in the infinitive, therefore it is qualified by the word “superlative!” Also, speaker’s pronoun “ي” in “نُذِرٍ” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat’s end harmony (rhyme)! See إعراب القرآن، إلهام صافي

<sup>21</sup> Says القرطبي in his تفسیر for the word “لِلذِّكْرِ” means for remembering by heart, Allah will assist!

<sup>22</sup> The word “كَذَّبَتْ” = denied-she<sup>y</sup> is in reference to the tribe of “Aad!” Clearly “tribe” is a feminine gender in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ” = denied-she!

<sup>23</sup> See footnote 20 above regarding “نُذِرٍ”!

<sup>24</sup> The “stump” is the base of the tree in the ground from which the roots shoot! See Webster’s Unabridged Dictionary!



21. Then how [was]: My torment and [My] <i>notho're</i> <sup>25</sup> ( <i>iterative warners/warnings</i> ).	فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٢٥﴾
22. And <i>laqad</i> ( <i>verily and affirmatively</i> ) We facilitated The Qur'an for the <i>thekre</i> <sup>26</sup> ( <i>remembering by heart</i> ); so is ( <i>there</i> ) of a <i>muddaker</i> ( <i>reminiscer</i> ).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ ﴿٢٦﴾
23. Denied-she <sup>y</sup> <i>Thamoodo</i> by the <i>notho're</i> <sup>27</sup> ( <i>iterative warners/warnings</i> ).	كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٧﴾
24. So they <sup>z</sup> said: is a human of us, one <i>nattabe'abo</i> ([we] <i>closely-follow him</i> ); verily we then surely ( <i>are</i> ) in a misguidance/waste and a <i>Su'aren</i> <sup>28</sup> ( <i>madness/intense heat as it were that of Hell</i> ).	فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعُرٍ ﴿٢٨﴾
25. Has ( <i>had been</i> ) cast the <i>thekro</i> ( <i>Qur'an/message</i> ) on him from among us; rather he ( <i>is</i> ) <i>kaththabon</i> ( <i>iterative liar</i> ) insolent.	أَلَيْسَ الَّذِي كُذِّبَ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرُّ ﴿٢٩﴾
26. Shall know they <sup>z</sup> tomorrow who <sup>a</sup> ( <i>is</i> ) the <i>kaththabo</i> ( <i>iterative liar</i> ) the insolent.	سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ ﴿٣٠﴾
27. Verily We ( <i>are</i> ) senders ( <i>of</i> ) the she-camel, an essay <sup>w</sup> for them; so <i>ertaqeb</i> <sup>29</sup> : ( <i>let-[you<sup>s</sup>] observe/watch</i> ) them and <i>essta'ber</i> <sup>30</sup> ( <i>let-acquire patience [you<sup>s</sup>]</i> ).	إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٣١﴾
28. And <i>nabbe'hum</i> ( <i>let inform them [you<sup>s</sup>] by piece-of-significant-and-availing-news</i> ) that the water ( <i>is</i> ) an apportionment <sup>w</sup> among them; every <i>sherbon</i> <sup>31</sup> ( <i>drink-portion</i> ) <i>muhtadharon</i> ( <i>made present predeterminedly vis-à-vis time and place</i> ).	وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُّحْتَضَرٌ ﴿٣٢﴾
29. Then <i>nadan</i> <sup>32</sup> ( <i>they<sup>z</sup> pridefully and instigatingly summoned</i> ) their companion; so [he] partook <sup>33</sup> [her] then [he] hamstrung [her].	فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٣٣﴾
30. Then how [was]: My torment and [My] warning <sup>34</sup> .	فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣٤﴾
31. Verily We sent on them a she-shriek she-one, so they <sup>z</sup> were like <i>hasheme</i> ( <i>dry leaves</i> ) ( <i>of</i> ) the trellis-( <i>doer</i> ).	إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحَتِّظْرِ ﴿٣٥﴾
32. And <i>laqad</i> ( <i>verily and affirmatively</i> ) We facilitated The Qur'an for the <i>thekre</i> ( <i>remembering by heart</i> ); so is ( <i>there</i> ) of a <i>muddaker</i> ( <i>reminiscer</i> ).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ ﴿٣٦﴾
33. Denied-she <sup>y</sup> <i>Lootent's</i> ( <i>Lott's</i> ) people by the <i>notho're</i> ( <i>iterative warners/warnings</i> ).	كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٧﴾
34. Verily We sent on them <i>ha'sseban</i> ( <i>stone-storm</i> ); except <i>Lootten's</i> ( <i>Lott's</i> ) <i>aa'la</i> ( <i>family/house/kin</i> ) <i>najjayna</i> ( <i>We iteratively delivered</i> ) them by a <i>sa'har</i> ( <i>dawn's ere</i> ).	إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٨﴾
35. A boon <sup>w35</sup> from <i>endana</i> ( <i>by: munificence/Rule of Us</i> ); like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> We requite whom <sup>p</sup> [he] thanked.	نِعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٩﴾

<sup>25</sup> See footnote 20 above regarding "نُذْرٍ!"

<sup>26</sup> See footnote 21 above regarding *remembering*!

<sup>27</sup> The word "النُّذْر" could be plural for "نَذِير", see التاج, or warning, see القرطبي!

<sup>28</sup> The word "سُعُر" has double meanings: "madness" or "intense heat!" That is *madness* or *hell*!

<sup>29</sup> That is you *wait* for their termination!

<sup>30</sup> The word "اصْطَبِرْ" means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it!

<sup>31</sup> The word "شَرْب" with a *كسرة* on the ش, means a *drink-portion*! See تفسير القرطبي!

<sup>32</sup> That is they summoned him by *instigating* him, see تفسي القرطبي, and that نادى means *تفاخر*, see اللسان!

<sup>33</sup> The word "تَعَاطَى" = "تَنَاول" from "عَطَوْتُ" that is "إِتَنَاولْتُ"!

<sup>34</sup> See footnote 5545 above regarding "نُذْرٍ!"

36. And <i>laqad</i> (verily and affirmatively) [he] warned them <sup>36</sup> (about) Our [she-seizing]; then they <sup>z</sup> dubitated by the <i>notho're</i> <sup>37</sup> (iterative warners/ warnings).	وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ ﴿٣٦﴾
37. And <i>laqad</i> (verily, already and affirmatively) they <sup>z</sup> seduced hima'n (regarding) his guests; so We effaced their eyes; so let-taste you <sup>z</sup> My torment and [My] <i>notho're</i> <sup>38</sup> (iterative warners/ warnings).	وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِۦ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنَذْرِي ﴿٣٧﴾
38. And <i>laqad</i> (verily, already and affirmatively) <i>sabbahabum</i> (occurred to them by morning/early dawn) a torment <i>mustagarron</i> <sup>39</sup> (permanent-abode/ultimate realization).	وَلَقَدْ صَبَحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقَرٌّ ﴿٣٨﴾
39. So let-taste you <sup>z</sup> My torment and [My] <i>notho're</i> <sup>40</sup> (iterative warners/ warnings).	فَذُوقُوا عَذَابِي وَنَذْرِي ﴿٣٩﴾
40. And <i>laqad</i> (verily and affirmatively) We facilitated the Qur'an for the <i>thekere</i> (remembering by heart); so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾
41. And <i>laqad</i> (verily, already and affirmatively) came (to) Pharaoh's <i>aa'la</i> (family/ house/ kin/ chiefs/ followers) the <i>notho're</i> (iterative warners/ warnings).	وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذْرُ ﴿٤١﴾
42. They <sup>z</sup> denied by Our <i>Aya'te</i> <sup>w</sup> (miracles) all (of) it <sup>w</sup> ; so We took them, a taking (by) Mighty <i>Mug'tadder</i> (Overcomeer/- Prevailer).	كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذًا عَزِيزًا مُّقْتَدِرًا ﴿٤٢﴾
43. Are your <sup>n</sup> unbelievers <i>khayron</i> (choicer/ superior/ worthier) than o'la'ekum (those) or for you <sup>b</sup> a disencumberment <sup>w</sup> in the <i>Zubo're</i> (writ).	أَكْفَارَكُمْ خَيْرٌ مِّنْ أَوْلِيَّكُمْ أَمْ لَكُمْ بِرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾
44. Or they <sup>z</sup> say: we (are) together succorers (of each other).	أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ ﴿٤٤﴾
45. <i>Sayoub'zamo</i> (shall be affirmably defeated) the gathering and they <sup>z</sup> turn-away/ divert the rears.	سَيَرْجُمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾
46. Rather The Hour <sup>w</sup> (is) their appointment and The Hour <sup>w</sup> (is) graver and bitterer.	بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَأَمْرٌ ﴿٤٦﴾
47. Verily the criminals (are) in a misguidance/waste and <i>so'eren</i> <sup>41</sup> (madness/ intense heat, as if it were of Hell).	إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ ﴿٤٧﴾
48. Day (to be) they <sup>z</sup> dragged in The Fire <sup>w</sup> on their faces: let-taste you <sup>z</sup> touch (of) <i>Sagar</i> <sup>42</sup> (specific Hell which flings its associates/ companions).	يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾
49. Verily We: every-thing We created it <sup>x</sup> by a <i>qadar</i> <sup>43</sup> (fate/ measure).	إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾
50. And not Our command except a she-one as a glance by the sight.	وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾
51. And <i>laqad</i> (verily, already and affirmatively) We perished your <sup>n</sup> resemblers; so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَكِّرٍ ﴿٥١﴾
52. And every-thing they <sup>z</sup> did (is) in the <i>Zobo're</i> (writ).	وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾
53. And every a small and a big (is) <i>mustattaron</i> (that which had been inscribed).	وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٥٣﴾

<sup>35</sup> See the *Lexicon* attached to this Translation for “ne'amali” (“boon”)!

<sup>36</sup> That is their messenger *Loott* (Loti)!

<sup>37</sup> See footnote 5545 above regarding “نذر”!

<sup>38</sup> Ibid!

<sup>39</sup> Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

<sup>40</sup> See footnote 5675 above regarding “نذر”!

<sup>41</sup> The word “سعر” has double meanings: “madness” or intense heat, as that of Hell! That is madness or hell!

<sup>42</sup> “Sagar” = “سقر” is a proper name of specific descending level = “درجة” of Hell which flings its associates/ companions!

<sup>43</sup> The word “قدر” = “measure,” but since such a measure is by Allah I think the word “fate” is fitter!

54. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in gardens<sup>w</sup> and rivers<sup>44</sup>.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

55. In a truthful-seat<sup>45</sup> *enda* (by munificence of/ by Rule of) a King Mug'tadder (Overcomeer/Prevailer).

فِي مَقْعَدٍ صَدَقَ عَنْْدَ مُلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

<sup>44</sup>In some recitations the word “نَهَرٍ” is “نَهْرٌ” with ضمة on both the ن and هـ, meaning constant days' light! See القرطبي!

<sup>45</sup>The say: “مَقْعَدٍ صَدَقَ” is an Arabic tongue expression meaning: a seat of gratification, gratifying the sitter!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Ar-Rahman</i> <sup>1</sup> .	الرَّحْمَنُ ۝
2. [He] taught The Qur'an <sup>x</sup> .	عَلَّمَ الْقُرْآنَ ۝
3. [He] created the mankind.	خَلَقَ الْإِنْسَانَ ۝
4. [He] taught him the eloquence.	عَلَّمَهُ الْبَيَانَ ۝
5. The sun <sup>w</sup> and the moon <sup>x</sup> (are) by <i>husban</i> <sup>2</sup> (precise reckoning).	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝
6. And the quitch <sup>3</sup> and the trees <sup>w</sup> both kowtow.	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝
7. And the Heaven <sup>w</sup> [He] raised it <sup>w</sup> and [He] put the balance <sup>4</sup> .	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝
8. That not you <sup>z</sup> overrun <sup>5</sup> in the balance.	أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝
9. And <i>a'qemo</i> <sup>6</sup> (let-you <sup>z</sup> uphold/sustain) the balance by the <i>qeste</i> (absolute justice) and let-not <i>tokhsero</i> (you <sup>z</sup> cause loss-in/diminish) the balance.	وَأَقِيمُوا الزُّنْتَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝
10. And the Earth <sup>w</sup> <i>wadh'aba</i> <sup>7</sup> ([He] put/created/subdued it <sup>w</sup> ) for the creatures.	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝
11. In it <sup>w</sup> fruit <sup>w8</sup> and the date-palms <sup>w</sup> spathes' possessors.	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝

<sup>1</sup> *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [you<sup>s</sup>]: you<sup>z</sup> invoke Allah or you<sup>z</sup> invoke *Ar - Rahman*, whom indeed you<sup>z</sup> invoke then for Him (are) the names the *busna* (the-most-all-around-beautiful)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures in *this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy toward the one or ones being exhorted by such admonition! On the other hand the word "*Ar-Raheem*" = "الرحيم" can be shared, as in the use to describe *anyone* who is "*multitudinous mercy Doer*!" (See the *Lexicon* attached to this Translation for more!

<sup>2</sup> The word "حسبان" is very significant here, but for lack of a better word we say, in this context, *reckoning*! But "حسبان" is the plural of "حساب" = mathematics, but it is also the *infinitive* noun of the "حساب," which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct carries *more meaning* than its synonym! In this case "حسبان" has one letter "ن" more! Also, since both "حساب" and "حسبان" are *infinitive* nouns, the "حسبان" would have *more meaning* to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more word construct* of an *infinitive* noun that means *more precision* and *instructiveness*! Thus in this context, the "حسبان" indicates *very precise reckoning* and that *we should take heed* of the various potential implications of such a precision!

<sup>3</sup> The word "النجم" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*!

<sup>4</sup> That is He established the justice by His Criteria through His messengers and writs!

<sup>5</sup> The word "overrun," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit!"

<sup>6</sup> The word "أقيموا" is rooted "أقام" = uphold! Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you<sup>f</sup>: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped* to perform the Prayer itself, Note: *Prayer* and *how to be done* was established and revealed by Allah! Hence people do *not* establish Prayer they only maintain and perform it!

<sup>7</sup> The word "وضع" has several meanings, among them: created/subdued/humbled/pliant! In another *Ayah* Allah says: "He Who made the Earth for you pliantly humbled" (S67: 15)! See *اللسان*!

<sup>8</sup> The word "فاكهة" = "fruit" in Arabic is *feminine-gender*: Hence *it* and *its* *qualifier adjective* are *feminized* by<sup>w</sup>!

12. And the grain, the husk and the <i>rayba'no</i> <sup>9</sup> ( <i>provision-/sweet basil</i> ) possessor.	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾
13. So by which <i>aala</i> ( <i>all around sufficiencies/surpluses/good health and delights</i> ) Lord( <i>of</i> ) you both <sup>10</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
14. [He] created the mankind from <i>ssalssa'len</i> ( <i>sounding-dry-clay</i> ) like <i>fakbkba're</i> ( <i>baked-pottery</i> ).	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾
15. And [He] created the <i>Jann</i> <sup>11</sup> of <i>ma'rejen</i> <sup>12</sup> ( <i>intensely shining flame</i> ) of a fire <sup>w</sup> .	وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ ﴿١٥﴾
16. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>13</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17. Lord ( <i>of</i> ) <i>mashreqay'ne</i> ( <i>twain sunrise's loci</i> ) and Lord ( <i>of</i> ) the <i>maghrebay'ne</i> ( <i>twain sunset's loci</i> ).	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
18. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord ( <i>of</i> ) you both <sup>14</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
19. Admixed the twain seas <i>yal'ta'qeyan</i> ( <i>[both] meet</i> ).	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
20. Between them both <i>barzakhon</i> <sup>15</sup> ( <i>invisible-barrier</i> ) not both transgress ( <i>against each other</i> ).	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾
21. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>16</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾
22. Emanate of them both the pearls and the corals.	تَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾
23. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>17</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾
24. And for Him ( <i>are</i> ) the runners <sup>w</sup> displaying their sails <sup>18</sup> in the sea like the mountains <sup>19</sup> .	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾
25. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>20</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾
26. Each who <sup>p</sup> [ <i>he</i> ] ( <i>is</i> ) on it <sup>w</sup> ( <i>is</i> ) a vanisher <sup>21</sup> .	كُلٌّ مِّنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
27. And remains your <sup>t</sup> Lord's Face <sup>22</sup> , Possessor ( <i>of</i> ) <i>Aljalal</i> ( <i>The Majesty, and every praiseworthy trait</i> ) and <i>Alekram</i> ( <i>hospitality-giving and honor-bestowing</i> ).	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾
28. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>23</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
29. Ask Him, who <sup>p</sup> ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; each day He ( <i>is</i> ) in affairs <sup>24</sup> .	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

<sup>9</sup> The word “الريحان” has *two distinct* meanings: (1) *provision*, as in this *Ayah*! See *الراغب*; and (2) *sweet basil*!

<sup>10</sup> Ibid!

<sup>11</sup> The “*Jann*” is the *plural* of *Jinn*! Also *Jann* is the *father of Jinn*, as *Adam* is the *father of the humans*!

<sup>12</sup> The “*مارج*” may mean (1) *intensely shining flame*, or (2) an *amalgam of elements*, as *fire and its flame*! See *التاج*!

<sup>13</sup> Ibid!

<sup>14</sup> Ibid!

<sup>15</sup> The word “*برزخ*” is an “*invisible-barrier*!”

<sup>16</sup> Ibid!

<sup>17</sup> Ibid!

<sup>18</sup> The word “*المنشآت*” = *ships that display their sails*, if they do *not* than they are *not* “*المنشآت*”! See *اللسان*!

<sup>19</sup> The word “*أعلام*” means “*banners*,” “*flags*,” but in this context “*mountains*” as the *mountains on land* those “*runners*,” i.e. the *ships are like “mountains” in the sea*!

<sup>20</sup> Ibid!

<sup>21</sup> The word “*vanisher*” according to *Merriam Webster Dictionary*: goes out of existence!

<sup>22</sup> That is His Entity!

<sup>23</sup> Ibid!

<sup>24</sup> The word “*شأن*” is *plural*, according to *Qur'an commentators*!

30. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>25</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾
31. We shall attend for you <sup>b</sup> O you <sup>z</sup> the <i>thaqala'ne</i> <sup>26</sup> (twain encumbrancers, the mankind and the Jinn).	سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾
32. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>27</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
33. O, community (of): the Jinn and the humankind <i>en</i> (if) you <sup>c</sup> could to penetrate of the layers (of) the Heavens <sup>w</sup> and the Earth <sup>w</sup> then let-penetrate you <sup>z</sup> ; not penetrate you <sup>z</sup> except by an authority <sup>x</sup> .	يَمْعَشَرُ الْجِنَّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ﴿٣٣﴾
34. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>28</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾
35. (To be) sent on you both <i>sho'wadhon</i> (smokeless-flame) of a fire <sup>w</sup> and brass then you both succor/prevail not.	يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ وَنُحَاسٍ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾
36. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>29</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
37. Then <i>edha</i> (when/whereas) split/halved-she <sup>y</sup> the Heaven <sup>w</sup> then it <sup>w</sup> was a flower like the <i>de'ha'ne</i> <sup>30</sup> (purely red-countenance).	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾
38. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>31</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
39. So then-day not (to be) questioned <i>a'n</i> (regarding) his offense a humankind and nor a Jann <sup>32</sup> .	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾
40. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>33</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
41. (To be) known the criminals by their signa; then (to be) taken by the forelocks and the feet <sup>w</sup> .	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤١﴾
42. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>34</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾
43. This-she <sup>y</sup> (is) Hell <sup>w</sup> [the] which <sup>u</sup> [deny] by it <sup>w35</sup> the criminals.	هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾
44. They <sup>z</sup> circumambulate between it <sup>w</sup> and between <i>hameemen</i> <sup>36</sup> (maximally heated/cooled water) <i>Aan</i> <sup>37</sup> (valley in Hell).	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

<sup>25</sup> Ibid!

<sup>26</sup> The word “الثَّقَلَانِ” translated as “twain encumbrancers,” as “encumbrancer” is holder/doer of the “load!” It is stated in اللسان that “الثَّقَلَانِ سَمِيَا كَذٰلِكَ لِثَقَالِهِمَا الْأَرْضُ” i.e. both of them “load or are the doers of the load” vis-à-vis the Earth! They were called “الثَّقَلَيْنِ” for their valuable essence and esteemed beings!

<sup>27</sup> Ibid!

<sup>28</sup> Ibid!

<sup>29</sup> The word “twain” here refers to the Jinn and the human combined!

<sup>30</sup> The word “الدَّهَانِ” is explained in اللسان as: “الدَّهَانُ فِي الْقُرْآنِ الْأَدِيمُ الْأَحْمَرُ الصَّافِي” as rendered above! And also, possibly, like the colors of pure oil as it pours, or like (الجلد الأحمر المدبوغ), i.e. tanned red hide!

<sup>31</sup> Ibid!

<sup>32</sup> See footnote 5711 above regarding Jann!

<sup>33</sup> Ibid!

<sup>34</sup> Ibid!

<sup>35</sup> The pronoun particle “هـ” in “بِهَا” is in the feminine as it refers to the “جَهَنَّمُ”= Hell, in Arabic a feminine gender! This is in contrast to a “بِهِ” in some other Ayah, (S32:20) where the reference is to the torment, in Arabic a masculine gender!

<sup>36</sup> The word “hameem”=“حميم,” has no English equivalent per se! So, we transliterate and parenthetically explain! The word “hameem”=“حميم,” has at least four different meanings, one of which is a paradoxical meaning of maximally



45. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>38</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. And for whom <sup>a</sup> [he] feared/knew <sup>39</sup> <i>Maqama</i> <sup>40</sup> (Status-/Standing/Majesty/Presence) (of) His Lord twain gardens <sup>w</sup> .	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾
47. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>41</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. Both having <i>afna'nen</i> <sup>42</sup> (colorful/shady branches).	ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾
49. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>43</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them both twain wells <sup>w</sup> both (are) flowing.	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>44</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them both of every fruit <sup>w45</sup> twain pairs <sup>46</sup> .	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>47</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾
54. Reclining/recliners they <sup>z</sup> (are) on carpets <sup>w</sup> its <sup>w</sup> insides (are) of <i>istabra'qen</i> <sup>48</sup> (heavy-silk brocade); and [he] picked the twain garden <sup>w</sup> nigh.	مُتَكِّينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>49</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them <sup>y</sup> <i>qa'sser'te-atta'rfey</i> <sup>50</sup> (eye-extremities <sup>w</sup> confiners); <sup>w</sup> neither deflowered them <sup>y</sup> humankind before them and nor Jann <sup>51</sup> .	فِيَن قَصَصَرْتُ الْأَرْفَ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾
57. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>52</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾
58. Like that they <sup>y</sup> the hyacinth and the corals.	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾
59. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>53</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
60. Is requiting the <i>ehsa'ne</i> (rendering dutiful needs), except (by) the <i>ehsa'no</i> (=ehsa'ne).	هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>37</sup> The word "أن" from "أَو هو بلوغ الشيء منتهاه، الاتي" See اللسان! Also the word "أن" means a valley in Hell! See القرطبي

<sup>38</sup> Ibid!

<sup>39</sup> The word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

<sup>40</sup> The word "مقام" has dual meanings: (1) status or majesty and (2) standing or presence! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before his Lord!

<sup>41</sup> Ibid!

<sup>42</sup> The word "أفنان" means: colorful or shadowy, i.e. being colorful or shady! See الاغب!

<sup>43</sup> Ibid!

<sup>44</sup> Ibid!

<sup>45</sup> The word "فاكهة" = "fruit" in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by<sup>w</sup>!

<sup>46</sup> The word "زوج" in "زوجان" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج" which could also mean: (2) similars, i.e. the look-likes! ), (3) hues! See اللسان!

<sup>47</sup> Ibid!

<sup>48</sup> The word "استبرق" means heavy silk brocade!

<sup>49</sup> Ibid!

<sup>50</sup> The expression "قاصرات الطرف" = "eye-extremities' confiners" means those that restrict their sights to their husbands!

<sup>51</sup> The word "Jann" is plural for Jinn, creatures of Allah created out of fire!

<sup>52</sup> Ibid!

<sup>53</sup> Ibid!

61. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>54</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٥٤﴾
62. And of lesser than them both twain gardens <sup>w</sup> .	وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٥٥﴾
63. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>55</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٥٦﴾
64. <i>Mudhamatan</i> (both dark-green).	مُدْهَامَتَانِ ﴿٥٧﴾
65. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>56</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٥٨﴾
66. In them both twain wells, both constant sprinklers.	فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ ﴿٥٩﴾
67. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>57</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٦٠﴾
68. In them both fruit <sup>w58</sup> and date-palms <sup>w</sup> and pomegranates.	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرَمَّانٌ ﴿٦١﴾
69. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>59</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٦٢﴾
70. In them <sup>y</sup> <i>khayra'ten</i> <sup>w</sup> (good in form, shape and character) <sup>w</sup> <i>hesanon</i> <sup>w</sup> (all around beautiful)-[she-ones].	فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٦٣﴾
71. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>60</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٦٤﴾
72. <i>Hooron</i> <sup>w</sup> (intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes) <sup>w</sup> <i>magsoraten</i> <sup>w</sup> (had been confined <sup>w</sup> she-them) (are) in the tents <sup>w</sup> .	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٦٥﴾
73. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>61</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٦٦﴾
74. Not deflowered them <sup>y</sup> a humankind before them and nor Jann <sup>62</sup> .	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٦٧﴾
75. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>63</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٦٨﴾
76. Reclining/recliners they <sup>z</sup> (are) on <i>rafrasen</i> (carpets and pillows) green and <i>abgareyon</i> (colorful rugs/splendid cushions) <i>hesa'nen</i> [she] all around beautiful).	مُتَكِّينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٦٩﴾
77. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>64</sup> deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمَا تُكَذِّبَانِ ﴿٧٠﴾
78. <i>Tabaraka</i> <sup>65</sup> (He firmly bestows as He accepts multitudinous goodness and worthiness) your <sup>t</sup> Lord's name, Possessor (of) <i>Aljalal</i> (The Majesty and every praiseworthy trait) and <i>Alekram</i> (hospitality-giving and honor-bestowing).	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ ﴿٧١﴾

54 Ibid!

55 Ibid!

56 Ibid!

57 Ibid!

58 The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by<sup>w</sup>!

59 Ibid!

60 Ibid!

61 Ibid!

62 See footnote 5905 regarding Jann!

63 Ibid!

64 Ibid!

65 See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Edha (when/whereas) befell-she<sup>y</sup> The Wa'gea'to<sup>w1</sup> (Doom's Day Event)<sup>w</sup>.</i>	إِذَا وَقَعَتِ الْوَاقِعَةُ ١
2. Not for its <sup>w</sup> befalling-she <sup>y</sup> a liar-she <sup>y2</sup> .	لَيْسَ لَوْفَعَتَا كَاذِبَةٌ ٢
3. [ <i>It<sup>w</sup></i> ] ( <i>is</i> ) a Debaser-she <sup>y</sup> , a Lifter-she <sup>y3</sup> .	خَافِضَةٌ رَافِعَةٌ ٣
4. <i>Edha (when/whereas) rujja'te (had been convulsed-she<sup>y</sup>) the Earth<sup>w</sup> a rajjan<sup>4</sup> (ever/stout convulsion).</i>	إِذَا رَجَّتِ الْأَرْضُ رَجًّا ٤
5. And <i>bussa'te (had been pulverized-she<sup>y</sup>) the mountains* a bassan<sup>5</sup> (ever/stout pulverizing).</i>	وَبُسَّتِ الْجِبَالُ بَسًّا ٥
6. Then was-she <sup>y</sup> a fine dust <i>munbathan<sup>6</sup> (that which had been scattered).</i>	فَكَانَتْ هَبَاءً مُنْبَثًّا ٦
7. And you <sup>c</sup> were pairs three.	وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٧
8. So companions ( <i>of</i> ) the <i>maymana'te<sup>w7</sup> (blessing/fortune/-right-sidedness)<sup>w</sup></i> , what the <i>maymana'te<sup>w</sup></i> companions.	فَأَصْحَبُ الْمِئْمَنَةِ مَا أَصْحَبُ الْمِئْمَنَةِ ٨
9. And companions ( <i>of</i> ) the <i>mash'ama'te<sup>w8</sup> (misfortune/left-sidedness)<sup>w</sup></i> , what the <i>mash'ama'te's<sup>w</sup></i> companions.	وَأَصْحَبُ الْمَشْأَمَةِ مَا أَصْحَبُ الْمَشْأَمَةِ ٩
10. And the foregoers, the foregoers.	وَالسَّابِقُونَ السَّابِقُونَ ١٠
11. Those ( <i>are</i> ) the <i>mugaraboond<sup>9</sup> (ones-brought-near to Allah/favored and neared to Allah).</i>	أُولَئِكَ الْمُقَرَّبُونَ ١١
12. In paradises <sup>w</sup> /gardens <sup>w</sup> ( <i>of</i> ) the <i>na'eeme (permanent mental and physical delights in the highest chambers of Paradise).</i>	فِي جَنَّاتِ النَّعِيمِ ١٢
13. A batch <sup>w</sup> of The Firsts.	ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ١٣
14. And a few of The Lasts.	وَقَلِيلٌ مِنَ الْآخِرِينَ ١٤
15. On beds <sup>x</sup> <i>mandbona'ten<sup>w10</sup> (doubly well weaved with pearls).</i>	عَلَى سُرُرٍ مَوْضُونَةٍ ١٥
16. Reclining/recliners they <sup>z</sup> ( <i>are</i> ) on it <sup>w</sup> mutually fronting ( <i>tête-à-tête</i> ).	مُتَكِبِينَ عَلَيْهَا مُتَقَابِلِينَ ١٦

<sup>1</sup> The word “الواقعة” is a *feminine noun* in Arabic, so the superscript “<sup>w</sup>”! Clearly the “ة التانيث” in “الواقعة” is *feminine indicator*!

<sup>2</sup> The word “كاذبة” is *infinitive noun* for “الكذب” = falsification or untruth, meaning not to be heard regarding it any false say! See *التفسير القرطبي*!

<sup>3</sup> The words “Debaser” and “Lifter” are both associated with “الواقعة,” which is *feminine noun* in Arabic! So the [She-] is prefixed to both the “debaser” and the “lifter!”

<sup>4</sup> The word “رجا” is *إسم مصدر = مفعول مطلق* = *infinitive noun* in English, i.e. to emphasize it or make it plain! So, the word “stout” is used to qualify “shaking” to intensify the shaking!

\*The word “جبال” = “mountains” is a *broken plural*, so the reference to it is by *feminine pronoun* as: *pulverized-she<sup>y</sup>*.

<sup>5</sup> Ibid, but only regarding “pulverizing!” To be noted also is “بسا” could mean “speedily driven,” (“Day We (cause) the mountains (to) tread” (S18:47)!

<sup>6</sup> The word “munbatha” is *singular, objective, masculine noun*, with no English equivalent, meaning that which has been scattered!

<sup>7</sup> The word “الميمنة” means = *جهة اليمين* = “right sidedness,” or “الميمنة” = *ما يدعو لليمن والبرك* = *questing good omen + blessing*!

<sup>8</sup> The “المشأمة” means = *جهة الشمال* = “left sidedness,” or “المشأمة” = *ما يدعو للشأم والنحس* = *foreboding bad omen and misfortune*!

<sup>9</sup> The word “المقربون” is *masculine, plural, objective noun* of those favored and neared to Allah, and for which there is no English equivalent *per se*!

<sup>10</sup> The word “موضونة” means: *doubly well weaved with pearls* decorating it! See *التاج*! Also, see *القرطبي*! Others say: “well weaved with gold.” See explanation of Sheikh Makhloof!

17. Circumambulating on them children ( <i>that had been made</i> ) immortals.	يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾
18. By goblets and ewers and glasses <sup>11</sup> of an ever-flow.	بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَّعِينٍ ﴿١٨﴾
19. Neither <i>yousaddaona</i> <sup>12</sup> ( <i>have headache/headiness they</i> ) <i>a'n</i> <sup>13</sup> ( <i>because of</i> ) it <sup>w</sup> and nor intoxicate they <sup>z</sup> .	لَا يَصْدَعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٩﴾
20. And a fruit <sup>w14</sup> of what they <sup>z</sup> choose.	وَفَيْكِهِ مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
21. And birds' meat of what they <sup>z</sup> wish.	وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾
22. And <i>hooron-eenon</i> <sup>w</sup> ( <i>females of fair skin, large eyes whose white is very white and the black is very black</i> ) <sup>w</sup> .	وَحُورٌ عَيْنٌ ﴿٢٢﴾
23. As likes the pearls <sup>w</sup> <i>maknoo'ne</i> ( <i>rather clean/ covered and well protected</i> ).	كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾
24. ( <i>It is</i> ) requital by what they <sup>z</sup> were working they <sup>z</sup> .	جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. Neither hear they <sup>z</sup> in it <sup>w</sup> a frivolity and nor a sinfulness.	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
26. But a <i>qeelan</i> <sup>15</sup> ( <i>a say, which was said</i> ): peace, peace.	إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
27. And companions ( <i>of</i> ) the <i>yamee'ne</i> ( <i>right-sidedness/- fortunateness</i> ); what companions ( <i>of</i> ) <i>yamee'ne</i> .	وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾
28. In lote-tree, <sup>w</sup> <i>makhdhoo'den</i> <sup>16</sup> ( <i>made thorn-less</i> ).	فِي سِدْرٍ مَخْضُودٍ ﴿٢٨﴾
29. And banana/acacia-tree <sup>17</sup> <i>mandhoo'den</i> ( <i>made tiered</i> ).	وَطَلْحٍ مَنْضُودٍ ﴿٢٩﴾
30. And a shade <i>mamdoo'den</i> <sup>18</sup> ( <i>that which is extended</i> ).	وِظَلٍّ مَمْدُودٍ ﴿٣٠﴾
31. And a water <i>maskoo'ben</i> <sup>19</sup> ( <i>torrentially poured</i> ).	وَمَاءٍ مَسْكُوبٍ ﴿٣١﴾
32. And fruit <sup>w20</sup> multitudinous.	وَفَيْكِهِ كَثِيرَةٍ ﴿٣٢﴾
33. Neither [ <i>it</i> <sup>w</sup> ] <i>maqtoo'a'ten</i> <sup>w21</sup> ( <i>no-incessant</i> ) <sup>w</sup> nor <i>mamno-o'a'ten</i> <sup>w22</sup> [ <i>it</i> <sup>w</sup> ] ( <i>that which is prohibited</i> ).	لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
34. And <i>foroshen</i> <sup>x</sup> ( <i>spouses/ wives for bed-pleasure</i> ) <i>marfoo'a'ten</i> <sup>w23</sup> ( <i>being made lofty/ in status-elevated</i> ).	وَفُرْشٍ مَرْفُوعَةٍ ﴿٣٤﴾
35. Verily We established them <sup>y</sup> a genesis <sup>24</sup> ( <i>totally anen</i> ).	إِنَّا أَنْشَأْنَهُمْ إِنْشَاءً ﴿٣٥﴾
36. So We made them <sup>y</sup> virgins.	فَجَعَلْنَهُمْ أَبْكَارًا ﴿٣٦﴾
37. <i>Oroban</i> ( <i>chastely husband-lovers</i> ) <i>atrabn</i> ( <i>agers-identical</i> ).	عُرُبًا أَتْرَابًا ﴿٣٧﴾
38. For the <i>yamee'ne</i> ( <i>right-sidedness/ fortunateness</i> ) companions.	لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

<sup>11</sup> The word “كأس” in Arabic refers the glass itself or the glass of wine, see تفسير الطبري

<sup>12</sup> The word “يصدعون” could mean: (1) they have headache, or (2) have onus!

<sup>13</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”!

<sup>14</sup> The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by <sup>w</sup>!

<sup>15</sup> The word “قيل” is that which was said=say!

<sup>16</sup> The word “مخضود” is singular, masculine objective noun, with no English equivalent!

<sup>17</sup> The word “طلح” mostly means “banana-tree” but some time it may mean acacia-tree!

<sup>18</sup> The word “مدود” is singular, masculine objective noun, with no English equivalent!

<sup>19</sup> The word “مسكوب” is singular, masculine objective noun, with no English equivalent!

<sup>20</sup> The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by <sup>w</sup>!

<sup>21</sup> The word “مقطوعة” is plural, feminine objective noun, with no exact English equivalent!

<sup>22</sup> The word “ممنوعة” is plural, feminine objective noun, with no English equivalent!

<sup>23</sup> The word “مرفوعة” = [she-they] elevated, plural, feminine objective noun, with no English equivalent! Also, the “beds” here is a figuratively or metonymically speaking for the wives, as explained by the following Ayat!

<sup>24</sup> That is a fresh creation, without the birth associated with those of the world!

39. A <i>thollaton</i> (batch) <sup>w</sup> of The Firsts.	ثَلَاثَةَ مَرَّاتٍ الْأَوَّلِينَ ﴿٣٩﴾
40. And a <i>thollaton</i> (batch) <sup>w</sup> of The Lasts.	وَأُثْلَّةً مِنَ الْآخِرِينَ ﴿٤٠﴾
41. And companions (of) the <i>shema'le</i> (misfortune/ left-sidedness); what the <i>shema'les</i> companions.	وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾
42. In a <i>samoomen</i> (hot wind) and <i>ha'meemen</i> <sup>25</sup> (maximally heated/cooled water).	فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾
43. And a shade of <i>yahmoomen</i> (profoundly black smoke).	وَضِلٍّ مِّنْ تَحْمُومٍ ﴿٤٣﴾
44. Neither cool and nor <i>ka'reemen</i> <sup>26</sup> (bounty-giver and ennobler and of multiple uses/ effects).	لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾
45. Verily they were before <i>tha'leka</i> (afar-that-it/) <sup>x</sup> <i>mutrafeena</i> (they who were luxuriated).	إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾
46. And they <sup>z</sup> were insisting on the subornation <sup>27</sup> the great.	وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾
47. And they <sup>z</sup> were saying: are <i>edha</i> (when/ whereas) we died and we were <i>tora'ban</i> (crushed sand) and bones, are we surely <i>maboothoona</i> (they <sup>z</sup> that are to be resurrected).	وَكَانُوا يَقُولُونَ أَهَذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾
48. Are [and] our fathers the firsts.	أَوْءَابَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾
49. Let-say [yours]: verily the firsts and the lasts.	قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٤٩﴾
50. Surely <i>majmo'oon</i> (additively gathered you <sup>z</sup> ) to an appointment, day <i>ma'aloomen</i> (that which is known).	ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥٠﴾
51. Afterwards verily you <sup>b</sup> O you the strayers the deniers.	لَا تَكُلُونَ مِن شَجَرٍ مِّن رَّقُومٍ ﴿٥١﴾
52. Surely (are) eaters you <sup>z</sup> from trees <sup>w</sup> of <i>zaggoomen</i> (most distasteful and evil fruit in Hell).	فَمَا لُؤُنَ مِنَّا الْبُطُونُ ﴿٥٢﴾
53. So fillers you <sup>z</sup> (shall be) from it <sup>w</sup> the bellies.	فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٣﴾
54. Then drinking/ drinkers you <sup>z</sup> (are), on it <sup>x</sup> of the <i>ha'meeme</i> <sup>28</sup> (maximally heated/cooled water).	فَشَرِبُونَ شُرْبَ أَهْلِيمٍ ﴿٥٤﴾
55. So drinking/ drinkers you <sup>z</sup> (are) drinking (of) the <i>beeme</i> (unquenchable-camels).	هَذَا تُرْهُمُ يَوْمَ الدِّينِ ﴿٥٥﴾
56. This (is) their <i>nozolo</i> <sup>29</sup> (hospitality-residence), (on the) <i>Deen's</i> (Requital's) Day <sup>30</sup> .	لَحْنُ خَلْقِنَا فَلَوْلَا تَصَدَّقُونَ ﴿٥٦﴾
57. We created you <sup>b</sup> ; so <i>lawla</i> (why have not) <i>tosaddeqona</i> (you <sup>z</sup> affirm as true).	

<sup>25</sup> The word "hameem"="حَمِيمٌ," has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "hameem"="حَمِيمٌ," has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>26</sup> The word "kareem"="كَرِيمٌ" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction to this Translation! Summarily: bounty-giver and ennobler!

<sup>27</sup> The word "حنث" has two meanings: (1) subornation (false-oath) or (2) sin! See اللسان! Both meanings could apply here!

<sup>28</sup> See footnote 5792 below regarding حَمِيمٌ!

<sup>29</sup> The word "نزل" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

<sup>30</sup> The word "الدين" has several meanings: (1) religion, (2) recompense, (3) reckoning, (4) Day of Judgment!



58. Have you<sup>c</sup> seen what ejaculate you<sup>z</sup>.

59. Are you<sup>f</sup> creating it<sup>x</sup> or We (are) the Creators.

60. We fated among you<sup>b</sup> the death and not We surely (are) *masbooqeena*<sup>31</sup> (ones that are surpassed/ outpaced).

61. On that We substitute your<sup>n</sup> likes and We establish you<sup>b</sup> in what not you<sup>z</sup> know.

62. And *laqad* (verily, already and affirmatively) knew you<sup>c</sup> the genesis<sup>w</sup> the first<sup>w</sup> so *lawla* (why do not) reminisce you<sup>z</sup>.

63. Have seen you<sup>c</sup> what you<sup>z</sup> till.

64. Are you<sup>f</sup> *ta-ṣra'aona*<sup>32</sup> (you<sup>z</sup> germinate) it<sup>x</sup> or (are) We the *ṣa'are-aona*<sup>33</sup> (the causers of its sprouting).

65. If<sup>34</sup> We will surely made it<sup>x</sup> We debris, then remained you<sup>c</sup> wondering (in regret)<sup>35</sup>.

66. Verily we surely (are) *mugbramoona*<sup>36</sup> (ones who are adherent to lasting ruinous torment).

67. Rather we (are) *mabromoona* (he-they who are prohibited from some-thing).

68. Have then seen you<sup>c</sup> the water which you<sup>z</sup> drink.

69. Are you<sup>f</sup> (who had) descended it<sup>x</sup> from the *muṣ'ne*<sup>37</sup> (white clouds that are bearers of pure water) or (are) We the *munzeloona*<sup>38</sup> (Causers of its descending).

70. If<sup>39</sup> We will, We made it<sup>x</sup> *ojajan*<sup>40</sup> (rather salty and bitter-hot), so *lawla* (why do not) you<sup>z</sup> thank.

71. Have then seen you<sup>c</sup> the fire<sup>w</sup> [the] which<sup>n</sup> *toroona* (you<sup>z</sup> enkindle).

72. Have you<sup>c</sup> established its<sup>w</sup> tree<sup>w</sup> or (are) We the Establishers.

73. We made it<sup>w</sup> a reminder-she<sup>y41</sup> and a *mata'an*<sup>42</sup> (resource for a transitory worldly delight) for the *mugweena*<sup>43</sup> (barren-desert peregrinators whose food supply had depleted).

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا

نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ

فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا

تَذَكُّرُونَ ﴿٦٢﴾

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ

تَفْكُهُونَ ﴿٦٥﴾

إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ

نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا

تَشْكُرُونَ ﴿٧٠﴾

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ

الْمُنْشِئُونَ ﴿٧٢﴾

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا

لِّلْمُقْوِينَ ﴿٧٣﴾

<sup>31</sup> The word “مَسْبُوقِينَ” is plural, masculine objective noun, with no English equivalent!

<sup>32</sup> Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only figuratively, the word “grow” can be used as a synonym for “ṣar-a-!” Grow=Nama or Yanmee, or Yanmo for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is not suitable for the specific meaning intended by the great Ayah.

<sup>33</sup> Meaning: Causer of it to germinate, sprout and become crop ready for harvesting.

<sup>34</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See *إمغني اللبيب، ابن هشام*

<sup>35</sup> The word “فَاكْهُونَ” means “تَتَعَجَّبُونَ”=wondering, see *التاج*! Also see *القرطبي*!

<sup>36</sup> Qur’an commentators are at variance as the meaning of the word “مُغْرَمُونَ” is plural of “مُغْرَمٌ” which, from a linguistic point of view stands for: (1) he who is so fond and attached to some thing in a punishing manner, (2) a debtor or one in a mulct, (3) adherent to a lasting ruinous torment! See *الطبري* and *القرطبي اللسان*!

<sup>37</sup> “Muṣ’ne” are the clouds, or the white clouds, that bear very pure water, not any water!

<sup>38</sup> The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeloona” has no English equivalent! Descender= one that descends, gives a different meaning!

<sup>39</sup> See footnote 34 above regarding “لو”!

<sup>40</sup> The word “أَجَاجٌ” means salty, and strongly salty and bitter-hot! For definition of “أَجَاجٌ” see *اللسان*!

<sup>41</sup> The word “التذكيرة” means that which reminds or by which one is reminded! See *البصائر*!

<sup>42</sup> The word “مَتَاعٌ”=“mata’an” is rooted in the word “مَتَعَ”=“matta’a” with many meanings, among them: resources of transitory worldly delight! See the *Lexicon* attached to this Translation for elaboration!

<sup>43</sup> The word “المقوين”=“أهل القواء”=أهل الفقر means those that travel and dwell in barren deserts! See *تذكرة الأريب*، *تفسير الطبري*! See *لأبن الجوزي*.

74. So <i>sabbeh</i> <sup>44</sup> ( <i>let-say</i> [you <sup>s</sup> ]: <i>Subhana Allah</i> ) by your <sup>t</sup> Lord's name The Great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ
75. So not <sup>45</sup> ! <i>Oqsemo</i> ([I] <i>oath</i> ) by the stars' steads.	فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ
76. And verily it <sup>x</sup> surely ( <i>is</i> ) <i>qasamon</i> ( <i>an oath</i> ), if/had you <sup>z</sup> knowing, great.	وَإِنَّهُ لَقَسَمٌ لِّوَتَعْلَمُونَ عَظِيمٌ
77. Verily it <sup>x</sup> ( <i>is</i> ) surely a <i>Qur'an-kareemon</i> <sup>46</sup> ( <i>bounty-giver and ennobler and of multiple uses and effects</i> ).	إِنَّهُ لَقُرْآنٌ كَرِيمٌ
78. In a book <sup>x</sup> <i>maknoonen</i> ( <i>rather clean/covered and well guarded</i> ).	فِي كِتَابٍ مَّكْنُونٍ
79. Not touch it <sup>x</sup> except the <i>muttabharoona</i> ( <i>he-they who had been purified</i> ).	لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
80. A descending <sup>47</sup> ( <i>it<sup>s</sup> is</i> ) from the worlds' Lord.	نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ
81. Do then in this discourse you <sup>f</sup> ( <i>are</i> ) fawners <sup>48</sup> .	أَفَبِعَذَابِنَا تَسْتَفْتُونَ
82. And you <sup>z</sup> make your <sup>n</sup> <i>rez'qa<sup>x</sup></i> ( <i>thanks/victuals for sustenance/ rain</i> ) <sup>x</sup> that you <sup>b</sup> deny.	وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ
83. So <i>lawla</i> ( <i>why have not</i> ) <i>edha</i> ( <i>when/whereas</i> ) it <sup>w</sup> reached the throat <sup>49</sup> .	فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ
84. While you <sup>f</sup> when-then you <sup>z</sup> ( <i>are</i> ) looking/waiting <sup>50</sup> .	وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ
85. And/while <sup>51</sup> We ( <i>are</i> ) nearer to him than you <sup>b</sup> [and,] but not discern/sight you <sup>z</sup> .	وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ
86. So <i>lawla</i> ( <i>why have not</i> ) <i>en</i> ( <i>if</i> ) were you <sup>c</sup> other than <i>madeneena</i> <sup>52</sup> ( <i>he-they: who are owned/ to be judged</i> ).	فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ
87. You <sup>z</sup> return it <sup>w</sup> <i>en</i> ( <i>if</i> ) you <sup>c</sup> were <i>ssadeqeena</i> ( <i>always truth enforcers/ credible</i> ).	تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ
88. Then either <i>en</i> ( <i>if</i> ) he [was] of the <i>mugarrabeena</i> ( <i>they who are favored/ made near to Allah</i> ).	فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ
89. Then <i>raw'bon</i> ( <i>fresh breeze</i> ) <sup>53</sup> and <i>rayba'non</i> <sup>54</sup> ( <i>provision-/ sweet basil</i> ) and a <i>naeem's</i> ( <i>permanent mental and physical delights in the highest chambers of Paradise</i> )'s garden <sup>w</sup> .	فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ
90. And, however <i>en</i> ( <i>if</i> ) [be] [was] of the <i>yameene's</i> companions.	وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ
91. Then peace for you <sup>g</sup> of the <i>yameene's</i> companions.	فَسَلَامٌ لَّكَ مِنَ أَصْحَابِ الْيَمِينِ

<sup>44</sup> The word *sabbeh* means: (*let-say* [you<sup>s</sup>]: *Subhana Allah*, meaning: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*!

<sup>45</sup> The particle “لا,” by consensus is a negation particle! See *الدر المصون، احمد حلي*. However, the following *Ayah* (S:56:76) confirms that “So no! I swear by the stars’ steads” is a great oath! It is like in many Arabic quarters when they want to *emphasize* a certain point to some-one else they say: “I don’t enjoin you” meaning I do enjoin you to do so and so! It is equivalent in English to say: I need not remind you! When indeed I do want to remind him!

<sup>46</sup> See footnote 5761 above regarding “*kareem*” = “*كريم*”

<sup>47</sup> The word “*تنزيل*” has several meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See *التاج*!

<sup>48</sup> The word “*مدهنون*” are the fawners, meaning *they who flatter/ supple and compromise*!

<sup>49</sup> The “*it*” in this great *Ayah* refers to the “*soul*”

<sup>50</sup> The word “*تنتظرون*” could mean “*waiting*” (i.e. *تنتظرون*) when the soul leaves the person!

<sup>51</sup> This “و” could be: *إحالية أو استئنافية أو اعتراضية*! See *إعراب القرآن، لمحمود صاف*!

<sup>52</sup> The word “*مدنين*” = is *masculine, plural, objective noun*, hence: *ones who are owned*, or *ones-judged* meaning: “*مجزيين*” = *to be recompensed, good or bad each accordingly*! See *التاج* and *الراغب* “*مدنين*” could mean *resurrected*!

<sup>53</sup> It is stated in “*اللسان*” for the word “*ar-Roob*” and “*ar-Rawb*” several meanings: (1) *mery* and (2) *Isa, son of Mary (Jesus)*! However, “*ar-Roob*” (*the Roob*) there are at least *ten* distinct meanings: (1) *mery*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (*Qur'an* or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and for “*ar-Rawb*” (9) *the fresh breeze*, and (10) *rest*!

<sup>54</sup> The word “*الريحان*” has *two* distinct meanings: (1) *provision*, as in this *Ayah* see *الراغب*; and (2) *sweet basil*!

92. And, however <i>en (if)</i> [be] [was] of the deniers, the strayers.	وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿١٢﴾
93. Then <i>(for him)</i> an hospitality of <i>hameemen</i> <sup>55</sup> ( <i>maximally heated/cooled water</i> ).	فَنَزَلَ مِنْ حَمِيمٍ ﴿١٣﴾
94. And a <i>tassleyato</i> <sup>56</sup> ( <i>broiling/ burning on/by</i> ) <i>Jabeeme</i> <sup>57</sup> ( <i>intensely-blazing Fire</i> <sup>w</sup> ).	وَتَصْلِيَةُ حَجِيمٍ ﴿١٤﴾
95. Verily this <i>(is)</i> surely right <i>(of)</i> the certitude.	إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ﴿١٥﴾
96. So <i>sabbeh</i> <sup>58</sup> ( <i>let-say [you<sup>s</sup>]: Subhana Allah</i> ) by your <sup>t</sup> Lord's name the great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿١٦﴾

<sup>55</sup> See footnote 25 above regarding **احميم**

<sup>56</sup> The word “**صَالُو**” transliterated “*ssalo*” here for lack of a properly corresponding word in English, means *broiling/ burning*, as if the entire body is *immersed* in the intensely heated Fire!

<sup>57</sup> The word “**جحيم**” is proper noun, but it means *intensely blazing fire*! See **الراغب**!

<sup>58</sup> See footnote 5824 next regarding *sabbeh*!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Sabbaha*<sup>1</sup> (said: *subhana Allah*) for Allah what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and He (is) The Mighty The *Hakeemo*<sup>2</sup> (infinite *hekma*<sup>3</sup> Possessor).
2. For Him (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [He] quickens and [He] deadens; and He (is) on every-thing Omnipotent.
3. He (is) The First and The Last and The Apparent and The Unapparent, and He (is) by every-thing Omniscient.
4. He Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> in six days; afterwards *istawa*<sup>4</sup> (He set Himself) over The *Arshe*<sup>5</sup> (Throne of Kingship); [He] knows what transpires in the Earth<sup>w</sup> and what egresses from it<sup>w</sup>, and what descends from the Heaven<sup>w</sup> and what *ya'arojo* (curvilinearly ascends) into it<sup>w</sup>; and He (is) with you<sup>b</sup> where wherever you<sup>c</sup> were; and Allah by what you<sup>z</sup> work (is) *Basseeron* (keen: Seer/ comprehensive *Knower of the facts and their ultimate consequences*).
5. For Him (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship and to Allah (is to be) returned the matters.
6. [He] transpires the night in the day and [He] transpires the day in the night; and [He] (is) Omniscient by the chests' possession.
7. Let-believe you<sup>z</sup> by Allah and His messenger; and let-expend you<sup>z</sup> of what [He] made you<sup>b</sup> *mustakhlafeena* (affirmable-successors/vicegerents)<sup>6</sup> in it<sup>x</sup>; so who<sup>r</sup>

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾  
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ تَحْتَ  
وَيْمِهِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾  
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾  
هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ  
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ  
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ  
مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٤﴾  
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾  
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي  
الْأَيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾  
ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا  
جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا

<sup>1</sup> The word "*sabbaha*" = "سَبَّحَ" means: [he] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around.

<sup>2</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

<sup>3</sup> See the *Lexicon* attached to this Translation for "*hekma*".

<sup>4</sup> The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "*hon*" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "*hon*" of His action!

<sup>5</sup> The word "العرش" in the Arabic language means: السرير الذي يجلس عليه. Thus, "العرش" is "سرير الملك". See اللسان. In *Ayah* 23 of *an-Namil*: "...and for her a great *Arshe*" (S27; 23), clearly means the "*Arshe*" is the "Throne of Power and Dominion". And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a *Pillar of the Pillars* of The *Arshe*! So I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (Mount) swooning!" See شرح العقيدة الطحاوية

<sup>6</sup> The word "مستخلفين" = "الخلفاء" = "بعد زوال هذا الغير" = "مستخلفين" = affirmable, see the effect of the "س" when it is conjugated with a word in the *Lexicon* attached to this Translation! In this case making the "مستخلفين" = "owners," i.e. affirmable-successors/owners!

believed they <sup>z</sup> of you <sup>b</sup> and expended they <sup>z</sup> for them (is) a big remuneration.	مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾
8. And what (is) for you <sup>b</sup> not believe you <sup>z</sup> by Allah while the messenger invites you <sup>b</sup> to believe by your <sup>n</sup> Lord; while <i>qad</i> (already and affirmatively) [He] took your <sup>n</sup> <i>meethaqa</i> <sup>x</sup> (ratified-covenant) <sup>x7</sup> en (if) you <sup>c</sup> were believers.	وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾
9. He Who <i>younazzelo</i> (iteratively-descends) on His <i>abde</i> <sup>8</sup> (slave) <i>Aya'tent</i> <sup>w</sup> (Qur'anic statements) evidents-she <sup>ym</sup> to exit you <sup>b</sup> [He] from the darknesses to the illumination; and verily Allah by you <sup>b</sup> surely (is) <i>Ra'oofon</i> <sup>9</sup> (iteratively Forbearer/Clement) <i>Rabeemon</i> (iterative mercy Giver).	هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٩﴾
10. And what (is) for you <sup>b</sup> that-not expend you <sup>z</sup> in Allah's path; and for Allah (is) the Heavens <sup>w</sup> and the Earth's <sup>w</sup> inheritance; not levels of you <sup>c</sup> who <sup>p</sup> [he] expended of before the <i>fat'he</i> <sup>x10</sup> (opening/-overwhelming victory) and [he] mutually fought; those (have) greater rank than whom <sup>r</sup> they <sup>z</sup> expended from after and they <sup>z</sup> mutually fought; and each Allah promised the Paradise <sup>w</sup> ; and Allah by what you <sup>z</sup> work (is) Proficient.	وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾
11. Who <sup>a</sup> (is) <i>tha</i> <sup>11</sup> (near-he-one) who <sup>x</sup> [he] requites Allah a requital <sup>x</sup> <i>hasanan</i> (ultimately meritorious deed) then [He] doubles it <sup>x</sup> for him; and for him (is) a remuneration- <i>kareemon</i> <sup>12</sup> (bounty-giver, ennobler and of many uses/effects).	مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾
12. Day [you <sup>s</sup> ] see the he-believers and the she-believers treading <sup>13</sup> (is) their illumination between their hands <sup>w</sup> (before them) and by their right hands <sup>w</sup> ; your <sup>n</sup> <i>bushra</i> <sup>14</sup> (pleasing-tiding) (is) today: paradises <sup>w</sup> /gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers; immortals they <sup>z</sup> (are) in it <sup>w</sup> ; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> it <sup>x</sup> (is) the win the great.	يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمُ الْيَوْمَ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

<sup>7</sup> The words: “ميثاق”=“ratified covenant” and “عهد”=covenant.

<sup>8</sup> The word “abde” = “slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>9</sup> The word “رؤوف” of “الرافة” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

<sup>10</sup> The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب!

<sup>11</sup> The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate object! It is subject to be affixed to other letters which really designate exactly its implication! For example when “هـ” is prefixed to it, it becomes “هذا”= “this!”

<sup>12</sup> The word “kareem”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily: bounty-giver ennobler and of many uses/effects!

<sup>13</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a basty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام” See اللسان, and الصائر!

<sup>14</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasher=إبشراً/يُبشِّرُ/مُبشِّرٌ

<p>13. Day say the he-hypocrites and the she-hypocrites to whom<sup>r</sup> believed they<sup>z</sup>: <i>undhorona</i><sup>15</sup> (let-you<sup>x</sup>: look us at/wait-for)[we] acquire from your<sup>n</sup> illumination; (<i>had been</i>) said (<i>to them</i>): let-return you<sup>z</sup> (<i>to</i>) your<sup>n</sup> hind<sup>16</sup> then let-petition you<sup>z</sup> (<i>for</i>) an illumination; then (<i>had been</i>) set between them by a fence for it<sup>x</sup> a door, inside it<sup>x</sup> in it<sup>x</sup> (<i>is</i>) the mercy<sup>w</sup> and its<sup>x</sup> outside from before it<sup>x</sup> (<i>is</i>) the torment.</p>	<p>يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٣٦﴾</p>
<p>14. They<sup>z</sup> call them: have not [we] been with you<sup>b</sup>; said they<sup>z</sup>: <i>bala</i><sup>17</sup> (<i>certainly-not</i>); [and,] but you<sup>b</sup> essayed your<sup>n</sup> selves<sup>w</sup> and awaited you<sup>c</sup> and suspected you<sup>c</sup> and deceived you<sup>c</sup> the longings until came Allah's command; and beguiled you<sup>b</sup> by Allah the beguiler.</p>	<p>يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٧﴾</p>
<p>15. So today, not (<i>to be</i>) taken from you<sup>b</sup> a ransom<sup>w</sup> and nor from whom<sup>r</sup> unbelieved they<sup>z</sup>; your<sup>n</sup> abode-/lodging(<i>is</i>) The Fire<sup>w</sup> she(<i>is</i>) your<sup>n</sup> socius<sup>18</sup> (<i>worthier associate</i>) and wretched the destiny.</p>	<p>فَالْيَوْمَ لَا يُوْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ هِيَ مَوْلَانِكُمْ وَبِئْسَ الْمَصِيرُ ﴿٣٨﴾</p>
<p>16. Has(<i>it</i>) not <i>ya'aney</i> (<i>been/ became timely/ nearing/ now</i>) for whom<sup>r</sup> believed they<sup>z</sup> to <i>takh'sha'a</i><sup>19</sup> (<i>submittingly quiet</i>) their hearts for <i>thekre</i> (<i>Qur'an/ mention of</i>) Allah and (<i>for</i>) what descended of the right; and not be they<sup>z</sup> like whom<sup>r</sup> <i>oto</i> (<i>they<sup>z</sup> were accorded</i>) the book<sup>x</sup> of before; then protracted on them the <i>ama'do</i><sup>20</sup> (<i>term-limit end</i>); then indurated their hearts; and many of them (<i>are</i>) <i>fa'seeqoona</i> (<i>rebels vis-à-vis Allah's command</i>).</p>	<p>أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٣٩﴾</p>
<p>17. Let-know you<sup>z</sup> that Allah quickens the land<sup>w</sup> after its<sup>w</sup> death; <i>qad</i> (<i>already and affirmatively</i>) We manifested for you<sup>b</sup> the <i>Aya'te</i><sup>w</sup> (<i>miracles/ signs/ proofs</i>) <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you<sup>b</sup> cerebrate you<sup>z</sup>.</p>	<p>أَعْلَمُوا أَنَّ اللَّهَ تَحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٠﴾</p>
<p>18. Verily the <i>mussaddeqeena</i> (<i>he-charity-givers</i>) and the <i>mussaddeqa'te</i> (<i>she-charity-givers</i>) and requited they<sup>z</sup> Allah a requital<sup>x</sup> <i>hasanan</i> (<i>ultimate meritorious deed</i>), (<i>to be</i>) doubled for them and for them (<i>is</i>) a remuneration-<i>kareemon</i><sup>21</sup> (<i>bounty-giver, ennobler and of many uses/ effects</i>).</p>	<p>إِنَّ الْمَصْدَقِينَ وَالْمَصْدَقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿٤١﴾</p>

<sup>15</sup> The word “انظروننا” could mean (1) “انتظروننا”= “wait for us,” or (2) “انظروننا”= “بمعنى آخروننا”= “reprieve us!” Emmam At-Tabari says: there is *no meaning in this context* for “reprieve,” (3) Look at us! See البيضاوي!

<sup>16</sup> The word “وراء” means: (1) “القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة،” (2) “القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة،” (3) “الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” So, here (2 seems to apply!

<sup>17</sup> The word “bala”= “certainly-not” is absolutely *not* synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>18</sup> That is Hell is *worthier to connect with you in a relation to take the necessary action towards you and your ultimate destiny*, and “wretched the destiny”! That is because Hell “reasons,” *to a certain extent*, as Allah asks her: “Day We say to Hell: have you filled? And says she: is (thereof) an augmentation?” (50:30)! Thus, Hell is their “worthier guardian!”

<sup>19</sup> The word “خشع” in “تخشع” involves more than just “humbleness” or “submission” as that suggests *bodily or attitudinal behavior*. As “خشوع” denotes *submission* or *subsiding of sight and sound* as well! See اللسان! So “تخشع” seems to mean that *their hearts subside in quietness*! Hence, *submittingly quiet*!

<sup>20</sup> The word “الامد”= “نهاية الاجل,” i.e. the term-limit end! See اللسان!

<sup>21</sup> See footnote 28 of the *Introduction* to this *Translation*! Summarily: *bounty-giver, ennobler and of many uses/ effects*.



<p>19. And who<sup>r</sup> believed they<sup>z</sup> by Allah and His messengers, those they (are) the <i>sseddeqoon</i><sup>22</sup> (indeed the steadfast affirmers and ever practicers of the truth) and martyrs <i>enda</i> (by munificence of/by Rule of) their Lord; for them (is) their remuneration, and their illumination; and who<sup>r</sup> unbelieved they<sup>z</sup> and denied they<sup>z</sup> by Our <i>Aya'te</i><sup>w</sup> (messengers and messages) those (are) the <i>Jahmeem's</i><sup>23</sup> (intensely-blazing Fire<sup>w</sup>) companions.</p>	<p>وَالَّذِينَ ءَامَنُوا بِاللّٰهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصّٰدِقُونَ وَالشّٰهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾</p>
<p>20. Let-know you<sup>z</sup> that only the life<sup>w</sup> (of) the world<sup>w</sup> (is) a play and an amusement and an adornment and a mutual bragging among you<sup>b</sup>, and a mutual multitudinousness in the possessions and the children; like a parable<sup>x</sup>/example<sup>x</sup> (of) a <i>ghaythen</i><sup>24</sup> (delightful-satiating-and-reviving rain) marveled the <i>kuffara</i><sup>*</sup> (sowers) its<sup>x</sup> sprout; afterwards it<sup>x</sup> desiccates then [you<sup>s</sup>] see it<sup>x</sup> <i>musfarran</i> (turning-yellow); afterwards it<sup>x</sup> becomes debris; and in the Hereafter<sup>w</sup> (is) a severe torment and a forgiveness<sup>w</sup> from Allah and a gratification; and not the life<sup>w</sup> of the world<sup>w</sup> except a <i>mata'ao</i><sup>25</sup> (resource for a transitory worldly delight) (of) the beguiler.</p>	<p>أَعْلَمُوا أَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرْتَبُهِ مَصْفًرًا ثُمَّ يَكُونُ حُطَبًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾</p>
<p>21. Let mutually vie/compete you<sup>z</sup> to a forgiveness<sup>w</sup> from your<sup>n</sup> Lord and a paradise<sup>w</sup>/garden<sup>w</sup>, its<sup>w</sup> <i>aardh</i><sup>x</sup> (width/expanse)<sup>x</sup> (is) as the Heaven's<sup>w</sup> and the Earth's<sup>w</sup> <i>aardh</i><sup>x</sup>; (it<sup>w</sup> had been) prepared-she<sup>y</sup> for whom<sup>r</sup> believed they<sup>z</sup> by Allah and His messengers; <i>tha'leka</i> (afar-that-it/)<sup>x</sup> (is) Allah's munificence, <i>youa'teybe</i> ([He] accords it<sup>x</sup>) whom<sup>p</sup> [He] wills; and Allah (is) the munificence-possessor, the great.</p>	<p>سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللّٰهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾</p>
<p>22. Not betided [He/it<sup>w</sup>]<sup>26</sup> of a disaster<sup>w</sup> in the Earth<sup>w</sup> and nor in your<sup>n</sup> selves<sup>w</sup> except in a book from before that <i>nabr'a</i> ([We] originate/generate) it<sup>w</sup>; verily <i>tha'leka</i> (afar-that-it/)<sup>x</sup> (is) on Allah easy.</p>	<p>مَا أَصَابَ مِنْ مُّصِيبَةٍ فِى الْأَرْضِ وَلَا فِى أَنْفُسِكُمْ إِلَّا فِى كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾</p>
<p>23. <i>Lekayla</i> (so that not) grieve you<sup>z</sup> over what (had) escaped<sup>27</sup> you<sup>b</sup> and nor revel/rejoice you<sup>z</sup> by what <i>aa'takom</i> (accorded you<sup>b</sup>) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.</p>	<p>لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾</p>
<p>24. Who<sup>r</sup> they<sup>z</sup> stint and they<sup>z</sup> command the mankind by the stint and whoever [he] diverts, then verily Allah, He (is) The Rich The <i>Hameedo</i><sup>28</sup> (He Who is multitudinously praised/He Who is iterative praiser).</p>	<p>الَّذِينَ يَبَخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾</p>

<sup>22</sup> The word “seddeqoon”=“الصّٰدِقُونَ” means they who are indeed steadfast affirmers and practicer of the truth!

<sup>23</sup> The word “الجحيم” is proper noun, but it means intensely blazing fire! See الراغب!

<sup>24</sup> The word “غيث” = المطر المنبت للكلأ و المنعش, so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, “الغيث” could also means the gliding clouds that bring rain!

\* The word “كفار” is rooted in “كفر”=covered the sowed seed with soil; thus “كفار” = sowers, in this case.

<sup>25</sup> The word “متاع”=“mata'ao” is rooted in the word “متع” = “matta'a” with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

<sup>26</sup> The subjective noun (i.e. فاعل) for betided (i.e. أصاب) could be “He, i.e. Allah,” or “it,”=“مصيبة” = disaster!

<sup>27</sup> That is it was not to betide you: “Say [you<sup>s</sup>] : never befalls us except what wrote Allah for us!” (S 9:51)!

<sup>28</sup> The word “Hameed”=“حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Qad (already and affirmatively) heard Allah say (of) which<sup>u</sup> mutually [she] pleads (to/with) you<sup>s</sup> in her husband and [she] complains to Allah; and Allah hears you both dialoging; verily Allah (is) Sameeon (Acute-Hearer/ nabler of others to hear/ favorable Answerer to prayer)<sup>1</sup> Ba'sseeron (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).*

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ  
فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ  
وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ ﴿١﴾

2. Who<sup>r</sup> youdbaherona<sup>2</sup> (they that say to their wives: you are on me like my mother's back) of you<sup>b</sup> of their women, en(not) they<sup>y</sup> theirmothers; not their mothers except whom<sup>v</sup> begotten<sup>y</sup> them; and verily they surely say a *munkaran* (rationally objectionable/ Sharey'ah prohibited) of the say and a mendacity; and verily Allah (is) surely *Afonwon* (multitudinous Pardoner), *Ghafooron* (iterative Forgiver).

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ  
مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ  
إِلَّا الَّتِي وَلَدْنَهُمْ وَأِنَّهُمْ لَيَقُولُونَ  
مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا  
وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

3. And who<sup>r</sup> youdbaherona<sup>3</sup> (they that say to their wives: you<sup>y</sup> are upon me like my mother's back) of their women afterwards they<sup>z</sup> return for<sup>4</sup> what they<sup>z</sup> said then freeing a neck-she<sup>y5</sup> from before that *yatamas'sa* ([both] touch/-come-on to/ have sexual relation with each other); *tha'lekum* (collective-afar-that)<sup>x</sup> (to be) exhorted<sup>6</sup> you<sup>z</sup> by it<sup>x</sup>; and Allah by what you<sup>z</sup> work (is) Proficient.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ  
يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ  
مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ  
تَوْعُظُونَ بِهِ وَاللَّهُ بِمَا  
تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

4. Then whoever [he] found not<sup>7</sup>, then fasting two consecutive months from before *yatamassa* ([both] touch/come-on to/ have sexual relation with each other);

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ  
مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا

<sup>1</sup> The word "Sameeon" = "سميع" means: possessor of rather acute hearing capacity, plus in the case of Allah enabler of others to hear!

<sup>2</sup> The word "youdbaherona" = "يُظَاهِرُونَ" has several meanings! However, in this context it is associated with "الظهار" which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: "you are upon me like my mother's back!" That is because the "back" is considered as the place of "riding!" When a man is having sexual relation with his wife, it is as if he is "riding over her!" Thus, the "back" is a lofty metonymy (indirect declaration of intent) with respect to "having sexual intercourse!" Hence, once a person expresses "الظهار" to his wife, then that means it is a full divorce! When Islam was established "الظهار" was prohibited! See اللسان!

<sup>3</sup> Ibid for "youdbaherona!"

<sup>4</sup> In the word "لما" has the letter "ل" = "for!" This letter "ل" = "for" was taken to mean "عن" or "عما" or "في" by some Qur'an commentators! The fact remains that Allah said "لما" i.e. used the "ل" not any others! Had He wanted others He surely could or would have done that! So, I believe that the expression of "الظهار" is divorcing the wife! That is what they said! That means they prohibited themselves from having any sexual relation with this particular woman, which used to be their wife! Therefore, after the expression of "الظهار" it is no more lawful for them to engage in any form of sexual relation with such a divorced wife, as the woman is no longer their wife! Now if they return for what they said, i.e. "الظهار" in other words for what they had already prohibited themselves of having, and now desire to have sexual relation of any kind with the already divorced woman, as their wife, then they have to expiate that by "freeing a believer's neck!"

<sup>5</sup> The expression "freeing a neck-she" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave!

<sup>6</sup> The word "توعظون" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition! See البصائر!

<sup>7</sup> That is "found not" the wherewithal!





*counsel you<sup>z</sup>*) by the sin and the aggression and the messenger's disobedience<sup>w</sup>; and *tanajaw* (let-mutually secretly-counsel you<sup>z</sup>) by the *berre* (that which is dutiful) and the *taqwa<sup>w</sup>* (reverential guarding against Allah's displeasure)<sup>w</sup>; and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah, Whom to Him (to be) thronged you<sup>z</sup>.

تَنْجَيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ  
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ  
وَتَتَّقُوا بِالْإِيمَانِ وَالتَّقْوَى وَاتَّقُوا  
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٠﴾

10. Verily only the *najwa* (secret-counsel)<sup>w</sup> (is) of the Satan, to [be] sadden whom<sup>r</sup> they<sup>z</sup> believed; and not surely *dha're* (harming/ hurting) them [be] a thing except by Allah's leave; and on Allah then let trust the believers.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ  
لِيَحْزَنَ الَّذِينَ ءَامَنُوا وَلَيْسَ  
بضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

11. O you, who<sup>r</sup> they<sup>z</sup> believed if (had been) said for you<sup>b</sup> *tafas'saho* (let-make-room you<sup>z</sup>) in the *majalis* (sitting-places), then *ifasaho* (let-make-room you<sup>z</sup>) Allah *yafsaho* (makes-room) for you<sup>b</sup>; and if (had been) said: *enshozo* (let-upraise you<sup>z</sup>) then *enshozo*; elevates Allah whom<sup>r</sup> they<sup>z</sup> believed of you<sup>b</sup> and whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded) the knowledge ranks<sup>w</sup>; and Allah by what you<sup>z</sup> work (is) Proficient.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ  
تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
يَفْسَحْ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا  
فَانشُزُوا يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا  
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٢﴾

12. O, you who<sup>r</sup> believed they<sup>z</sup> if *najaytom* (mutually secretly counseled you<sup>b</sup>) the messenger then *qaddemo* (let-advance you<sup>z</sup>) between your<sup>n</sup> *najwa's* (secret-counsel's) hands<sup>w15</sup> a charity<sup>w</sup>; *tha'leka* (afar-that-it/) <sup>x</sup> (is) *khayron* (choicer/ superior/ worthier) for you<sup>b</sup> and *att'haro* (is more purging); then *en* (if) you<sup>z</sup> found not (the wherewithal), then verily Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ  
الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ  
خُجُوتِكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَّكُمْ  
وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ ﴿١٣﴾

13. Have you<sup>c</sup> disquieted<sup>16</sup> (your selves) to advance between your<sup>n</sup> *najwa's* (secret-counsel's) hands<sup>w</sup> charities<sup>w</sup>; so *edh* (whereas) you<sup>z</sup> did not and relented on you<sup>b</sup> Allah, then *aqemo*<sup>17</sup> (let-you<sup>z</sup> up/ sustain the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-you<sup>z</sup> accord and fulfill the obligations of) the *Zakata*<sup>w18</sup> (prescribed percentage of personal possessions)<sup>w</sup> and let-obey you<sup>z</sup> Allah and His messenger; and Allah (is) Proficient by what you<sup>z</sup> work.

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ  
خُجُوتِكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا  
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ  
وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤﴾

14. Have not seen [you<sup>s</sup>] to whom<sup>r</sup> *tawallow* (they<sup>z</sup> allied) a people ired on them Allah; neither they (are) of you<sup>b</sup> and nor of them; and *yablefona* (they<sup>z</sup> swear) on the lie while they know.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا  
غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ  
وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ  
وَهُمْ يَعْلَمُونَ ﴿١٥﴾

15. Prepared Allah for them a torment severe; verily they: fouled what they<sup>z</sup> were working.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا  
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

16. *Ettakhtho* (they<sup>z</sup> took-and-presumed) their *ayma'na* (oaths) a *junnatan* (covert/shield), so they<sup>z</sup> repelled a'n (off) Allah's path, so for them (is) a humiliating torment.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ  
سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٧﴾

<sup>15</sup> The expression "between the hands" is a lofty Arabic tongue expression meaning; before!

<sup>16</sup> That is: have you stinted regarding charity?

<sup>17</sup> That is you<sup>z</sup> up/sustain/maintain all the rituals necessary!

<sup>18</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakab* and its implications!

17. Never enriches <sup>19</sup> a'n (regarding) them their possessions and nor their children of Allah a thing; those (are) The Fire's <sup>w</sup> companions; they (are) in it <sup>w</sup> immortals.	لَنْ تَغْنَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾
18. Day resurrects <sup>20</sup> them Allah together; then yablefona (they <sup>z</sup> swear) for Him like yablefona for you <sup>b</sup> ; and they <sup>z</sup> reckon that they (are) on a thing; lo, verily they, they (are) the liars.	يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا تَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾
19. Overwhelmed on them the Satan; so [be] (caused) them (to) forget Allah's thekra <sup>21</sup> (Qur'an); those (are) the Satan's party; lo, verily the Satan's party they (are) the losers.	أَسْتَحْذِرُ عَلَيْهِمُ الشَّيْطَانَ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾
20. Verily who <sup>r</sup> youhaddona <sup>22</sup> (they who pursue mutual: anger/ opposition/ and non-compliance to religious obligations towards) Allah and His messenger, those (are) in the athalleen <sup>23</sup> (they who are humbled and subdued).	إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾
21. Wrote Allah: surely assuredly <sup>24</sup> prevail I and My messengers; verily Allah (is) Strong, Mighty.	كَتَبَ اللَّهُ لِلَّهِ لَا غَلِبَ ۖ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾
22. Not find [you <sup>s</sup> ] a people they <sup>z</sup> believe by Allah and The Day The Last, mutually affectioning whom-ever ha'dda (he who pursued mutual: anger/opposition- / and non-compliance to religious obligations towards) Allah and His messenger, and albeit they <sup>z</sup> were their fathers or sons or brothers or their clan <sup>w</sup> ; those, wrote Allah in their hearts the belief and [He] supported <sup>25</sup> them by Rooben <sup>26</sup> (The: Qur'an/ revelation- / mercy) of Him; and [He] admits them (in) paradises <sup>w</sup> - / gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers; immortals they <sup>z</sup> (are) in it <sup>w</sup> ; delighted (is) Allah a'n (regarding) them and delighted they <sup>z</sup> [too] (are) a'n Him; those (are) Allah's party; indeed, verily Allah's party they (are) the thrivers.	لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

<sup>19</sup> The word “تغنى” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” includes suffice and *not* vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

<sup>20</sup> See footnote 9 above regarding ابعث!

<sup>21</sup> As The Qur'an has Allah's Criteria of prescriptions and proscriptions!

<sup>22</sup> See footnote 5834 above regarding يحادد!

<sup>23</sup> The word “athalleen” is plural, masculine, subjective noun, meaning: they who are humbled and subdued!

<sup>24</sup> The “ل” in “لَا غَلِبَ” is a juratory “ل” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed here by “assuredly”!

<sup>25</sup> The word “أيدهم” comes from the “أيد” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it by (divine) Might” (S51: 47), a kind of “Might” which Allah alone has!

<sup>26</sup> It is stated in “اللسان” for the word “ar-Roob” = “Rooben” and “ar-Rawb” two distinct meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*! However, “ar-Roob” (the Roob) there are at least ten distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |  |  |
|--|--|
| <p>1. <i>Sabbaha</i><sup>1</sup> (said: <i>subhana Allah</i>) for Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup> and He (is) the Mighty, The <i>Hakeemo</i><sup>2</sup> (infinite <i>hekma</i><sup>3</sup> Possessor).</p>  | <p>سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾</p>   |
| <p>2. He Who exited whom<sup>r</sup> unbelieved they<sup>z</sup> of the book's folk, from their homes<sup>w</sup> for first [the] throng;<sup>4</sup> not presumed you<sup>c</sup> that they<sup>z</sup> exit and they<sup>z</sup> presumed that their fortresses (are) barricading them from Allah; then <i>atabom</i><sup>x</sup> (happed-on/came-to them)<sup>x</sup> Allah from whence not <i>yahta'sebo</i> (they<sup>z</sup> could reckon/expect); and [He] threw in their hearts the fright; they<sup>z</sup> destroy their houses by their hands<sup>w</sup> and the believers' hands<sup>w</sup>; so <i>eatabero</i> (let-take instructive example you<sup>c</sup>); <i>ya'oley</i> (O, you<sup>z</sup> possessor of) the <i>abssa're</i> (insights/ discernments).</p> | <p>هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتْنَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ فَاعْتَبِرُوا يَأَيُّهَا الَّذِينَ لَا يُبْصِرُونَ ﴿٢﴾</p> |
| <p>3. And <i>lanla</i> (had it not been for) that Allah wrote on them the banishment, surely [He] (would have) tormented them in the world<sup>w</sup> and for them in the Hereafter<sup>w</sup> (is) The Fire's<sup>w</sup> torment<sup>x</sup>.</p>  | <p>وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُهمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾</p>  |
| <p>4. <i>Tha'leka</i> (afar-that-it/) <sup>x</sup> (is) because verily they mutually contended Allah and His messenger; and whoever mutually [he] contends Allah and His messenger, so surely Allah (is) severe (in) the punishment.</p>   | <p>ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾</p>  |
| <p>5. Whatever you<sup>z</sup> cut of a date-palm or you<sup>c</sup> left it<sup>w</sup> stander<sup>w5</sup>/standing<sup>w</sup> on its<sup>w</sup> origins/bases then by Allah's leave; and to [He] disgraces the <i>fa'seqeena</i> (rebels vis-à-vis Allah's command).</p>   | <p>مَا قَطَعْتُمْ مِنْ لَيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾</p>  |
| <p>6. And whatever Allah <i>afa'd</i><sup>6</sup> (entitled-easy-booty) on His messenger of them, so not festinated you<sup>c</sup> on it<sup>x</sup> of horses and nor of camels; [and,] but Allah authorizes His messengers on whom<sup>p</sup> [He] wills; and Allah over every-thing (is) Omnipotent.</p>  | <p>وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾</p>   |

<sup>1</sup> The word “*sabbaha*”=“سَبِّحَ” means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect*! All the aforesaid is rendered by saying: *subhana Allah*!

<sup>2</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”!

<sup>3</sup> See the *Lexicon* attached to this *Translation* for “*hekma*!”

<sup>4</sup> The word “الحشر” = “the throng,” meaning “large group of people gathered or crowded closely together,” however in this case referring to “the first throng,” that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeeniah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordon)!

<sup>5</sup> The word “لَيْنَةٍ”= “date-palm” in Arabic is a *feminine* gender. And since “standing” is its qualifier, so it's likewise *feminized*!

<sup>6</sup> The word “أَفَاءَ” means “entitled easy-booty,” i.e. He drove your way booty free of hardship! See الراغب!

7. Whatever Allah *afa'a*<sup>7</sup> (entitled *easy-booty*) on His messenger of the villages<sup>w</sup> folks<sup>w</sup> then for Allah and His messenger and for the kin's possessors and the orphans and the poor<sup>8</sup> and son (of) the path (*wayfarer*); so-that (*it*) be not an alternation among the rich of you<sup>b</sup>; and whatever the messenger *aa'takum* [*he*] *accorded/gave you*<sup>b</sup> so let-you<sup>z</sup> take it<sup>x</sup> and whatever [*he*] forbade you<sup>b</sup> *a'n* (*regarding*) it<sup>x</sup> so let-you<sup>z</sup> cease (*doing it*); and *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.

مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

8. For the indigents<sup>9</sup> the emigrants, who<sup>r</sup> (*had been*) exiled they<sup>z</sup> from their homes<sup>w</sup> and their possessions *yabtagbona* (*earnestly quest they<sup>z</sup>*) munificence from Allah and a *redhwanan*<sup>x</sup> (*ultimate gratification*); and they<sup>z</sup> succor Allah and His messenger; those, they (*are*) the *ssa'de-goona* (*always-truth-enforcers*).

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصَرُونَ لِلَّهِ وَرَسُولِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

9. And who<sup>r</sup> *tabanna'a'o* (*they<sup>z</sup> deservedly ensconced*) the home<sup>w</sup> and the belief of before them they<sup>z</sup> love whoever [*he*] emigrated to them and they<sup>z</sup> find not in their chests a need<sup>w</sup> of what *oto* (*they<sup>z</sup> had been accorded*) and *you'atherona* (*favor-others they<sup>z</sup>*) over themselves<sup>w</sup> and albeit [*was*] by them a privation<sup>w</sup>; and whoever (*is*) [*he*] protected (*from*) own-self's<sup>w</sup> *shubha*<sup>10</sup> (*stinginess, stinting towards doing what is dutiful/obligatory*), those they (*are*) the thrivers.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَعْرَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

10. And who<sup>r</sup> they<sup>z</sup> came from after them they<sup>z</sup> say: our Lord, let-forgive for us [*You<sup>s</sup>*] and for our brothers who<sup>r</sup> preceded us they<sup>z</sup> in the belief; and let-not [*You<sup>s</sup>*] make in our hearts a rancor for whom<sup>r</sup> believed they<sup>z</sup>; our Lord verily You<sup>s</sup> (*are*) *Ra'oofon*<sup>11</sup> (*iteratively Forbearer/ Clement*) *Raheemon* (*iterative mercy Giver*).

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

11. Have not seen [*you<sup>s</sup>*] whom<sup>r</sup> hypocrised they<sup>z</sup>, they<sup>z</sup> say for their brothers, who<sup>r</sup> unbelieved they<sup>z</sup> of the book's folk: *la'en* (*indeed if*) you<sup>c</sup> (*are to be*) exited surely we assuredly<sup>12</sup> exit with you<sup>b</sup> and not obey [*we*] in you<sup>b</sup> an *abadan*<sup>13</sup> (*a lone/any-one*) ever; and *en* (*if*) you<sup>c</sup> (*are to be*) mutually fought surely we assuredly succor you<sup>b</sup>; and Allah witnesses verily they (*are*)

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ

<sup>7</sup> Ibid!

<sup>8</sup> For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction! The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people!”

<sup>9</sup> The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction!

<sup>10</sup> The word “shubha”=“الشح” versus “البخل” the two words are *too different*! “الشح” means *deficiency in obliging* towards what is *expected* or *presumed duty* or *responsibility*, where as “البخل” is *greed in giving wealth*! So, “ashubha” is (*stinginess, stinting towards doing what is dutiful, i.e. obligatory*)!

<sup>11</sup> The word “رؤوف” of “الرافة” which is more *intensive* than “الرحمة” as “الرحمة”=“mercy,” which is *kindness* imparting *delight* to its recipient; while “الرافة” is *in addition* to “الرحمة” it involves *protecting* against any possible *undesirable happening* to the recipient, i.e. *clemency*. Hence, “الرافة” is a *protective-mercy*=*clemency*. And “رؤوف” is multitudinous *protective mercy* Doer or multitudinously *clement*. See التاج!

<sup>12</sup> The “ل” in “لَنَخْرُجَنَّ” and in “لَنَنْصُرَنَّكُمْ” and in “لَيُؤْتِيَنَّهُ” in the next *Ayah* # 12, all are *juratory* “ل”=“القسم” amounting to=“التأكيد”, i.e. *affirmation*, expressed in all cases by “assuredly”!

<sup>13</sup> See the *Lexicon* attached to this *Translation* regarding “إحد”!

\*The expression “they<sup>z</sup> divert the *adbara* (rears)” means *flee in defeat*, so the observer *sees their rear as they flee*!

surely liars.

12. *La'en* (indeed if) (had been) exited they<sup>z</sup> not exit they<sup>z</sup> with them; and *la'en* they<sup>z</sup> (had been) mutually fought not they<sup>z</sup> succor them; and *la'en* they<sup>z</sup> succored them surely assuredly they<sup>z</sup> divert the *adbara* (rears); afterwards not (to be) succored they<sup>z</sup>.

13. Surely you<sup>f</sup> (are) harder an apprehension/anxiety in their chest than Allah; *tha'leka* (afar-that-it/) <sup>x</sup> (is) because they (are) a people (who) not understand.

14. Not mutually fight you<sup>b</sup> they<sup>z</sup> together except in fortified villages<sup>w</sup> or from behind<sup>14</sup> walls; their *ba'aso* (warfare/courage) among them (is) severe; [you<sup>s</sup>] reckon them together while their hearts (are) *shatta* (segregates); *tha'leka* (afar-that-it/) <sup>x</sup> (is) because they (are) people (who) not cerebrate they<sup>z</sup>.

15. Like an example/parable (of) who<sup>r</sup> of before them nighly, tasted they<sup>z</sup> *wabala* (burdensome-ill-result) (of) their matter<sup>x</sup>; and for them (is) a painful torment.

16. Like the Satan's example/parable *edh* (whereas) said [be] for the human: let-ubelieve [you<sup>s</sup>]; then *lamma* (when/whence) [be] unbelieved, said [be]: verily I (am) a disclaimant/absolver (of myself) from you<sup>g</sup>; verily I fear/know<sup>15</sup> Allah the world's Lord.

17. Then [was] their consequence<sup>w</sup> both that they both (are) in The Fire immortals in it<sup>w</sup>; and *tha'leka* (afar-that-it/) <sup>x</sup> (is) the injustice-doers<sup>16</sup> requital.

18. O you who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah; and let look a self<sup>w</sup> what it<sup>w</sup> advanced-she<sup>y</sup> for tomorrow; and *ettaqo* Allah; verily Allah (is) Proficient by what work you<sup>z</sup>.

19. And let not be you<sup>z</sup> like whom<sup>r</sup> they<sup>z</sup> forgot<sup>17</sup> (ceased paying attention to) Allah; so [He] (caused) them (to) forget their selves; those, they (are) the *fa'seqoona* (rebels vis-à-vis Allah's command).

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

لَئِنْ أَخْرَجُوا لَا تَخْرُجُونَ مَعَهُمْ  
وَلَئِنْ قَاتَلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ  
نَصَرُوهُمْ لَيُؤْلِبَنَّ الْأَدْبَرَ ثُمَّ لَا  
يَنْصُرُونَ ﴿١٢﴾

لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ  
مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَفْقَهُونَ ﴿١٣﴾

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي  
قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ  
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ  
جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ  
بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا  
وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ  
اكَفِّرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ  
مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ  
الْعَالَمِينَ ﴿١٦﴾

فَكَانَ عِقَابُهُمَا فِي النَّارِ  
خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ  
الظَّالِمِينَ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ  
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا  
تَعْمَلُونَ ﴿١٨﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ  
فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿١٩﴾

<sup>14</sup> The word “وراء” means: (1) “القَدَامُ أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.” (2) “بعد” (3) “ولد الولد”. So, here (2 seems to apply!

<sup>15</sup> Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>16</sup> The word “ظالم” in “ظالمون” = “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice!”

<sup>17</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (s32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing! See اللسان!



20. Not level/even (*are*) The Fire's<sup>w</sup> companions and the Paradise's<sup>w</sup> companions; the Paradise's<sup>w</sup> companions, they (*are*) the winners<sup>x</sup>.

لَا يَسْتَوِي أَصْحَابُ النَّارِ  
وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ  
هُمْ الْفَائِزُونَ ﴿٢٠﴾

21. Had We descended this Qur'an<sup>x</sup> on a mountain<sup>x</sup> surely (*would have*) seen it<sup>x</sup> you<sup>s</sup> *khashe'an*<sup>18</sup> (*it<sup>x</sup> humble-submitter*), riving, from Allah's *khashya'te* (*reverent-fear*)<sup>w</sup>; and *telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) the parables/-examples We strike it<sup>w</sup> for the people, *la'alla* (*craving currently unavailable deed that/perhaps*) they rethink.

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ  
لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ  
خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا  
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

22. He (*is*) Allah Who no *elaha* (*a deity*) except Him; the visible and the invisible Knower; He (*is*) *Ar-Rahama'no* *Ar-Raheemo* (*iterative mercy Giver*).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
عَلِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ  
الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

23. He (*is*) Allah, Who no *elaha* (*a deity*) except Him; The King, The *Quddoso*<sup>19</sup> (*The Pure/ beyond every/ any blemish elevated high*), The Peace<sup>20</sup>, The Believer<sup>21</sup>, The-Dominator, The Mighty, The *Jabbar* (*The vigorous Effector/Compeller*), *Al-Mutakabber*<sup>22</sup> (*The Stander befittingly above submission*); *subhana*<sup>23</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah amm* (*regarding*) what they<sup>z</sup> partner (*other deities with Him*)).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ  
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ  
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا  
يُشْرِكُونَ ﴿٢٣﴾

24. He (*is*) Allah The Creator The *Ba'reo* (*Originator/-Generator*) The Portrayer/Fashioner; for Him (*are*) the *busna* (*all around most beautiful*) the names; *yousabbeho*<sup>24</sup> (*say: subhana Allah*) for Him what (*are*): in the Heavens and the Earth; and He (*is*) The Mighty, The *Hakeemo*<sup>25</sup> (*infinite bekma Possessor*).

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ  
لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ  
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

<sup>18</sup> The word “خاشعاً” involves “الخشوع” which is more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! But “الخشوع” denotes *submission* of *sight* and *sound* as well! See *اللسان*! So, “خاشعاً” with respect to the mountain seems to mean *subsided* in all aspects! That is if we were to understand its *language* we would have found it *fully subdued* in body, sight and sound!

<sup>19</sup> The word “القدوس” is *linguistically* defined as: *that which is pure, and beyond any blemish elevated high*! See *التاج*!

<sup>20</sup> That is *The Bringer* of peace to all others.

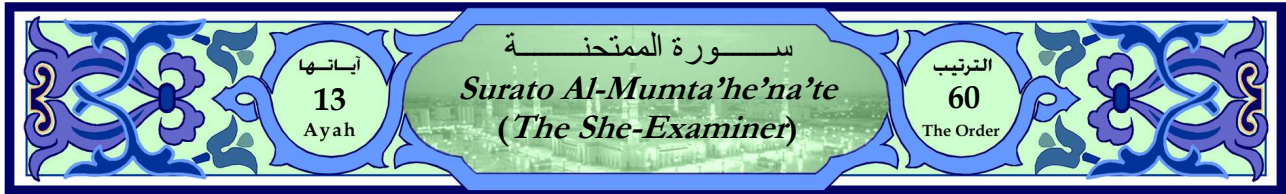
<sup>21</sup> The word “المؤمن” is rooted in “أمن,” which means “إجله يأمن، كآمنه من خوف أي أزال خوفه فاطمأن” Like “أمنهم من” Thus, “الله هو المؤمن و هم الآمنون” So, *Allah is the provider* of “الأمن و الأمان و السلام” Hence, Allah is “The Believer,” He *believes and empowering His messenger with miracles and signs and proofs to confirm His message and prophet-hood*; also *The Keeper of the faith and Enabler of the believers to believe*.

<sup>22</sup> State *befitting Allah alone*; the *المتكبر* is for *uniqueness* and *not* for *mutuality* of action!

<sup>23</sup> The word “subhana”= “سبحان” has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as “سيخانك” or “سبحانه”) occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

<sup>24</sup> The word “yousabbeho” means [he] says, “subhana Allah,” that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana Allah*) in the Qur'an is a *Prayer*, says Ibn Abbas, see *القرطبي* for his *tafseer* (explanation of this *Ayah*)!

<sup>25</sup> See the *Lexicon* attached to this *Translation* for *الحكيم* and “إحكيم”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who<sup>r</sup> they<sup>z</sup> believed let not *tattakhetho*<sup>1</sup> (*take and presume you<sup>z</sup>*) My foe<sup>2</sup> and your<sup>n</sup> foe *aw'leyaa*<sup>3</sup> (*guardians-/allies*); cast to them you<sup>z</sup> by the affection<sup>4</sup>, while *qad* (*already and affirmatively*) unbelieved they<sup>z</sup> by what came (*to*) you<sup>b</sup> of the right; they<sup>z</sup> exit the messenger and *eyyakom* (*indeed including you<sup>b</sup>*) that you<sup>z</sup> believe by Allah your<sup>n</sup> Lord, *en* (*if*) you<sup>c</sup> [were] exited *jebadan* (*exertion of one's utmost mental, physical and possessional efforts fighting/striving*) in My path and *ebtegha'a* (*earnest-quest*) (*of*) My gratification, you<sup>z</sup> confide to them by the affection; and I am knowinger by what you<sup>c</sup> conceal and what you<sup>c</sup> disclosed; and whoever does it<sup>x</sup> of you<sup>b</sup> then *qad* (*already and affirmatively*) [*he*] strayed the path's intent/center.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا  
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ  
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا  
جَاءَكُمْ مِنَ الْحَقِّ تَخْرُجُونَ الرُّسُولَ  
وَأَيَّاكُمْ أَنْ تَتُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ  
كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي  
وَأَبْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم  
بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ  
وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ  
ضَلَّ سَوَاءَ السَّبِيلِ ﴿٦٠﴾

2. If<sup>5</sup> they<sup>z</sup> grab<sup>6</sup> you<sup>b</sup> they<sup>z</sup> be for you<sup>b</sup> foes; and *yabsotto* (*they<sup>z</sup> in a manner of: assault/ridicule extend*) to you<sup>b</sup> their hands<sup>w</sup> and their tongues<sup>x</sup> by the ill; and longed they<sup>z</sup> if you<sup>z</sup> (*were to*) unbelieve.

إِنْ يَتَّقِفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ  
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم  
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٦١﴾

3. Never benefit you<sup>b</sup> your<sup>n</sup> *arbamo*<sup>7</sup> (*maternal/paternal kins*) and nor your<sup>n</sup> children; the *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day [*He*] sunders among you<sup>b</sup>; and Allah by what you<sup>z</sup> work (*is*) *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ  
يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٢﴾

4. *Qad* (*already and affirmatively*) was-she<sup>y</sup> for you<sup>b</sup> an *uswaton* (*solace-she<sup>y8</sup>*) *hasanaton*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> in *Ebrabeema* (*Abraham*) and who<sup>r</sup> (*were*) with him, *edh*

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي  
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا

<sup>1</sup> The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ," as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

<sup>2</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان and الهادي!

<sup>3</sup> The word "أولياء" could also mean, among them: protector, friend.

<sup>4</sup> Of the peculiar meanings of "مودعة" is that "مودعة" means letters (containing messages)! See التاج! Perhaps because of the interesting story regarding a written message which this Ayah addresses! See القرطبي!

<sup>5</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See مغني اللبيب، ابن هشام!

<sup>6</sup> The word "يتقفون" rooted in "تقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "ظفر به"، "صادف"، "أدركه ببصره لحدة في النظر"، respectively! See اللسان and البصائر! I chose "grab" as it obviously includes "meet" and "sight" as you cannot grab without "sighting" and "meeting!"

<sup>7</sup> The word "أرحامكم" rooted in "رحم" from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb!" Thus, one's relatives from the mother's side are "أرحام"، as they related through the same womb! See البصائر! However, stated in "اللسان" the "relatives" from the father's side "أقارب" are also "أرحام"، I believe because all are rooted in "الرحمة"، hence all maternal/paternal kins are "أرحام"!

<sup>8</sup> The word solace-she<sup>yw</sup> for "أسوة"، and the [she<sup>y</sup>] suffix for the word "solace!" As الأسوة for patience and grief!

(*whereas*) they<sup>z</sup> said for their people: verily we (*are*) *bora'ao*<sup>9</sup> (*absolutely disclaimant/absolver of our selves*) of you<sup>b</sup> and of what you<sup>z</sup> worship of lesser than/-without Allah; we unbelieved by you<sup>b</sup> and appeared between us and [between] you<sup>b</sup> the enmity<sup>w</sup> and *bagh'dha* (*intense-hatred*)<sup>w</sup> ever, until you<sup>z</sup> believe by Allah alone; except *Ebraheema's* (*Abraham's*) say for his father: surely *astaghferanna*<sup>10</sup> ([I] *assuredly*)<sup>11</sup> seek forgiveness for you<sup>g</sup> and not [I] possess for you<sup>g</sup> from Allah a thing; our Lord: on You<sup>g</sup> we trusted and to You<sup>g</sup> *anabna*<sup>12</sup> [*iteratively returned penitents we*] and to You<sup>g</sup> (*is*) the destiny.

5. (O) our Lord: let-not make us [You<sup>s</sup>] an essay for whom<sup>r</sup> unbelieved they<sup>z</sup>; and let-forgive for us [You<sup>s</sup>], (O) our Lord; verily You<sup>g</sup>, You<sup>s</sup> (*are*) The Mighty The *Hakeemo*<sup>13</sup> (*infinite bekma*)<sup>14</sup> Possessor).

6. *Laqad* (*verily, already and affirmatively*) [was] for you<sup>b</sup> in them an *uswat* (*solace*)<sup>15</sup> *hasanaton*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> for whom-ever [he] [was] hoping/fearing<sup>16</sup> Allah and The Day The Last; and whoever diverts [he] then verily Allah, He (*is*) The Rich The *Hameedo* (*multitudinously praised and multitudinously praiser He*).

7. *Asa* (*craving a deed beyond one's means that, may*) Allah to make between you<sup>b</sup> and [between] whom<sup>r</sup> antagonized you<sup>c</sup> of them a fondness<sup>w</sup>; and Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

8. Not forbids you<sup>b</sup> Allah *a'n* (*regarding*) whom<sup>r</sup> not mutually fought you<sup>z</sup> they<sup>z</sup> in the religion and not exited you<sup>b</sup> they<sup>z</sup> from your<sup>n</sup> homes<sup>w</sup> that *tabarro*<sup>17</sup> (*be you<sup>z</sup> dutiful to*) them and *toqsetto* (*you<sup>z</sup> be absolutely just post removal of any injustice*) to them; verily Allah loves the *muqsetteena* (*removers of injustice and maintainers of absolute-justice*).

9. Verily only forbids you<sup>z</sup> Allah *a'n* (*regarding*) whom<sup>r</sup> mutually they<sup>z</sup> fought you<sup>b</sup> in the religion and they<sup>z</sup> exited you<sup>b</sup> from your<sup>n</sup> homes<sup>w</sup> and they<sup>z</sup> backed on your<sup>n</sup> exiting that *tavallanbum* (*you<sup>z</sup> take them for guardian/allies/friends*); and whoever *yatawallahum* ([he]: *takes them for guardian/allies/friends*) then those (*are*) the *dha'lemona*<sup>18</sup> (*injustice-doers*).

10. O you who<sup>r</sup> they<sup>z</sup> believed: if came<sup>x</sup> (*to*) you<sup>b</sup> the she-believers (*as*) she-emigrants then let-test them<sup>y</sup>

لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿١٠﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٢﴾

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٣﴾

لَا يَنْهَنكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٤﴾

إِنَّمَا يَنْهَنكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٥﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ

<sup>9</sup> The word "براء" is stronger than "يريء" as "براء" is an infinitive noun! See التاج! To infinitize "براء" absolutely is prefixed to it!

<sup>10</sup> The word "استغفر" in "استغفرن" = "اطلب الغفران" = "[I] seek forgiveness!" In English there is no seemly way to say: "استغفر" per se! So I settled for saying: "[I] seek forgiveness!"

<sup>11</sup> The "ال" in "لأستغفرن" is a juratory "ال" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>12</sup> The word "أنبنا" from "أناب" means iteratively returned penitent! See الراغب!

<sup>13</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>14</sup> See the Lexicon attached to this Translation for "bekma"

<sup>15</sup> See footnote 8 above regarding solace!

<sup>16</sup> That is fearing, His punishment and earnestly seeking His forgiveness and mercy!

<sup>17</sup> See the Lexicon attached to this Translation for this vital word "al-berr," the noun for this verb "tabaro!"

<sup>18</sup> The "ظالون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!



you<sup>z</sup>; Allah (is) knowinger by their belief<sup>y</sup>; so *en (if)* you<sup>c</sup> knew them<sup>y</sup> she-believers then let-not return them<sup>y</sup> you<sup>z</sup> to the unbelievers; not they<sup>y</sup> (are) legitimate<sup>19</sup> for them, and nor they (are) legitimate for them<sup>y</sup>; and *aa'tohom* (let-you<sup>z</sup> accord them) what they<sup>z</sup> expended; and no *jonaha*<sup>20</sup> (sin) (is) on you<sup>b</sup> to you<sup>z</sup> wed them<sup>y</sup> if *aa'taytomohunna* (you<sup>c</sup> accord them<sup>y</sup>) their remunerations<sup>y</sup>; and let-not hold you<sup>z</sup> by the she-unbeliever's *essa'me* (marriage-bonds, i.e. marriage guardian-ships); and let-ask you<sup>z</sup> what expended you<sup>c</sup> and let-them ask what expended they<sup>z</sup>; *tha'lekum* (collective-afar-that)<sup>x</sup> (is) Allah's rule; Allah rules among you<sup>b</sup>; and Allah (is) Omniscient, *Hakeemon*<sup>21</sup> (infinite *bekmah*<sup>22</sup> Possessor).

اللَّهُ أَعْلَمُ بِإِيمَانِهِمْ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُفَّارِ وَسْئَلُوا مَا أَنْفَقْتُمْ وَلْيَسْئَلُوا مَا أَنْفَقُوا ذَلِكَمُ حُكْمُ اللَّهِ تَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

11. And *en (if)* escaped you<sup>c</sup> a thing from your<sup>n</sup> spouses to the unbelievers then retaliated<sup>23</sup> you<sup>c</sup> so *aa'to* (let-accord you<sup>z</sup>) whom<sup>r</sup> went their spouses like what expended they<sup>z</sup>; and *ettaqo* (let-reverentially guard you<sup>z</sup> not to displease) Allah, Whom you<sup>f</sup> (are) by Him believers.

وَأَنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَتَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِءُ مُؤْمِنُونَ ﴿١١﴾

12. O, you the Prophet if came<sup>x</sup> (to) you<sup>s</sup> the she-believers *youbu'yeanaaka* (she-they plighting-allegiance to you<sup>s</sup>) on that not partner they<sup>y</sup> by Allah a thing and not they<sup>y</sup> steal and nor they<sup>y</sup> fornicate and nor they<sup>y</sup> kill their children and nor *ya'atena*<sup>w</sup> (commit/perpetrate they<sup>y</sup>)<sup>w</sup> by a calumny<sup>x24</sup> *yaftareynaho* (they<sup>y</sup> craft it<sup>x</sup> as a lie for fraudulent end) between their she-hands and she-feet and not they<sup>y</sup> disobey you<sup>s</sup> in a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) then *ba'you'ahunna* (let-[you<sup>s</sup>] plight allegiance to them<sup>y</sup>) and *istaghfer*<sup>25</sup> (let-[you<sup>s</sup>] seek forgiveness) (of) Allah for them<sup>y</sup>; verily Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

يَأْتِيَا النَّبِيَّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرَكَنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ ﴿١٢﴾

13. O you who<sup>r</sup> they<sup>z</sup> believed: let not *tatawallaw* (you<sup>z</sup> take for guardians/allies) a people Allah ired on them; *qad* (already and affirmatively) they<sup>z</sup> despaired of the Hereafter<sup>w</sup> like what despaired the unbelievers of the tombs' companions.

يَأْتِيَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَيسُّوا مِنَ الْآخِرَةِ كَمَا يَيسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

<sup>19</sup> The word "legitimate" could be an adjective or a verb! Here its first use as an adjective and the second as a verb!

<sup>20</sup> See the *Lexicon* attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the sin! So, no "جَنَاحٌ" = no sin! In other words, no sin would be on one to wed them<sup>y</sup> if you<sup>z</sup> gave them<sup>y</sup> their<sup>y</sup> remuneration (i.e. their *mabros* = the amount of money given by the husband to his to be wife for her acceptance of the marriage-bond between the two of them! Such marriage-bond cannot be maintained or held-on-to if either spouse is a unbeliever, as the next sentence clearly states, with respect to the she-unbelievers!

<sup>21</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>22</sup> See the *Lexicon* attached to this Translation for "bekmah"

<sup>23</sup> That is in the sense of *qesas* (lawful retaliation)!

<sup>24</sup> Some Qur'an commentators say the word "بُهْتَانٌ" = "calumny" really means *magic*! See القرطبي!

<sup>25</sup> See footnote 5343 above regarding "استغفر"



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Sabbaha</i> <sup>1</sup> (said: <i>subhana Allah</i> ) for Allah what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> ; and He (is) The Mighty The Hakeemo <sup>2</sup> (infinite <i>hekmal</i> <sup>3</sup> Possessor).	سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
2. O you who <sup>r</sup> they <sup>z</sup> believed; wherefore say you <sup>z</sup> what not you <sup>z</sup> do.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
3. Enlarged an abhorrence <i>enda</i> (by Rule/Judgment of) Allah that you <sup>z</sup> say what not you <sup>z</sup> do.	كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾
4. Verily Allah loves whom <sup>r</sup> they <sup>z</sup> mutually fight in His path row (in manner) <sup>4</sup> like they (were) a <i>bon'yanan</i> <sup>x</sup> (fixed-and-aggrandized build) <sup>x</sup> <i>marssosson</i> (compactly joined).	إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَنٌ مَرْصُوصٌ ﴿٤﴾
5. And <i>edb</i> (whereas) said <i>Mosa</i> (Moses) for his people: O, my people wherefore you <sup>z</sup> annoy me while <i>qad</i> (iteratively and affirmatively) know you <sup>z</sup> surely I am Allah's messenger to you <sup>b</sup> ; so <i>lamma</i> (when/whence) they <sup>z</sup> swerved, Allah swerved their hearts; and Allah divinely-guides not the people the <i>fa'seeneen</i> (rebels <i>vis-à-vis Allah's command</i> ).	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾
6. And <i>edb</i> (whereas) said <i>Isa</i> (Jesus) <i>Mariam's</i> (Mary's) son: O, Israel's sons, verily I am Allah's messenger to you <sup>b</sup> <i>musaddeqan</i> <sup>5</sup> (accepter as credible) for what (is) between my both hands <sup>w6</sup> of the Torah <sup>w</sup> and a <i>mubashsheran</i> <sup>7</sup> (I am iterative proclaimer of good tiding) by a messenger coming of after me; his name (is) Ahmad; then <i>lamma</i> (when/whence) [he] came (to) them by the evidences-she <sup>y</sup> they <sup>z</sup> said: this (is) a magic manifester.	وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنَىٰ إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾
7. And who <sup>a</sup> (is) wronger <sup>8</sup> than who <sup>p</sup> <i>iftra</i> ([he] crafted a lie for fraudulent end) on Allah the lie while he (is being) invited to the Islam; and Allah divinely-guides not the people the <i>dha'lemeena</i> <sup>9</sup> (injustice-doers).	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾
8. Want they <sup>z</sup> to extinguish Allah's illumination by their	يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ

<sup>1</sup> That is: *he singled Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*

<sup>2</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>3</sup> See the *Lexicon* attached to this Translation for “*hekmal*”

<sup>4</sup> The word “صفًّا” is an *adverbial construct*! I find no way in English to express this fact, as “*ron*” or “*rank*” do not lend themselves to an *adverbial conjugation*! So I resorted to parenthetically say: (in manner)!

<sup>5</sup> The word “*musaddeqan*” is more than an “*affirmer*,” as “*affirmer* is directly for affirmation or confirmation!

<sup>6</sup> The expression: “*before my hands*” is an Arabic tongue expression meaning *before* or *ahead* of me!

<sup>7</sup> See the *Lexicon* attached to this Translation for *bashbashara/youbashsharo/mubashsheron* = *بَشِيرٌ*!

<sup>8</sup> See the *Lexicon* attached to this Translation for “ظالم” = “*injustice-doer*” and “ظالم” = “*wronger*!”

<sup>9</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “*injustice*!” See the *Lexicon* attached to this Translation!

mouths while Allah (*is*) concluder (*of*) His illumination while albeit disliked the unbelievers.

بَأْفَوْهُمْ وَاللَّهُ مُتِّمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

9. He Who<sup>a</sup> sent His messenger by the divine-guidance and the right's <sup>x</sup> religion <sup>x</sup> to *youdh'berabo* (*conspicuously ascend/ manifest it*,<sup>x10</sup> [He]) over the religion all<sup>11</sup> (*of*) it<sup>x</sup>, while albeit disliked (*it*) the *mushbrekoona* (*be-they who partner deities with Allah/ be-polytheists*).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

10. O you who<sup>r</sup> they<sup>z</sup> believed: shall [I] lead you<sup>b</sup> onto a trade (*that*) delivers you<sup>b</sup> from a painful torment.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذْكَرٌ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿١٠﴾

11. (*That*) you<sup>z</sup> believe by Allah and His messenger and *tojahedona*<sup>12</sup> (*you<sup>z</sup> mutually exert utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) in Allah's path by your<sup>n</sup> possessions and your<sup>n</sup> selves<sup>w</sup>; *tha'lekum* (*collective-afar-that*) <sup>x</sup> (*is*) *kbayron* (*choicer/-superior/ worthier*) for you<sup>b</sup> *en(if)* you<sup>c</sup> were (*to*) know.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

12. [He] forgives for you<sup>b</sup> your<sup>n</sup> offenses and [He] admits you<sup>z</sup> (*into*) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers and good<sup>w</sup> dwellings in *Adn's* (*Eden's*)<sup>13</sup> Paradises<sup>w</sup>/Gardens<sup>w</sup>; *tha'leka* (*afar-that-it*)<sup>x</sup> (*is*) the win the great.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

13. And another<sup>w14</sup> you<sup>z</sup> love it<sup>w</sup>, succor<sup>x</sup> from Allah and near/imminent opening<sup>x15</sup> (*overwhelming victory*) and *bashsher*<sup>16</sup> (*let tell pleasant tidings [you<sup>s</sup>]*) the believers.

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾

14 O you who<sup>r</sup> they<sup>z</sup> believed: let be you<sup>z</sup> Allah's succorers like what said *Isa* (*Jesus*) *Marim's* (*Mary's*) son for the Disciples: who<sup>a</sup> (*are*) my succorers to Allah; said the Disciples: we (*are*) Allah's succorers; then believed a *ta'efa'ton*<sup>w</sup> (*a: band/group/faction/ party*)<sup>w</sup> of Israel's sons and unbelieved a *ta'efa'ton*<sup>w</sup>; so We supported<sup>17</sup> whom<sup>r</sup> they<sup>z</sup> believed over their foe;<sup>18</sup> then they<sup>z</sup> became ascenders.<sup>19</sup>

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَقَامَتِ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

<sup>10</sup> The "it<sup>x</sup>" means Islam, i.e. Allah shall make *Islam* to ascend, see البصائر!

<sup>11</sup> The expressed "[it<sup>x</sup>]" because the pronoun article "هـ" in "كَلِمَةً" refers to a masculine singular infinitive noun, meaning plural noun in the singular format! See القرطبي! Thus, by confirmation of this part of this great *Ayah*, Islam shall prevail and conspicuously ascend over all religions, despite the dislike (of such a fact) by the unbelievers!

<sup>12</sup> There is no real English equivalent for "*tojahedona*", as it is the present tense of "*جاهد أي في الجهاد*", which is rather an involved concept in Islam, whereby one exerts his/her utmost mental, physical efforts and all possessions to fight/strife in Allah's cause!

<sup>13</sup> The word "عَدْنٌ" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عَدْنٌ" is center of Paradise! According to Abdullah Ibn Omar, "عَدْنٌ" is a palace in Paradise enters it but a prophet, seddique, or martyr!

<sup>14</sup> The word "أُخْرَى" translated as "another-she" = another<sup>w</sup> refers to "خَصْلَةٌ" = "trait<sup>w</sup>", or "تِجَارَةٌ" = "trade<sup>w</sup>" or "بَشَرِي" = "good-tiding<sup>w</sup>", each in and of itself as well as all of which are feminine nouns! See القرطبي! So the "another<sup>w</sup>" is the indicator!

<sup>15</sup> The word "فَتْحٌ" means "overwhelming victory, i.e. victory, besting and rule" see الراغب!

<sup>16</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubashsheron* = بَشِّرْ مَبَشِّرْ!

<sup>17</sup> The word "أَيَّدْنَا" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone has!

<sup>18</sup> The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see الهمادي واللسان!

<sup>19</sup> The word "ظَاهِرِينَ" used in (S40:29) = ascenders, in the sense of, and Allah knows best, prevailers!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Yousabbeho*<sup>1</sup> (says: *subhana Allah*) for Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; the King The *Quddoso*<sup>2</sup> The Mighty, The *Hakeemo*<sup>3</sup> (infinite *bekmah*<sup>4</sup> Possessor).

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. He Who<sup>a</sup> missioned<sup>5</sup> in the *ommeyeend*<sup>6</sup> (they who are unlettered/the Arabs) a messenger of them: [he] recites on them His *Aya'te*<sup>w</sup> (Qur'anic statements) and *youzakke*<sup>7</sup> ([he] reforms the ill-creed of) them; and [he] teaches them The Book<sup>x</sup> and the *bekmata*<sup>w8</sup> (profound understanding of religion/wisdom)<sup>w</sup>; while *en* (albeit) they<sup>z</sup> [were] of before surely in a misguidance manifester.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

3. And others of them, *lamma* (not yet) follow they<sup>z</sup> by them; and He (is) The Mighty The *Hakeemo*<sup>9</sup> (infinite *bekmah*<sup>10</sup> Possessor).

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

4. *Tha'leka* (afar-that-it/) <sup>x</sup> (is) Allah's munificence <sup>x</sup> [He] accords it <sup>x</sup> whom <sup>p</sup> [He] wills; and Allah (is) possessor (of) the munificence the great.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

5. A parable/example (of) whom<sup>r</sup> (had been) burdened they<sup>z</sup> the Torah<sup>w</sup> afterwards not bore it<sup>w</sup> they<sup>z</sup> like a parable/example (of) the donkey carrying tomes; wretched a parable/example (of) the people who<sup>r</sup> they<sup>z</sup> denied by Allah's *Aya'te*<sup>w</sup> (messages); and Allah divinely-guides not the people the *dha'lemeena*<sup>11</sup> (injustice-doers).

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

6. Let-say [you s]: O, you who<sup>r</sup> *hado*<sup>12</sup> (they adopted the Jewish "law"/customs/repented), *en* (if) claimed you<sup>c</sup>

قُلْ يَتَّيِبُهَا لِلَّذِينَ هَادُوا إِنْ

<sup>1</sup> The word "yousabbeho" has no English equivalent! It means [he] says, "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around! Every *tasbeeh* (saying subhana Allah) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*)!

<sup>2</sup> The word "القدوس" and "المقدس" and "المتقدس" and "رب القدس" all mean Allah! See البصائر! It also means: The Pure, beyond any shortcoming, elevated high, and is unique all around

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>4</sup> See the *Lexicon* attached to this Translation for "bekmah"

<sup>5</sup> The word "بعث" carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted!

<sup>6</sup> The word "أميون" is the plural for "أمي" = "unlettered." In English "unlettered" is an adjective, so no plural for it! So, I resort to transliteration and parenthetical explanation! Also the "أميون" could mean the gentiles!

<sup>7</sup> The word "يزكهم" here means, and Allah is knowinger, [he] reforms the ill-creeds of them! See التفاسير and اللسان!

<sup>8</sup> See footnote the *Lexicon* attached to this Translation, regarding "wisdom!"

<sup>9</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>10</sup> See the *Lexicon* attached to this Translation for "bekmah"

<sup>11</sup> The "ظالين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this Translation!

<sup>12</sup> The word "hado" for the singular and "hado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

that you<sup>b</sup> (are) Allah's *an'leyao*<sup>13</sup> (guardians/allies) of with-out the mankind; so let-long you<sup>z</sup> the death<sup>x</sup> *en* you<sup>c</sup> were *ssa'dekeen* (always truth enforcers).

زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ  
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٦١﴾

7. And not long it<sup>x</sup> they<sup>z</sup> ever by what advanced-she<sup>y</sup> their hands<sup>w</sup>; and Allah (is) Omniscient by the *dha'lemeena*<sup>14</sup> (injustice-doers).

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ  
أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٦٢﴾

8. Let-say [you<sup>s</sup>]: verily the death<sup>x</sup> which<sup>x</sup> you<sup>z</sup> flee from it<sup>x</sup> so verily it<sup>x</sup> (is) meeter/meeting you<sup>b</sup>; afterwards *toraddona* (to be forthwith-retuned you<sup>z</sup>) to the invisible and the visible Knower; then *youn'be'o* ([He] inform you<sup>b</sup> by piece-of-significant-and-availing-news) by what you<sup>c</sup> were working you<sup>z</sup>.

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ  
مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ  
إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٣﴾

9. O you who<sup>r</sup> they<sup>z</sup> believed: *en(if)* (had been) called for The Prayer<sup>w</sup> of Friday's day, then is '*an*<sup>15</sup> (let intentionally-tread you<sup>z</sup>) to Allah's *thekre* (Prayer) and let-leave you<sup>z</sup> the sale, *tha'lekum* (collective-afar-that) <sup>x</sup> (is) *khayron* (choicer/superior/worthier) for you<sup>b</sup> if you<sup>c</sup> were (to) know.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ  
لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا  
إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٤﴾

10. Then if/when (had been) finished the Prayer<sup>w</sup> then let-spread you<sup>z</sup> in the land<sup>w</sup> and *ebtagho* (let-earnestly quest you<sup>z</sup>) of Allah's munificence; and let-remember you<sup>z</sup> Allah multitudinously, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> thrive you<sup>z</sup>.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي  
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ  
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٥﴾

11. And if they<sup>z</sup> saw a trade or an amusement they<sup>z</sup> dispersed to it<sup>w</sup> and they<sup>z</sup> left you<sup>g</sup> standing; let-say [you<sup>s</sup>]: what (is) *enda* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/superior/worthier) than the amusement and the trade; and Allah (is) *khayro* (= *khayron*) (of) the *ra'zeqeena* (giver of: provisions/-victuals for sustenance/rain).

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا  
إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ  
اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ  
وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٦٦﴾

<sup>13</sup> The word "أولياء" could also mean, among them: *protector, friend*

<sup>14</sup> The "ظالين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this Translation!

<sup>15</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded, as in this context! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "اللام" See *اللسان*, and *الصارن*!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. If came (to) you<sup>g</sup> the hypocrites said they<sup>z</sup>: we witness/testify verily you<sup>g</sup> (are) assuredly<sup>1</sup> Allah's messenger; and Allah knows verily you<sup>g</sup>(are) assuredly His messenger; and Allah witnesses/testifies verily the hypocrites (are) assuredly liars.
2. *Ittakhtho* (they<sup>z</sup> took and presumed) their *ayma'na* (oaths) a *junnaton* (covert/shield); so they<sup>z</sup> repelled a'n (off) Allah's path; verily they fouled what were they<sup>z</sup> working they<sup>z</sup>.
3. *Tha'leka* (afar-that-it/) <sup>x</sup> (*is*) because they<sup>z</sup> believed; afterwards unbelieved they<sup>z</sup>; then (*had been*) stamped<sup>2</sup> on their hearts so they not understand.
4. And if saw you<sup>h</sup> them marvel you<sup>g</sup> their bodies; and *en*(if) they<sup>z</sup> say [you<sup>s</sup>] listen for their say; as that they (are) timbers *musannadaton* (those that had been propped); they<sup>z</sup> reckon every a she-shriek (*is*) on them; they (are) the foe<sup>3</sup>; so *ebtharhum* (let-caution [you<sup>s</sup>] regarding them); mutually fought them Allah<sup>4</sup>, wherefrom<sup>5</sup> *yo'afako*<sup>6</sup>(off-right dissuaded/ dissuaded speciously) they<sup>z</sup>.
5. And if (*had been*) said for them: let-come you<sup>z</sup> *yastaghfer*<sup>7</sup> ([he] seeks forgiveness) for you<sup>b</sup> Allah's messenger, they<sup>z</sup> curved their heads; and saw them you<sup>h</sup> repelling while they (are) *mustakberoon*<sup>8</sup> (they<sup>z</sup> affirmably stand haughtily above submission).
6. Equal on them *istaghfar'ta* (sought forgiveness you<sup>h</sup>) for them or not *tastaghfer* (sought forgiveness [you<sup>s</sup>]) for them; never forgives for them Allah; verily Allah divinely-guides not the people the *fa'seqeena* (rebels vis-à-vis Allah's command).

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَنْدَةٌ تَخْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنْى يُؤَفَّكَونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

<sup>1</sup> The "ل" in "لرسول", "لرسوله" and "للكاذبون" all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all three cases by "assuredly"! See إعراب القرآن، لمحمود صافي!

<sup>2</sup> The expression: "stamped on the hearts" is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand not and nor comes out of them any meritorious thing!

<sup>3</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see الهادي and اللسان!

<sup>4</sup> There is Arabic tongue expression which says: "mutually fought him Allah!" The Arabs take it to mean: cursed him Allah and took him as a foe, and that perhaps he is so strong, hence in a way a good praise, that only Allah will destroy him! Similarly in this great Ayah, that indicates the same ill result to those in reference!

<sup>5</sup> The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>6</sup> The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!

<sup>7</sup> The word "يستغفر" = "يطلب الغفران" = "[he] seek forgiveness!" In English there is no seemly way to say: "يستغفر" per se! So I settled for saying: "[he] seek forgiveness!"

<sup>8</sup> The word "mustakberoon" = "مستكبرين" does not have an exact English equivalent per se! It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain!



7. They who<sup>r</sup> say they<sup>z</sup>: let-not expend you<sup>z</sup> on whom<sup>p</sup> (are) enda (at the presence of/at/by) Allah's messenger until they<sup>z</sup> disperse; and for Allah(are) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> treasures; [and,] but the hypocrites not understand they<sup>z</sup>.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ  
مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا  
وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ  
وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

8. They<sup>z</sup> say: la'en (indeed if) returned we to the city<sup>w</sup> surely assuredly<sup>9</sup> exits the lordliest<sup>10</sup> from it<sup>w</sup> the athalla<sup>11</sup> (he who was humbled and subdued); and for Allah (is) the prestige<sup>12</sup> and for His messenger [too] and for the believers [too]; [and,] but the hypocrites not know they<sup>z</sup>.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ  
لَيُخْرِجَنَّ الْأَعَزُّ مِنَهَا الْأَذْلَ ۚ وَلِلَّهِ  
الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

9. O you who<sup>r</sup> they<sup>z</sup> believed: let not to they kom (entertainingly-preoccupy/distract you<sup>z</sup>) your<sup>n</sup> possessions and your<sup>n</sup> children a'n (regarding) the kre (duties for/Prayer for) Allah; and whoever [he] does tha'leka (afar-that-it/) <sup>x</sup> then those they (are) the losers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ  
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ  
يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

10. And let-expend you<sup>z</sup> of what We provided you<sup>b</sup> from before that ya'ateya<sup>x</sup> (approaches/comes to) <sup>x</sup> an abadokom (a lone/any-one you<sup>b</sup>) the death; then says [he]: my Lord lawla (why have not You<sup>b</sup>) delayed me to ajalen (term-limit) near; so assaddqa ([I] give-charity) and [I] be of the ssa'leheena (righteous-people).

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ  
يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ  
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ  
فَأَصَّدَقَ ۚ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾

11. And never delays Allah a self<sup>w</sup> if came its<sup>w</sup> ajalo (term-limit); and Allah (is) Proficient by what you<sup>z</sup> work.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

<sup>9</sup> See footnote 1 above regarding assuredly!

<sup>10</sup> The word “الأعز” is the most prestigious, but for lack of a better word, most approximate is: “the lordliest,” especially the word “أعزاء,” we had translated in (S5:54) as “lords,” as “lord” has many meanings, but one, according to Merriam Webster’s Unabridged Dictionary, is: “one having power and authority over others!”

<sup>11</sup> The word “athallo” is singular, masculine, subjective noun, meaning: he who was humbled and subdued!

<sup>12</sup> The word “العزة” = “prestige” = lordliness in the sense of: possessing power and authority over others!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |   |   |
|---|---|
| <p>1. <i>Yousabbeho</i><sup>1</sup> (says: <i>subhana Allah</i>) for Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; for Him (is) the proprietorship and for Him (is) the praise; and He (is) over every-thing Omnipotent.</p>   | <p>يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾</p>   |
| <p>2. He Who<sup>a</sup> created you<sup>b</sup>; so of you<sup>b</sup> an unbeliever and of you<sup>b</sup> a believers; and Allah by what you<sup>z</sup> work (is) Baseeron (<i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i>).</p>  | <p>هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾</p>   |
| <p>3. [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right<sup>x</sup>; and [He] portrayed/fashioned you<sup>b</sup>; then <i>abasana</i> ([He] <i>ultimately perfected and beautified</i>) your<sup>n</sup> portraiture-/fashion; and to Him (is) the destiny.</p>  | <p>خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾</p>   |
| <p>4. [He] knows what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and [He] knows what you<sup>z</sup> conceal and what you<sup>z</sup> disclose; and Allah (is) Omniscient by the chests' possession.</p>   | <p>يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾</p>  |
| <p>5. Has not <i>ya'atekom</i> (come to you<sup>b</sup>) <i>naba'o</i><sup>2</sup> (<i>piece-of-significant-and-availing-news</i>) (of) whom<sup>r</sup> unbelieved they<sup>z</sup> of before then tasted they<sup>z</sup> <i>wabala</i> (<i>burdensome ill-result</i>) (of) their matter; and for them (is) a painful torment.</p>  | <p>أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾</p>  |
| <p>6. <i>Tha'leka</i> (<i>afar-that-it/</i>)<sup>x</sup> (is) because that [<i>it</i>]<sup>3</sup> were<sup>w</sup> <i>ta'atey</i> (<i>approaching</i>) them their messengers<sup>x</sup> by the evidences<sup>w</sup> then said they<sup>z</sup>: are humans divinely-guide us; then unbelieved they<sup>z</sup> and diverted they<sup>z</sup>; and <i>istaghna</i><sup>4</sup> (<i>affirmably enriched</i>) Allah; and Allah (is) Rich <i>Hameedon</i> (<i>iteratively praised/ iteratively praiser He</i>).</p>              | <p>ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾</p> |
| <p>7. Claimed who<sup>r</sup> unbelieved they<sup>z</sup> that never (to be) resurrected<sup>5</sup> they<sup>z</sup>; let-say [you<sup>s</sup>]: <i>bala</i><sup>6</sup> (<i>certainly-not</i>); by my Lord, surely assuredly<sup>7</sup> (to be) resurrected you<sup>z</sup>; afterwards surely assuredly <i>tonabba'ona</i> (<i>to be informed by piece-of-significant-and-availing-news you<sup>z</sup></i>) by what you<sup>z</sup> worked; and <i>tha'leka</i> (<i>afar-that-it/</i>)<sup>x</sup> (is) on Allah easy.</p> | <p>زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾</p>                |
| <p>8. So let-believe you<sup>z</sup> by Allah and His messenger and</p>   | <p>فَقَامُوا بِاللَّهِ وَالنُّورِ الَّذِي أَنْزَلْنَا</p>   |

<sup>1</sup> The word "yousabbeho" has no English equivalent! It means [he] says, "subhana Allah," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*)!

<sup>2</sup> See the *Lexicon* attached to this Translation for "naba'd."

<sup>3</sup> This "it" refers to the "right" = (الحق) as the Arabic reference is to a "masculine," آتاه

<sup>4</sup> The word "استغنى" = "أظهر أو أكد مغناته" meaning *showed or affirmed His richness*! See المغني اللبيب

<sup>5</sup> The word "بعث" in "لتبعثن" carries several meanings, among them: *sent, arouse, resurrected, and prompted*!

<sup>6</sup> The word "bala" = "certainly-not" is absolutely *not* synonymous to "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>7</sup> The "ل" in "لتبعثن" and in "لتنبنون" are *juratory* "ل القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in both cases by "assuredly"!

the illumination which <sup>x</sup> We descended; and Allah by what you <sup>z</sup> work ( <i>is</i> ) Proficient.	وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٩﴾
9. Day [He] gathers you <sup>b</sup> for the Gathering Day; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) <i>At-Taghabun</i> 's <sup>8</sup> Day; and whoever [he] believes by Allah and [he] works righteously, [He]expiates <i>a'n</i> ( <i>off</i> ) him his <i>sayye'aa'te</i> <sup>w</sup> ( <i>demeritorious-deeds</i> ) <sup>w</sup> and [He] admits him paradises <sup>w</sup> /gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers, immortals they <sup>z</sup> ( <i>are</i> ) in it <sup>w</sup> ever; <i>tha'leka</i> ( <i>is</i> ) the win the great.	يَوْمَ تَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾
10. And who <sup>r</sup> unbelieved they <sup>z</sup> and denied they <sup>z</sup> by Our <i>Aya'te</i> <sup>w</sup> ( <i>messages</i> ) those ( <i>are</i> ) The Fire's <sup>w</sup> companions, immortals they <sup>z</sup> ( <i>are</i> ) in it <sup>w</sup> ; and wretched ( <i>is</i> ) the destiny.	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١١﴾
11. Not betided [He/ <i>it</i> ] <sup>9</sup> of a disaster except by Allah's leave; and whoever [he] believes by Allah (He) divinely-guides his heart; and Allah by every-thing ( <i>is</i> ) Omniscient.	مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾
12. And let-obey you <sup>z</sup> Allah and let-obey you <sup>z</sup> the messenger; then <i>en</i> ( <i>if</i> ) you <sup>c</sup> diverted, then verily only on Our messenger ( <i>is</i> ) the announcement <sup>x</sup> the manifester <sup>x</sup> .	وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٣﴾
13. Allah no an <i>elaha</i> ( <i>a deity</i> ) except Him; and on Allah then let trust the believers.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٤﴾
14. O you who <sup>r</sup> they <sup>z</sup> believed: verily of your <sup>n</sup> spouses and your <sup>n</sup> children ( <i>are</i> ) foe <sup>10</sup> for you <sup>b</sup> ; so <i>ehdbro</i> ( <i>let-take-caution you<sup>z</sup> towards</i> ) them; and <i>en</i> ( <i>if</i> ) you <sup>z</sup> pardon and you <sup>z</sup> condone and you <sup>z</sup> forgive, then verily Allah ( <i>is</i> ) <i>Ghafooron</i> ( <i>iterative forgiver</i> ), <i>Raheemon</i> ( <i>iterative mercy Giver</i> ).	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدَاؤُكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾
15. Verily only, your <sup>n</sup> possessions and your <sup>n</sup> children ( <i>are</i> ) a <i>fetnaton</i> <sup>w</sup> ( <i>essay/enticement/allurement/charm</i> ) <sup>w</sup> ; and Allah has great remuneration.	إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٦﴾

<sup>8</sup> The word “*At-Taghbun*” literally means: *mutual defrauding or slighting*! And the “*Resurrection Day*” is referred to as such because the *Paradise folks* and the *Hell folks* mutually “defraud or slight” each other! As *each* of Paradise and Hell is made up to contain *two* places for potential occupiers, but ultimately only one would occupy both! And this is how and Allah knows best! Allah created for *each* being of the believers and the unbelievers, *two* places in Paradise and *two* places in Hell! So, on the Day of “*At-Taghbun*” the folks of Paradise *exchange* their *places in Hell* by giving them up in favor of the unbelievers and *simultaneously* taking the *unbelievers’ places in Paradise* which would have been for the unbelievers had the unbelievers believed and worked accordingly! So, such an *exchange* is an *exchange of “seemingly defrauding or seemingly slighting,”* as who would accept such an exchange but *coercively*! But that is the *right and just* recompense for both! As in this world the *unbelievers* had “*sold*” their *Hereafter duties and neglected them*! While the *believers* had “*purchased*” their *Hereafter duties and worked righteously* for them! So, there is no defrauding or slighting *per se* at all!

<sup>9</sup> The subjective noun (i.e. *فاعل*) for betided (i.e. *أصاب*) could be “He, i.e. Allah,” or “it,” = “*مصيبة*” = disaster!

<sup>10</sup> The word “*عدو*,” in Arabic is used for: (1) *singular* and (2) *plural* and as (3) “*multitudinous foe*,” see *الهادي* and *اللسان*!



16. So *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah whatever you<sup>c</sup> could and let-listen you<sup>z</sup> and let-obey you<sup>z</sup> and let-expend you<sup>z</sup> *khayran* (choicer/ superior/-worthier) for your<sup>n</sup> selves; and whoever[he](is) protected (from) own-self<sup>w</sup> *shubha*<sup>11</sup> (stinginess/ stinting towards doing what is obligatory) then those they (are) the thrivers.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا  
وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ  
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ  
هُمُ الْفَالِحُونَ ﴿٦٦﴾

17. *En* (if) you<sup>z</sup> requite Allah a requital<sup>x</sup> *hasanan* (ultimate meritorious deed) [He] doubles it<sup>x</sup> for you<sup>b</sup> and [He] forgives for you<sup>b</sup>; and Allah (is) *Shakkoron* (iterative Thanker), Forbearer.

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا  
يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ  
شَكُورٌ حَلِيمٌ ﴿٦٧﴾

18. The unseen and the seen Knower; The Mighty The *Hakeemo*<sup>12</sup> (infinite *hekma* Possessor).

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ  
الْحَكِيمُ ﴿٦٨﴾

<sup>11</sup> The word “*shubha*”=“الشح” versus “البخل” the two words are too different! “الشح” means deficiency in obliging towards what is expected or presumed duty or responsibility, where as “البخل” is greed in giving wealth! So, “*ashubha*” is (stinginess, stinting towards doing what is dutiful, i.e. obligatory)!

<sup>12</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you The Prophet: if divorced you<sup>z</sup> the women then let-divorce them<sup>y</sup>you<sup>z</sup> for their<sup>y</sup> *eddata*<sup>w</sup> (menstrual-period)<sup>w</sup> and *absso*<sup>1</sup> (let-comprehensively reckoned you<sup>z</sup>) the *eddata*; and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah, your<sup>n</sup> Lord; and let-not exit them<sup>y</sup> you<sup>z</sup> from their<sup>y</sup> houses and let-not exit they<sup>y</sup> except that *ya'ateena* (they<sup>y</sup> commit) by an evident profanity<sup>2</sup>; and *telka*<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) Allah's limits; and whoever [he] exceeds Allah's limits then *qad* (already and affirmatively) [he] wronged<sup>3</sup> (to) himself; *nottadrey* (profoundly-know [you<sup>s</sup>]), perhaps Allah (causes to) occur after *tha'leka* (afar-that-it/)<sup>x</sup> a matter.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرُجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

2. So if reached<sup>y</sup> their<sup>y</sup> *ajalo*<sup>4</sup> (term-limit) then let-hold you<sup>z</sup> them<sup>y</sup> by a *ma'aroofen* (popularly acceptable and not *Sharey'-ah* disapproved maxim) or let-part you<sup>z</sup> them<sup>y</sup> by a *ma'aroofen*; and *ash'hedo* (let-cite-witnessing you<sup>z</sup>) twain justice-possessors of you<sup>b</sup>; and *a'qemo*<sup>5</sup> (let-you<sup>z</sup> uphold/sustain) the testimony for Allah; *tha'lekum* (collective-afar-that)<sup>x</sup> (to-be/ being) exhorted<sup>6</sup> by it<sup>x</sup> whom <sup>p</sup> [he] [was] believing by Allah and The Day The Last; and whoever *yatta'qe* (he reverentially guards not to displease) Allah [He] makes for him an exit.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلِ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَُمْ يُوعَدُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

3. And [He] provides him from whence not *yahta'sebo* ([he] reckons/ expects); and whoever [he] trust on Allah then He (is) his sufficiency<sup>7</sup>; verily Allah (is) *ba'legbo* (reacher/ fulfiller of) His command; *qad* (already and affirmatively) made Allah for every-thing a Fate.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

<sup>1</sup> The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر! In this case the *ehsa* (comprehensive-reckoning) of the *eddata* is considering all rules that apply to it! See القرطبي!

<sup>2</sup> The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" or "الفاحشة" is euphemistically used to mean *adultery or fornication or homosexuality*, as in this context!

<sup>3</sup> See the *Lexicon* attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger!"

<sup>4</sup> The word "الأجل" means term-limit, see اللسان!

<sup>5</sup> The word "أقيموا" is rooted "أقام" = uphold! Linguistically "أقام" means:

"أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you<sup>f</sup>: (1) *uphold/ sustain* of all the prescribed obligations of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah! Hence people do not establish Prayer they only maintain and perform it!

<sup>6</sup> The word "يوعظ" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: *exhortation or admonition*!

<sup>7</sup> The word "حسبه" = "حسب في حسبه" = "حسب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر" = "حسب في حسبه" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

<sup>8</sup> *ash'huren* = أشهر = plural of *paucity*, versus *sho'booron* = شهور = plural of *multiplicity*, implying *limited/ small number*!

4. And whom<sup>v</sup> despaired they<sup>y</sup> from the menstruation of your<sup>n</sup> women, *en (if)* suspected you<sup>c</sup> then their<sup>y</sup> period (*is*): three *ash'buren*<sup>x\*8</sup> (*months*)<sup>x</sup>, and whom<sup>v</sup> they<sup>y</sup> menstruated not; and she-possessors (*of*) the burdens their<sup>y</sup> *ajalo*<sup>9</sup> (*term-limit*) (*is*) to deliver<sup>y</sup> their<sup>y</sup> burden; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah, [*He*] makes for him of his matter an ease.

وَالَّتِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نَسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ تَحِضْنَ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

5. *Tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) Allah's command [*He*] descended it<sup>x</sup> to you<sup>b</sup>; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] expiates a'n (*off*) him his *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> and [*He*] magnifies for him a remuneration.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

6. Let-house them<sup>y</sup> you<sup>z</sup> of whence you<sup>z</sup> housed your<sup>n</sup> selves of your<sup>n</sup> wherewithal; and let-not you<sup>z</sup> *todbarro-hunna* (*plan/intend to harm them*<sup>y m</sup>) to straiten you<sup>z</sup> on them<sup>y m</sup>; and *en (if)* were<sup>y m</sup> burden-possessors<sup>y</sup> then let-expend you<sup>z</sup> on them<sup>y m</sup> until [*they*<sup>y m</sup>] deliver<sup>y m</sup> their<sup>y m</sup> burden<sup>y m</sup>; then *en* breastfed<sup>y m</sup> [*they*<sup>y m</sup>] for you<sup>b</sup> then *aa'tohunna* (*let-accord you<sup>z</sup> them*<sup>y m</sup>) their<sup>y m</sup> remunerations; and let-mutually command you<sup>z</sup> between/among you<sup>b</sup> by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* you<sup>c</sup> have mutual difficulty then shall breastfeed for him another-she<sup>y</sup>.

أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُمْ لِنَصِيْقُوا عَلَيْهِمْ وَإِنْ كُنْ أُولَتْ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمَرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتَرْضِعْ لَهُ أُخْرَى ﴿٦﴾

7. Let expend abundance-possessor of his abundance and whoever [*he*] (*had been*) straitened on him his *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> then let expend [*he*] of what *aa'taho* (*accorded/given him*) Allah; not charges Allah a self<sup>w</sup> except what *aa'taba* ([*He*] *accorded it*<sup>w</sup>); shall make Allah after straitness an ease.

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

8. And how many of a village<sup>w</sup> recalcitrated-she<sup>y</sup> a'n (*regarding*) her Lord's command and His messengers; then We (*made it*) account a hard accounting and We tormented it<sup>w</sup> a torment *nukra*<sup>10</sup> (*so enormous it is beyond imagination*).

وَكَايْنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَذَبْنَاهَا عَذَابًا نُكَرًا ﴿٨﴾

9. So tasted-she<sup>y</sup> *wabala* (*burdensome ill-result*) (*of*) her matter; and [*was*] her matter's consequence *khusra*<sup>11</sup> (*a waste of her works*).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرَهَا خُسْرًا ﴿٩﴾

10. Prepared Allah for them a severe torment; so *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah, O, the *alba'be's*<sup>12</sup> (*hearts-intellecs staff*)'s possessors, who<sup>r</sup> they<sup>z</sup> believed, *qad* (*already and affirmatively*) descended Allah to you<sup>b</sup> *thekra* (*Qur'an*).

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَأْتِ الْآلِبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

<sup>9</sup> The word "الأجل" means term-limit, see اللسان!

<sup>10</sup> The word "nukra" means so enormous it is beyond imagination!

<sup>11</sup> The word "خسر" means a waste of its works! See البصائر!

<sup>6002</sup> See Lexicon attached to this Translation for The Qur'an's characterizations of "ذوالالباب" = the *albab's* possessors!



11. A Messenger, [he] recites on you<sup>b</sup> Allah's *Aya'te* (*Qur'anic statements*) manifesters to exit [he] whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous works<sup>w</sup> from the darknesses<sup>w</sup> to the illumination<sup>x</sup>; and whoever [he] believes by Allah and [he] works righteously admits him [He] (*into*) paradises<sup>w/-</sup> gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; immortals they<sup>z</sup> (*are*) in it<sup>w</sup> ever; *qad* (*already and affirmatively*) *abasana* ([He] *ultimately perfected and beautified*) Allah for him a *rez'qan*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup>.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ  
مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ  
صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

12. Allah Who<sup>a</sup> [He] created seven Heavens<sup>w</sup> and of the Earth<sup>w</sup> like-them<sup>ym</sup>; *yatanaẓẓalo* (*iteratively descends*) the command among them<sup>ym</sup> to know you<sup>z</sup> that Allah on every-thing (*is*) Omnipotent; and verily Allah *qad* (*already and affirmatively*) surrounded [He] by every-thing omniscience.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنْ  
الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ  
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ  
شَيْءٍ عِلْمًا ﴿١٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |  |   |
|--|---|
| <p>1. O, you the prophet: wherefore [you<sup>s</sup>] illegitimize what Allah legitimated for you<sup>g</sup>; <i>tabtaghey</i> ([you<sup>s</sup>] earnestly-quest) your<sup>t</sup> spouses' gratification and Allah (<i>is</i>) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).</p>  | <p>يَتَأَيُّمُ النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ<br/>لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ<br/>وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾</p>   |
| <p>2. <i>Qad</i> (already an affirmatively) ordained Allah for you<sup>b</sup> your<sup>n</sup> <i>ayma'ne</i> (oaths) dissolution; and Allah (<i>is</i>) your<sup>n</sup> Guardian and He (<i>is</i>) The Omniscient The <i>Hakeemo</i><sup>1</sup> (infinite <i>hekma</i><sup>2</sup> Possessor).</p>  | <p>قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ<br/>وَاللَّهُ مَوْلَانَكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾</p>  |
| <p>3. And <i>edh</i> (whereas) <i>asarra</i> (divulged/imparted a secret) the prophet to some(of)his spouses a <i>Hadeethan</i><sup>x</sup> (statement by The Prophet)<sup>x</sup>; then <i>lamma</i> (when/whence) she <i>nabba'at</i> (had informed she by piece-of-significant-and-availing-news) by it<sup>x</sup> and manifested him Allah on it<sup>x</sup> [he] apprised some(of)it<sup>x</sup> and [he] shunned a'n (off)some; then <i>lamma nabba'aha</i> (he informed her by piece-of-significant-and-availing-news) by it<sup>x</sup> she said: who<sup>a</sup> <i>nabba'a</i> you<sup>g</sup> this; Said[he]: <i>nabba'a</i> me The Omniscient The Proficient.</p> | <p>وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ<br/>حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ<br/>اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ<br/>عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ<br/>مَنْ أَنْبَاكَ هَذَا قَالَ نَبَأَنِي<br/>الْعَلِيمُ الْخَبِيرُ ﴿٣﴾</p> |
| <p>4. <i>En</i> (if) both repent to Allah then <i>qad</i> (already and affirmatively) <i>ssaghat</i> (fondlingly inclined) hearts (of) you both; and <i>en</i> you both mutually back over him, then verily Allah, He (<i>is</i>) his Guardian and <i>Jebreel</i> (Gabriel) and the believers' righteous and the angels after <i>tha'leka</i> (afar-that-it/)(are)backers/supporters<sup>3</sup>.</p>  | <p>إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا<br/>وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ<br/>مَوْلَاهُ وَجِبْرِيلُ وَصَلِحُ الْمُؤْمِنِينَ<br/>وَالْمَلَائِكَةِ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾</p>  |
| <p>5. <i>Asa</i> (craving a deed beyond one's means that, may) his Lord <i>en</i> (if) divorced you<sup>y m</sup> [he] to substitute (for) him wives <i>khayran</i> (choicer/superior/worthier) than you<sup>y m</sup> she-Muslims she-believers <i>qa'netaten</i> (she: devotedly-obeyers/submitters) she-penitents she-worshippers <i>sa'eba'ten</i><sup>4</sup> (she-travelers/she-they that fast) widows and virgins.</p>  | <p>عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ<br/>أَزْوَاجًا خَيْرًا مِنْكُنْ مُسْلِمَاتٍ<br/>مُؤْمِنَاتٍ قُنِبَتٍ تَتَّبِعْتِ عِبْدَاتٍ<br/>سَيَحِبَّنَّ تَتَّبِعْتِ وَأَبْكَارًا ﴿٥﴾</p>  |
| <p>6. O you who<sup>t</sup> they<sup>z</sup>believed: let-guard you<sup>z</sup> your<sup>n</sup> selves<sup>w</sup> and your<sup>n</sup> families (from the) Fire<sup>w</sup> its<sup>w</sup> fuel<sup>5</sup> (<i>is</i>): the mankind and the stones; on it<sup>w</sup> angels harsh, hard; not disobey they<sup>z</sup> Allah what [He] commands them; and they<sup>z</sup> do what (<i>is being</i>) commanded they<sup>z</sup>.</p>   | <p>يَتَأَيُّمُ الَّذِينَ ءَامَنُوا قُوًا أَنْفُسَكُمْ<br/>وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ<br/>وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ<br/>لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ<br/>وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾</p>                                    |

<sup>1</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>2</sup> See the *Lexicon* attached to this Translation for "hekma!"

<sup>3</sup> The word "ظهير" is a plural of "إظهار" See الناج!

<sup>4</sup> The word "ساعات" could also mean they who fast, hence, "[she-]fasts!" See اللسان!

<sup>5</sup> The word "الوقود، بفتح الواو" is firewood, but also it could mean any fuel! See اللسان!

\* الدر المصون لأحلي See absolutely relentlessly and sincerely! صيغة مبالغة = *nassohan* = "نصوحاً"

7. O you who<sup>r</sup> unbelieved they<sup>z</sup>: let-not apologize you<sup>z</sup> today; verily only (to be) requited you<sup>z</sup> what were you<sup>c</sup> working you<sup>z</sup>.  
يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ  
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾
8. O you who<sup>r</sup> they<sup>z</sup> believed: let-repent you<sup>z</sup> to Allah a repentance-she<sup>y</sup> *nassohan\** (absolutely-relentlessly-and-sincerely)<sup>x</sup>; *asa* (craving a deed beyond one's means that-/may) your<sup>n</sup> Lord that [He] expiates a'n (off) your<sup>n</sup> *sayye'aa'te<sup>w</sup>* (demeritorious-deeds)<sup>w</sup> and [He] admits you<sup>b</sup> (into) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, day not disgraces Allah the prophet and whom<sup>r</sup> believed they<sup>z</sup> with him; their illumination<sup>x</sup> treads<sup>6</sup> between their hands<sup>w</sup> and by their *ayma'ne* (right-sides); they<sup>z</sup> say: (O) our Lord let-conclude [You<sup>s</sup>] for us our illumination<sup>x</sup> and let-forgive [You<sup>s</sup>] for us; verily You<sup>g</sup> (are) over every-thing (is) Omnipotent.  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾
9. O, you the prophet: *jahid* (let-exert [you<sup>s</sup>] your<sup>t</sup> utmost mental, physical and possessional efforts fighting/ striving in Allah's cause) the unbelievers and the hypocrites and let-harshen [you<sup>s</sup>] on them and their abode-/lodging (is) Hell<sup>w</sup>; and wretched (is) the destiny.  
يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمُ جَهَنَّمُ وَنِيسَ الْمَصِيرِ ﴿٩﴾
10. Struck Allah a parable/example for whom<sup>r</sup> unbelieved they<sup>z</sup> *Noohen's* (Noah's) woman and *Lotten's* (Lott's) woman both were<sup>y</sup> under *abdaine<sup>7</sup>* (twain: worshippers-/submitters/ slaves) of *Oureba'de* (worshippers/ submitters-/slaves) *ssa'lehayne* (both righteous); so both betrayed<sup>w8</sup> them both; then not [both] enriched<sup>9</sup> a'n (off) them both of Allah a thing; and (had been) said: let-enter you both, The Fire<sup>w</sup> with the enterers.  
ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحَ وَامْرَأَتَ لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يَغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾
11. And struck Allah a parable/example for whom<sup>r</sup> they<sup>z</sup> believed, Pharaoh's wife, *edh* (whereas) said-she<sup>y</sup>: my Lord, let-construct [You<sup>s</sup>] for me *enda* (by munificence/ by Rule) Your<sup>g</sup> a house in the Paradise<sup>w</sup> and *najjene* (let-iteratively deliver me [You<sup>s</sup>]) from Pharaoh and his work; and *najjeyne* (let-iteratively deliver me [You<sup>s</sup>]) from the people, the *dha'lemeena<sup>10</sup>* (injustice-doers).  
وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾
12. And *Mariam* (Mary) *Omran's* daughter, which<sup>u</sup> *abssanat<sup>11</sup>* ([she] absolutely-secured) her *farja<sup>x12</sup>* (sleeve/ anterior anatomy)  
وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ

<sup>6</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم”. See اللسان, and الصائر!

<sup>7</sup> The word “abdain” = “twain slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>8</sup> Their “betrayal,” Qur’an commentators say, was in religion, as both calumniated and did not believe their husbands!

<sup>9</sup> That is suffices, as the word “يغني” in “يغنيا” carries double meanings: (1) enriches and (2) suffices!

<sup>10</sup> The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>11</sup> That is absolutely shielded and protected!

<sup>12</sup> The word “farja” = “فرج” has several meanings: (1) any slit/gab which separates two parts; (2) any opening in a mountain or the cloud; (3) a gap into a protective wall; (4) the external genital of the human being, and some time the word could be said to indicate the anterior or the posterior aspects of the genitals; (5) every “opening” between two parts could be referred to as “farja”! In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintaining her chastity. However, there are



so We blew in it <sup>x</sup> of Our *Ruo'he* (Mercy/Revelation-/Arch Angle Gabriel/Soul); and *ssaddaqat* (affirmed as credible [*she*]) by her Lord's words and His books; and was-she <sup>y</sup> of the *qaneteena* (devotedly *he: obeyers-/submitters/suppliants*).

فَرَجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا  
وَصَدَقَتْ بِكَلِمَتِ رَبِّهَا وَكُتِبَ  
وَكَانَتْ مِنَ الْقَانِتِينَ ﴿٦٦﴾

many Qur'an commentators who maintain that the "*farja*" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was! So the "blowing was in her "sleeve!" Why would "*blowing in her sleeve*" cause her to become *pregnant*? Well, the *whole creation of Son of Mary* is a *miracle in and of itself*! Consider that Allah had created (1) *Adam out of nothing*, and (2) had created Eve (a *female*) out of Adam (a *male*); and (3) Son (a *male*) of Mary (a *female*); and (4) *all other male/female creations* out of *mating* between a male and a female, by *Ordinance* of Allah! Hence Allah's miracles are *boundlessly infinite*!

Note: what is of interest here with respect to the word "*farj*" is that in the *Old Testament* (presumably the Torah) of the Bible, King James Version, (Job 5:4) it is stated: "how can he be clean *that* is born of a woman?" (Emphasis is original)! And also in (Job 14:4) where it is stated: "Who can bring a clean *thing* out of an unclean? Not one,..." (Emphasis is original)! This indicate that a Deity cannot be "born of a woman," and nor "a clean *thing* can be brought out of unclean." Obviously a "*deity is clean*" and that can *not* be brought through the canal of *excreta*! Christians in general believe that "Jesus" is "God incarnate," hence they consider him their *Lord* in the sense of *Divinity*, i.e. *Jesus is God*, in their theological doctrine! Although various authors of the New Testament are not unanimous as to "how" the "incarnation" took place, but all say it did! See *Mercer Dictionary of The Bible*, Watson E. Mills, General Editor, Mercer University Press, Macon, Georgia.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Tabaraka</i> <sup>1</sup> (He firmly bestows as accepts multitudinous goodness and worthiness) Who <sup>a</sup> by His Hand <sup>w2</sup> (is) the proprietorship; and He (is) over every-thing Omnipotent.	تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
2. Who <sup>a</sup> [He] created the death <sup>x</sup> and the life <sup>w</sup> to essay you <sup>b</sup> [He] which (of) you <sup>b</sup> (is) <i>ahsa'no</i> <sup>3</sup> (perfecter and beautifuler) a work; and He (is) The Mighty The <i>Ghaforo</i> (iterative Forgiver).	الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾
3. Who <sup>a</sup> [He] created seven Heavens <sup>w</sup> (in a manner) superposing <sup>4</sup> ; not [you <sup>s</sup> ] see in <i>Ar-Rahman's</i> creation of a disparity <sup>5</sup> ; so let-return [you <sup>s</sup> ] the sight; do [you <sup>s</sup> ] see of a rift.	الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾
4. Afterwards let-return [you <sup>s</sup> ] the sight twain-recurrences <sup>w</sup> transposes to you <sup>g</sup> the sight <i>keha'sean</i> (spurned-humbled/ contemptible/ driven away), while it <sup>x</sup> (is) <i>baseeron</i> <sup>6</sup> (that which is: cringer/ fatigued/ exhausted).	ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾
5. And <i>laqad</i> (verily, already and affirmatively) We adorned [the] Heaven <sup>w</sup> (of) the world by lamps <sup>x</sup> ; and We made it <sup>w7</sup> a stoning for the Satans; and We prepared for them torment (of) the <i>Sa'ere</i> <sup>w</sup> (intensely kindling Fire) <sup>w</sup> .	وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾
6. And for whom <sup>r</sup> unbelieved they <sup>z</sup> by their Lord (is) Hell's <sup>w</sup> torment and wretched (is) the destiny.	وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَبْسُ الْمَصِيرُ ﴿٦﴾
7. <i>Edha</i> (when/ whereas) (had been) flung they <sup>z</sup> into it <sup>w</sup> they <sup>z</sup> heard for it <sup>w</sup> a gasping while it <sup>w</sup> <i>tafooro</i> (boils/ gushes).	إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾
8. [It <sup>w</sup> ] almost severs from the exasperation; everywhen (had been) flung in it <sup>w</sup> adrove, asked them its <sup>w</sup> <i>kebazanato</i> (custodians/ wardens): has not <i>ya'atekom</i> (come to you <sup>z</sup> ) <i>natheeron</i> (iterative warner).	تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾
9. Said they <sup>z</sup> : <i>bala</i> <sup>8</sup> (certainly-not); <i>qad</i> (already and affirmatively) came (to) us <i>natheeron</i> (iterative warner); then we denied and we said: not Allah <i>nazzalla</i> (iteratively descended)	قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!

<sup>2</sup> Some maintain that the “hands” are symbols of divine Might or Power!

<sup>3</sup> There is no English word for أَحْسَن = *ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>4</sup> The word “طِبَاقًا” is “حَال,” i.e. adverbial! But since in English there is no adverbial equivalent for “superposing” so I parenthetically introduced “in manner” qualifying “superposing!” Additionally, The word “طِبَاقًا” is an epithet, i.e. an *adjective* bearing multiple meanings: (1) plural: for طبق (“جبل و جبل”) or plural for طبقة like “(رُقْبَة و رُقَاب)”, and (2) an infinitive noun for ا! See الدر المصون لـ “احمد الحلبي”!

<sup>5</sup> Including distances, sizes, or general nature of such creations!

<sup>6</sup> The word “حَسِيرٌ” could mean (1) “حَاسِرٌ” = “he who cringer/exhausted,” or (2) “مَحْسُورٌ” = “he who is made apparently fatigued!” See الراغب!

<sup>7</sup> The pronoun “ها” in “جَعَلْنَاهَا” belongs to “المصابيح,” see القرطبي!

<sup>8</sup> The word “bala” = “certainly-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

of a thing; <i>en(not)</i> you <sup>f</sup> ( <i>are</i> ) except in a misguidance/-waste big.	أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿١﴾
10. And they <sup>z</sup> said: had we were hearing or cerebrating, not we were in companions ( <i>of</i> ) the <i>Sa'ere</i> <sup>w</sup> ( <i>intensely kindling Fire</i> ). <sup>w</sup>	وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿٢﴾
11. So they <sup>z</sup> acknowledged by their offense; so far-away <sup>9</sup> for companions ( <i>of</i> ) the <i>Sa'ere</i> <sup>w</sup> ( <i>intensely kindling Fire</i> ). <sup>w</sup>	فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿٣﴾
12. Verily who <sup>r</sup> <i>yakhshawna</i> ( <i>reverentially-fear they<sup>z</sup></i> ) their Lord by the invisible, for them ( <i>are</i> ) a forgiveness <sup>w</sup> and a remuneration <sup>x</sup> big <sup>x</sup> .	إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٤﴾
13. And let-conceal you <sup>z</sup> your <sup>n</sup> say or let-disclose/-louden <sup>10</sup> it <sup>x</sup> you <sup>z</sup> ; verily He ( <i>is</i> ) Omniscient ( <i>by</i> ) the chests' possession.	وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾
14. Does not know Who <sup>a</sup> [ <i>He</i> ] created <sup>11</sup> ; while He ( <i>is</i> ) The <i>Lateefo</i> <sup>12</sup> ( <i>fine/subtle/gentle/and protector</i> ) The Proficient.	أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٦﴾
15. He Who <sup>a</sup> made for you <sup>b</sup> the Earth <sup>w</sup> <i>dhalolan</i> ( <i>submitter<sup>w</sup> -/submissively-submitter<sup>w</sup></i> ); so let-walk you <sup>z</sup> in its <sup>w</sup> extremities <sup>13</sup> and let-eat you <sup>z</sup> from His <i>reṣ'qe</i> <sup>x</sup> ( <i>virtuals for sustenance</i> ) <sup>x</sup> ; and to Him ( <i>is</i> ) the resurrection.	هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿٧﴾
16. Have you <sup>z</sup> secured ( <i>your<sup>n</sup> selves from</i> ) Whom <sup>p</sup> [ <i>He</i> ] ( <i>is</i> ) in the Heaven <sup>w</sup> to [ <i>He</i> ] implodes by you <sup>b</sup> the Earth <sup>w</sup> then <i>edha</i> ( <i>suddenly/whereas</i> ) it <sup>w</sup> sways.	أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿٨﴾
17. Or have you <sup>z</sup> secured ( <i>your<sup>n</sup> selves from</i> ) Whom <sup>p</sup> [ <i>He</i> ] ( <i>is</i> ) in the Heaven <sup>w</sup> to send [ <i>He</i> ] on you <sup>b</sup> <i>hasseban</i> ( <i>stone-storm</i> ) then you <sup>z</sup> will know how ( <i>was</i> ) [ <i>My</i> ] <i>nathee're</i> <sup>14</sup> ( <i>iterative warner/warning</i> ).	أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿٩﴾
18. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) denied who <sup>t</sup> of before them; then how [ <i>was</i> ] [ <i>My</i> ] <i>na'kee're</i> <sup>15</sup> ( <i>demur/reproof/spurning</i> ).	وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٠﴾
19. Have [ <i>and</i> ] not seen they <sup>z</sup> to the birds above them ( <i>are</i> ) spreaders ( <i>of</i> ) their wings <sup>x</sup> and folding it <sup>w</sup> ; not hold it <sup>w16</sup> except <i>Ar-Rahaman</i> ; verily He ( <i>is</i> ) by every-thing <i>Ba'sseeron</i> ( <i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i> ).	أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتْ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١١﴾

<sup>9</sup> The word “سحقا” means *far-away for them from Allah's mercy!*

<sup>10</sup> The word “اجهروا” rooted in “جهر” bears at least *dual* meanings: (*disclose versus conceal*) or (*louden versus quiet/silent*)!

<sup>11</sup> This is “disapprobatory (condemnatory) interrogative, implying negation”= “سؤال إنكاري و تقريري” i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry!

<sup>12</sup> The word “لطيف” = “رفيق” in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both! See *Additionally*, when the word: “لطيف” is ascribed to Allah it becomes *one of Allah's* most beautiful *attributive characteristics*, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! So, the only available resort is *transliteration* and *parenthetical explanation*!

<sup>13</sup> Originally the “مناكبها” are the human-shoulders! However the word was borrowed for figurative speech for when referring to the extremities (ends) of the Earth, like the mountains, the various remotes areas and ways of the Earth! See *القرطبي*!

<sup>14</sup> The speaker's pronoun “ي” in “نذير” by Arabic (linguistic) Rule, is *omitted*, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See *إعراب القرآن، لمحمود صافي*

<sup>15</sup> Ibid only regarding “إنكير”

<sup>16</sup> The reason for “it<sup>w</sup>” (i.e. in the *feminine*) in the two instances in this *Ayah*, is because in Arabic, although “bird” is singular but it also is a plural, but it is a “جمع تكسير”=broken-plural, therefore the reference to it must be *feminized*!



20. Yet <sup>17</sup> who <sup>a</sup> ( <i>is</i> ) this who, he ( <i>is</i> ) soldiers for you <sup>b</sup> succoring you <sup>b</sup> from lesser than/without <i>Ar-Rahman</i> ; <i>en (not)</i> the unbelievers except in beguilement.	أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكَ يَنْصُرُكَ مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾
21. Yet <sup>18</sup> who <sup>a</sup> ( <i>is</i> ) this who <i>yarẓoqokum</i> ([ <i>he</i> ] gives you <sup>b</sup> provision/victuals for sustenance) <sup>x</sup> <i>en (if)</i> [ <i>He</i> ] withheld His <i>reẓ'qa<sup>x</sup></i> (provision/victuals for sustenance/rain) <sup>x</sup> ; rather they <sup>z</sup> persisted in recalcitrance and an aversion.	أَمَّنْ هَذَا الَّذِي يَرْزُقُكَ إِنِ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾
22. Is then who <sup>p</sup> walks [ <i>he</i> ] <i>mukebban</i> (bending-down) over his face more divinely-guided or who <sup>p</sup> [ <i>he</i> ] walks level/even on <i>Sseratten</i> (road/way) straight.	أَفَمَنْ يَمْشِي مُكَبِّيًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾
23. Let-say [ <i>you<sup>s</sup></i> ]: He Who <sup>a</sup> established you <sup>b</sup> and made for you <sup>b</sup> the hearing and the <i>abssa'ran</i> (insights/-discernments) and the <i>afedata</i> (keen-preoccupation of the hearts); little <i>ma<sup>19</sup></i> (surely) thank you <sup>z</sup> .	قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾
24. Let-say [ <i>you<sup>s</sup></i> ]: He Who <sup>a</sup> <i>thara'akum</i> (created/propagated-/manifested you <sup>b</sup> ) in the Earth <sup>w</sup> and to Him ( <i>are to be</i> ) thronged you <sup>z</sup> .	قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
25. And they <sup>z</sup> say when ( <i>is</i> ) this the promise <sup>x</sup> ; <i>en (if)</i> you <sup>c</sup> were <i>ssa'dequeena</i> (always truth enforcers).	وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾
26. Let-say [ <i>you<sup>s</sup></i> ]: verily only the knowledge ( <i>is</i> ) <i>enda</i> (by munificence of/by Rule of) Allah; and verily only I am <i>natbeeron</i> (iterative warner) manifest.	قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾
27. Then <i>lamma</i> (when/whence) they <sup>z</sup> saw it <sup>x20</sup> a nigh-she <sup>y</sup> ( <i>had been</i> ) displeased faces ( <i>of</i> ) whom <sup>r</sup> unbelieved they <sup>z</sup> and ( <i>had been</i> ) said: this ( <i>is that</i> ) which <sup>x</sup> you <sup>c</sup> were by it <sup>x</sup> claiming/pleading.	فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾
28. Let-say [ <i>you<sup>s</sup></i> ]: have you <sup>c</sup> seen <i>en (if)</i> perished me Allah and whom <sup>p</sup> ( <i>are</i> ) with me, or <i>ra'hemana<sup>21</sup></i> (mercy-gave us [ <i>He</i> ]); then who <sup>p</sup> [ <i>he</i> ] havens the unbelievers from a painful torment.	قُلْ أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾
29. Let-say [ <i>you<sup>s</sup></i> ]: He ( <i>is</i> ) <i>Ar-Rahmano</i> we believed by Him and on Him we trusted; so shall know you <sup>z</sup> who <sup>p</sup> [ <i>he</i> ] ( <i>is</i> ) in a misguidance manifest.	قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾
30. Let-say [ <i>you<sup>s</sup></i> ]: have seen you <sup>c</sup> <i>en (if)</i> became your <sup>n</sup> water <i>ghawran<sup>22</sup></i> (ground-deep-drain) then who <sup>p</sup> [ <i>he</i> ] comes ( <i>to</i> ) you <sup>b</sup> by a water <i>ma'een</i> (ever-flowing).	قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

<sup>17</sup> The “*p*” in “أَمَّنْ” = “يَل” i.e. “yet, rather” see إعراب القرآن، لمحمود صافي or احمد الحلبي! الدّر المصون، لـ احمد المصون،

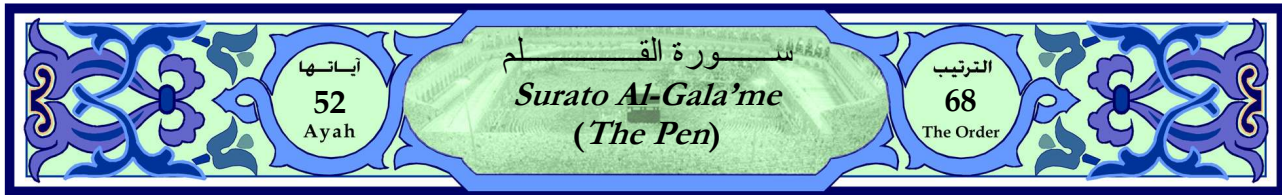
<sup>18</sup> Ibid!

<sup>19</sup> The particle “*ما*” is for intensity of paucity! See إعراب القرآن، لمحمود صافي!

<sup>20</sup> That is the realization of Allah's promise of resurrection and individual accounting!

<sup>21</sup> The word “*رحمة*” = “mercy” in Arabic “*رحمة*” is unlike its English equivalent, in that “*رحمة*” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “or *ra'hema* ([*He*] had mercy-given) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: or *He mercied* us” which cannot be said in correct English, as there is no such word as “*mercied*!”

<sup>22</sup> That is it drained deeply into the ground!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Knoon <sup>1</sup> (25 <sup>th</sup> Arabic alphabet); by <sup>2</sup> the pen <sup>x</sup> and what yasttorona <sup>3</sup> (line-inscribe they <sup>z</sup> ).	ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾
2. Not you <sup>s</sup> (are) by your <sup>n</sup> Lord's boon <sup>w4</sup> surely a maniac <sup>5</sup> .	مَا أَنْتَ بِبِعَمَةٍ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
3. And verily for you <sup>g</sup> surely (is) a remuneration <sup>x</sup> other than slighted/severed <sup>6</sup> .	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾
4. And verily you <sup>g</sup> (are) surely on a great character.	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾
5. So shall discern/sight [you <sup>s</sup> ] and discern/sight they <sup>z</sup> .	فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾
6. By which <sup>x</sup> (of) you <sup>b</sup> (is) the masttoon <sup>7</sup> (he is bedeviled).	بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾
7. Verily your <sup>t</sup> Lord, He (is) knowinger by whom <sup>p</sup> [he] strayed a'n(off) His path and He (is) knowinger by the muhtadeena <sup>8</sup> (he-they who find and accept divine-guidance).	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾
8. So let-not obey [you <sup>s</sup> ] the deniers.	فَلَا تَطِعِ الْمُكَذِّبِينَ ﴿٨﴾
9. Longed they <sup>z</sup> if <sup>9</sup> [you <sup>s</sup> ] fawn <sup>10</sup> so they <sup>z</sup> (would) fawn.	وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾
10. And let-not obey [you <sup>s</sup> ] every halla'fen (iterative swearer) mabeenen <sup>11</sup> (he who is: feeble/miniscule/ and vile).	وَلَا تَطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾
11. Hammaz'en (iterative slanderer-gossiper), mashsha'en (iterative walker) by a calumny.	هَمَّا زٍ مَشَاءٍ بَنَمِيمٍ ﴿١١﴾
12. Manna'en (iterative preventer) for the khayrey <sup>12</sup> (desirable-/possession/goodness), aggressor, atheemen (iterative sinner).	مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. Ottollen (cruel-dragger) after tha'leka (afar-that-it/) <sup>x</sup> zaneemen (illegitimate-ever-pretender/ conjoiner other people).	عُتِلَ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾
14. That [he] [was] possessor (of) possession and sons.	أَنْ كَانَ ذَا مَالٍ وَنَبِينٍ ﴿١٤﴾
15. If <sup>13</sup> (to be/ being) recited on him Our Aya'te <sup>w</sup> (Qur'anic statements) said [he]: (such are) The Firsts' fables.	إِذَا تَتْلَىٰ عَلَيْهِ ءَايَتُنَا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٥﴾

<sup>1</sup> The letter “ن” and in it are varieties of statements as to its “meaning,” besides the letter itself! The best of the statements is that which Abo Hurayrah says that he heard The Prophet (SAWS) saying it is the “ink bottle!”

<sup>2</sup> The letter “و” preceding word “القلم,” is “و القسم,” the English equivalent of “by” when one makes an oath and says: “By God!”

<sup>3</sup> The word “يسطرون” means line-inscribe, i.e. and make line or lines of writing! See الراغب!

<sup>4</sup> See the Lexicon attached to this Translation for “ne'amal” (“boon”)!

<sup>5</sup> The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

<sup>6</sup> The word “mamnoon”= “ممنون” means: (1) that which is cut, (2) that which is diminished, (3) slighted and unaccountable! See التاج!

<sup>7</sup> The word “masttoon” is singular, masculine objective noun, meaning: he who is bedeviled!

<sup>8</sup> See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen!”

<sup>9</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See مفتي اللبيب، ابن هشام!

<sup>10</sup> The word “يدهن” means to fawn, i.e. to flatter/supple and compromise!

<sup>11</sup> The word “mabeen” is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and vile!

<sup>12</sup> The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”!

<sup>13</sup> The particle “إذا” is a future adverbial conditional article hence it is “if” not “when!”

16. We shall brand him on the snout <sup>14</sup> .	سَنَسْمُهُ عَلَى الْخَرْطُومِ ﴿١٦﴾
17. Verily We essayed them like We essayed the garden's <sup>w</sup> companions, <i>edh</i> (whereas) <i>aqsame</i> (they <sup>z</sup> oathed) surely they <sup>z15</sup> cut its <sup>w</sup> bunches <i>mussbeheena</i> (by morning reachers and enjoyers).	إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾
18. And not except they <sup>z</sup> .	وَلَا يَسْتَتْنُونَ ﴿١٨﴾
19. So ambulated on it <sup>w</sup> a he-ambulant <sup>16</sup> from your <sup>t</sup> Lord while they (were) sleepers.	فَطَافَ عَلَيْهَا طَافٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾
20. So it <sup>w</sup> became like the <i>ssareeme</i> <sup>17</sup> (gardens whose fruits are blackened and cut-off/ or its bunches/ burned like ash).	فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾
21. So they <sup>z</sup> mutually called (each other) <sup>18</sup> <i>mussbebeen</i> (by morning reachers and enjoyers).	فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾
22. That <i>eghdo</i> (go early-morn you <sup>z</sup> ) over your <sup>n</sup> <i>hartha</i> (cultivation/ tillage/ crops), <i>en</i> (if) you <sup>c</sup> were <i>ssa'remeena</i> <sup>19</sup> (cutters of the date-palms bunches).	أَنْ أَعْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَرِمِينَ ﴿٢٢﴾
23. So launched they <sup>z</sup> while they <i>yatakhafatona</i> (they <sup>z</sup> were: mutually lowering their voices/ whispering).	فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾
24. That not surely enters it <sup>w</sup> today on you <sup>b</sup> a poor.	أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾
25. And <i>ghadaw</i> (they <sup>z</sup> went early-morning) on parrying <sup>20</sup> , <i>Qadereen</i> <sup>21</sup> (he-they capable of: doing/ enforcing/ influencing).	وَعَدُوا عَلَى حَرْدٍ قَادِرِينَ ﴿٢٥﴾
26. Then <i>lamma</i> (when/ whence) they <sup>z</sup> saw it <sup>w</sup> said they <sup>z</sup> : verily we (are) surely strayers.	فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾
27. Rather we (are) <i>mabromoona</i> <sup>22</sup> (they who are deprived).	بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾
28. Said their <i>awsatto</i> <sup>23</sup> (ideal/ just): have [I] not said for you <sup>b</sup> : <i>lawla</i> (why do not) <i>tosabbeboona</i> <sup>24</sup> (say you <sup>z</sup> : subhana Allah).	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾
29. Said they <sup>z</sup> : <i>subhana</i> <sup>25</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; verily we were <i>dha'lemeena</i> (injustice-doers).	قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

<sup>14</sup> The word "الخرطوم" is the "elephant's nose," says الراغب! And الراغب adds by saying that the nose was referred to as "الخرطوم" to debase, demean, and mark with ignominy and grotesqueness the one referred to!

<sup>15</sup> For lack of better word, for "يصرمونها" I say: "they<sup>z</sup> cut-its<sup>w</sup> bunches" bearing the fruits, for the palm-dates during "harvest" time at the end of the season, such bunches cutting is the "صرام," done in preparation for the next season!

<sup>16</sup> The word "طائف" is singular, masculine subjective noun! Translated here as "be-ambulant" as there is no English equivalent for "طائف" and "ambulant" is an adjective! So "be-ambulant" to coin the needed noun!

<sup>17</sup> The word "sareem" is masculine, singular objective noun, meaning: the gardens whose date-palms which looks blackened and had their fruits cut-off! Or burned like ash! Or the "sareem" is the dark night, so this garden and its date-palms bare and blackened like the darkness of night! There is no English equivalent!

<sup>18</sup> The word "تنادوا" = "نادى بعضهم بعضاً" that is literally mutually called each other, or mutually they gathered in their club!

<sup>19</sup> The word "saremeen" is masculine, plural subjective noun, meaning cutters of the date-palms bunches, with no English equivalent!

<sup>20</sup> The word "حرد" has several meanings: (1) intention, (2) parrying, (3) exasperation, (4) isolation! See اللسان!

<sup>21</sup> The word "Qadireen" = "قادرين" is masculine, plural, subjective noun, i.e.: they who are capable of: giving, doing, enforcing or influencing! That is they thought of themselves as are able to take all the necessary measures and execute their plan as they schemed it!

<sup>22</sup> The word "محرومون" is masculine, plural, objective noun, meaning they who are deprived, with no English equivalent!

<sup>23</sup> The phrase "most-middle" is an Arabic tongue expression which means among them the most: ideal/just!

<sup>24</sup> The word "tosabbeboon" means say you<sup>z</sup>: subhana Allah, i.e. singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

<sup>25</sup> The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!



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and <i>qad</i> (already and affirmatively) (had been) invited they <sup>z</sup> to the kowtowing while they (were) sound <sup>29</sup> .	وَهُمْ سَلِيمُونَ ﴿٤٢﴾
44. So let Me and whom <sup>p</sup> [he] denies by this the discourse; We shall allure <sup>30</sup> them from whence not know they <sup>z</sup> .	فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْخَبِيثَ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٣﴾
45. And [I] protract for them; verily My scheme (is) <i>ma'teenon</i> (enormously strong and indefatigable).	وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٤﴾
46. Or [you <sup>s</sup> ] ask them remuneration then they of a mulct (are) <i>muthgaloona</i> <sup>31</sup> (they <sup>z</sup> that are heavily-laden).	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مَثْقُلُونَ ﴿٤٥﴾
47. Or they <sup>z</sup> have the invisible then they write they <sup>z</sup> .	أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٦﴾
48. So <i>ssber</i> (let-hold on patiently [you <sup>s</sup> ]) for your <sup>t</sup> Lord's rule and let-not be [you <sup>s</sup> ] like the fish's companion; <i>edh</i> (whereas) [he] called while he (was) <i>makdhoomon</i> (he who is distressed/ imprisoned/ and exasperated).	فَأَصْبَرَ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٧﴾
49. <i>Lawla</i> (had it not been for) that overtaken him a boon <sup>w32</sup> from his Lord, surely [he] (would have been) <i>nubetha</i> (slightly cast) by the open while he (is) <i>madhmoom</i> (he who is dispraised).	لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنَبَذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٨﴾
50. <i>Then ejtabaho</i> (favorably and directly selected him) his Lord then made him [He] of the <i>ssa'lebeena</i> (righteous people).	فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنْ الصَّالِحِينَ ﴿٤٩﴾
51. And <i>en</i> (if) almost who <sup>t</sup> unbelieved they <sup>z</sup> surely <i>youz'le-gonaka</i> <sup>33</sup> (they <sup>z</sup> slip you <sup>s</sup> ) by their <i>abssa're</i> (insights/-discernments) <i>lamma</i> (when/whence) they <sup>z</sup> heard the <i>thekra</i> (Qur'an/message) and they <sup>z</sup> say: verily he (is) surely a maniac <sup>34</sup> .	وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥٠﴾
52. While not it <sup>x</sup> except <i>thekron</i> (Qur'an/message) for the worlds.	وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥١﴾

<sup>29</sup> That is while they were alive in the world!

<sup>30</sup> The word “سَنَسْتَدْرِجُهُمْ” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active subject pronoun, as represented by the “ن” and the present participle verb “سَدْرِجُ” meaning: allure some one to some thing almost always not favorable to him, (c) the pronoun “هُمْ” for them.

<sup>31</sup> The word “muthgaloona” is masculine, plural objective noun, meaning they that are being burdened!

<sup>32</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

<sup>33</sup> This Arabic tongue expression, meaning that they like by their imagination (through their enraged eyes) love to destroy you by tripping you or making you slip, fall and be severely harmed!

<sup>34</sup> The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. The <i>Haqqa'to</i> <sup>1</sup> ( <i>Disposer/ Righter-she</i> <sup>y</sup> ).	ٱلْحَاقَّةُ ﴿١﴾
2. What ( <i>is</i> ) the <i>Haqqa'to</i> ( <i>Disposer/ Righter-she</i> <sup>y</sup> ).	مَا ٱلْحَاقَّةُ ﴿٢﴾
3. And what ( <i>profoundly caused you</i> <sup>s</sup> to know) what ( <i>is</i> ) the <i>Haqqa'to</i> ( <i>Disposer/ Righter</i> )- <i>she</i> <sup>y</sup> .	وَمَا أَدْرٰكُ مَا ٱلْحَاقَّةُ ﴿٣﴾
4. Denied-she <sup>y2</sup> <i>Thamooda</i> <sup>3</sup> and <i>Aadon</i> <sup>4</sup> by The <i>Qa're'a'te</i> <sup>w5</sup> ( <i>sudden and intense Knock</i> )- <i>she</i> <sup>y</sup> .	كَذَّبَتْ ثَمُودٌ وَعَادٌ ٱلْقَارِعَةَ ﴿٤﴾
5. As however <i>Thamooda</i> then ( <i>had been</i> ) perished they <sup>z</sup> by the <i>Tta'ghaya'te</i> <sup>w6</sup> ( <i>over-runner-she</i> <sup>y</sup> ).	فَأَمَّا ثَمُودُ فَهَلَكَوْا۟ ٱلطَّاعِيَةَ ﴿٥﴾
6. And however <i>Aadon</i> then ( <i>had been</i> ) perished they <sup>z</sup> by a wind <sup>w</sup> <i>Ssarsa'ren</i> ( <i>severely cold and strongly nois</i> ) <i>aa'te'ya'ten</i> <sup>w</sup> ( <i>excessively-recalcitrant-she</i> <sup>y</sup> ).	وَأَمَّا عَادٌ فَهَلَكَوْا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
7. [He] subjugated/drove it <sup>w</sup> over them seven nights and eight days <i>husooman</i> ( <i>successively and determinatively</i> ); so [you <sup>s</sup> ] see the people in it <sup>w</sup> <i>ssar'aa</i> ( <i>he-they fatally thrown dispersedly to the ground</i> ) as ( <i>if</i> ) they were <i>ajazo</i> <sup>7</sup> ( <i>date-palms stumps</i> ) <i>palm-trees</i> <i>kha'weya'ten</i> <sup>8</sup> ( <i>fallen ruinously-empty</i> ).	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرَغِي كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾
8. So do [you <sup>s</sup> ] see for them of a remnant-she <sup>y</sup> .	فَهَلْ تَرَىٰ لَهُمْ مِّنْ بَاقِيَةٍ ﴿٨﴾
9. And come Pharaoh and who <sup>p</sup> before him and the <i>Mu'tafekal</i> <sup>p</sup> ( <i>towns over-turned upside down</i> ) by the <i>kha'tte'a'te</i> <sup>10</sup> ( <i>absolute wrongdoer</i> )- <i>she</i> <sup>y</sup> .	وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ ٱلْمُؤْتَفِكَةُ ٱلْخَاطِئَةَ ﴿٩﴾
10. So disobeyed they <sup>z</sup> their Lord's messenger; so [He]	فَعَصَوْا۟ رَسُوْلَ رَبِّهِمْ فَاخْذَهُمُ

<sup>1</sup> The word “الحاقة,” translated as “The Disposer-she<sup>y</sup>” is synonymous with “يوم القيامة” = “The Day of Judgment!” Both “الحاقة” and “يوم القيامة” are individually feminine genders, singular nouns! Thus, “الحاقة” means “تحق” = “يحق و عدل لكل حقه، خيراً أو شراً” = it<sup>w</sup> disposes rightly and justly for everyone his/her due recompense (good or bad) accordingly, ultimately: Paradise or Hell!

<sup>2</sup> The word “كَذَّبَتْ” = denied-she<sup>y</sup> is in reference to the “Thamoud,” which is a feminine gender in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”!

<sup>3</sup> *Thamood* are the people of Prophet *Salih*, an ancient Arabian tribe destroyed for their impiety! First time mentioned in The Qur'an in (S7:73)!

<sup>4</sup> *Aad* are the people of Prophet *Hood* (Heber), an ancient Arab tribe of prodigal stature that took its name from its leader's name! First time mentioned in The Qur'an in (S 7: 65)!

<sup>5</sup> The word “القارعة” feminine singular nouns, meaning she who suddenly and intensely knocks! “القارعة” is synonymous with “يوم القيامة” = “The Day of Judgment!” See (S101:1)!

<sup>6</sup> That is the Overrunner *Shriek*, see القرطبي!

<sup>7</sup> The “stump” is the base of the tree in the ground from which the roots shoot! See Webster's Unabridged Dictionary!

<sup>8</sup> The word “خاوية” by definition means empty and in ruin! See الهادي واللسان!

<sup>9</sup> Those are the towns of the homosexual people to whom Messenger *Loott* (*Lott*) was sent to admonish! They failed to heed his advice! So Allah punished them by turning their towns upon them upside down!

<sup>10</sup> The word “خاطيء” = “من تعمّد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally! So, “الخاطئة” = the “wrongdoer-she<sup>y</sup>”!



took them a take-she <sup>y</sup> <i>ra'beyatan</i> (surpasser-she <sup>y</sup> ).	أَخَذَتْ رَابِعَةً ﴿١١﴾
11. Verily We <i>lamma</i> (when/whence) overflowed the water We carried you <sup>b</sup> in the runner-she <sup>y</sup> .	إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١٢﴾
12. To make it <sup>w</sup> [ <i>We</i> ] for you <sup>b</sup> a reminder-she <sup>y11</sup> and to cache/cognize it <sup>w</sup> a cache-she <sup>y</sup> /cognizing-she <sup>y</sup> ear.	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيًّا أَدُنُّ وَاعِيَةً ﴿١٣﴾
13. Then <i>edha</i> (when/whereas) (to be/had been) blown in the horn a blow-she <sup>y</sup> a once-she <sup>y</sup> .	فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٤﴾
14. And (had been) carried-she <sup>y</sup> the Earth <sup>w</sup> and the mountains <sup>x</sup> then <i>duk kata</i> (both razed) <i>dakkatan</i> (razing-she <sup>y</sup> ) once-she <sup>y</sup> .	وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٥﴾
15. So then-day befell-she <sup>y</sup> the <i>Wa'gea'te</i> (Doom's Day Event).	فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٦﴾
16. And [split/halved]-she <sup>y</sup> the Heaven <sup>w</sup> then she ( <i>is</i> ) then-day <i>wa'be'ya'ton</i> <sup>w12</sup> (feeble/infirm)-she <sup>y</sup> .	وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٧﴾
17. And the angels <sup>13</sup> over its <sup>w</sup> <i>arja</i> (extremities/boundaries); and carrying your <sup>t</sup> Lord's <i>Arshe</i> (Throne/Chair of Kingship/proprietorship) above them then-day eight.	وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٨﴾
18. Then-day (to be) shown you <sup>z</sup> not hide of you <sup>b</sup> a <i>kha'fe'ya'ton</i> <sup>w</sup> (lay-hidden-she <sup>y</sup> ).	يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٩﴾
19. So as-to whom <sup>p</sup> <i>oteya</i> ([he] (had been accorded) his book <sup>x</sup> by his <i>yamene</i> (right-hand) <sup>w</sup> then says [he]: Ha, <i>ummo</i> (come you <sup>z</sup> ); let-read you <sup>z</sup> my book <sup>x</sup> [ha]. <sup>14</sup>	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ ﴿٢٠﴾
20. Verily I presumed surely I am <i>mula'qen</i> (meeter of/meeting) my account <sup>x</sup> [ha]. <sup>15</sup>	إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَةَ ﴿٢١﴾
21. So he ( <i>is</i> ) in a living-she <sup>y</sup> (condition) <i>radbeya'ten</i> ([she-embraced-gratifier] <sup>16</sup> ).	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢٢﴾
22. In a paradise <sup>w</sup> /garden <sup>w</sup> lofty-she <sup>y</sup> .	فِي جَنَّةٍ عَالِيَةٍ ﴿٢٣﴾
23. Its <sup>w</sup> <i>qutoofo</i> (ready for plucking fruits/flowers) (are) nigh-she <sup>y</sup> .	قُطُوفُهَا دَانِيَةٌ ﴿٢٤﴾
24. Let-eat you <sup>z</sup> and let-drink you <sup>z</sup> wholesomely by what you <sup>c</sup> antedated in the days <sup>x</sup> the bygone-she <sup>y</sup> .	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٥﴾
25. And as-to whom <sup>p</sup> <i>oteya</i> ([he] had been accorded) his book <sup>x</sup> by his <i>shema'le</i> (left-hand) <sup>w</sup> then [he] says: <i>yalaytaney</i> (O, for longing that I) notota (had been accorded) [I] my book <sup>x</sup> [ha]. <sup>17</sup>	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُبَلِّغُنِي لَمْ أُوتِ كِتَابِيَةَ ﴿٢٦﴾

<sup>11</sup> The word “التذكيرة” means *that which reminds* or *by which one is reminded*! See البصائر!

<sup>12</sup> The word “واهية” could also mean infirm or weak! See الراغب!

<sup>13</sup> The word “الملائكة” is a gender noun, meaning the angels!

<sup>14</sup> The particle “هـ” in “كتابه” is for a caesural-pause in reading in order to evidence the emphasis of the “ي” in “اكتابه”! The pause is preferable according to most Qur'an readers and commentators! But in case, there is no pause and the recitation is continuous then this “هـ” will be dropped from the recitation!

<sup>15</sup> Ibid, only for “إحسابيه”!

<sup>16</sup> The word “راضية” that is a gratifier and simultaneously this gratifier is embraced by its recipients as gratifying it!

<sup>17</sup> See footnote 14, for “book[-ha]!”

26. And not <i>adrey</i> ( <i>profoundly knew</i> [I]) what ( <i>is</i> ) my account [ha] <sup>18</sup> .	وَلَمْ أَدْرِ مَا حِسَابِيهِ ﴿٦٩﴾
27. <i>Yalaytaba</i> (O, for a longing that it <sup>w</sup> ) was-she <sup>y</sup> the <i>qadheyata</i> ( <i>end-all-she<sup>v</sup></i> ).	يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٧٠﴾
28. Not enriched <sup>19</sup> <i>a'n</i> ( <i>off</i> ) me my possession [ha] <sup>20</sup> .	مَا أَغْنَىٰ عَنِّي مَالِيَةَ ﴿٧١﴾
29. Perished <i>a'n</i> ( <i>off</i> ) me my authority <sup>x</sup> [ha] <sup>21</sup> .	هَلَكَ عَنِّي سُلْطَانِيَةَ ﴿٧٢﴾
30. Let-take him you <sup>z</sup> then <i>ghullobo</i> <sup>22</sup> ( <i>shackle his wrists to his neck him you<sup>z</sup></i> ).	خُذُوهُ فَغُلُّوهُ ﴿٧٣﴾
31. Afterward the <i>Jabeema</i> <sup>23</sup> ( <i>intensely-blazing Fire</i> ) <i>ssallobo</i> <sup>24</sup> ( <i>let-you<sup>z</sup> broiled him</i> ).	نُفِّرْ الْجَحِيمَ صَلْوَهُ ﴿٧٤﴾
32. Afterwards in a chain its <sup>w</sup> measure ( <i>is</i> ) seventy cubits then let-insert him you <sup>z</sup> .	نُفِّرْ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٧٥﴾
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٧٦﴾
34. And not urges [be] on <i>tta'aame<sup>x</sup></i> ( <i>giving: wheat/-edible/food-grains</i> ) <sup>x</sup> the poor.	وَلَا تَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٧٧﴾
35. So not for him today, ha here <i>hamemon</i> <sup>25</sup> ( <i>affectionate-friend</i> ).	فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٧٨﴾
36. And nor <i>tta'aamon<sup>x</sup></i> ( <i>wheat/edible/food-grains</i> ) <sup>x</sup> except of <i>ghesleenen</i> ( <i>the Hell's peoples pus</i> ).	وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينَ ﴿٧٩﴾
37. Not eat it <sup>x</sup> except the wrongdoers <sup>26</sup> .	لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٨٠﴾
38. So not <sup>27</sup> ; <i>Oqsemo</i> ( <i>I oath</i> ) by what you <sup>z</sup> discern/sight.	فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٨١﴾
39. And what not discern/sight you <sup>z</sup> .	وَمَا لَا تُبْصِرُونَ ﴿٨٢﴾

<sup>18</sup> See footnote 14 above regarding “إحسابيه”!

<sup>19</sup> The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task! Hence “enriched” is *superior*!

<sup>20</sup> Ibid, only fro “إمالي”

<sup>21</sup> Ibid, only “إسْطَانِي”

<sup>22</sup> The word “غْلُوهُ” meaning put in the “الْعُلَّ” means bond or *shackle his two wrists to his neck*!

<sup>23</sup> The word “الجحيم” is proper noun, but it means *intensely blazing fire*! See *الراغب*!

<sup>24</sup> The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>25</sup> The word “حميم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot”! However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend!” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition! You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to *linguistic precision* as compared to the Arabic language! So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend!”

<sup>26</sup> The word “خاطيء” = “من تعمد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who *errs unintentionally*! So, “الخاطئون” = the “wrongdoers”!

<sup>27</sup> The “لا” at the beginning of this *Ayah*, is by consensus is a *negation* particle! See *الدر المصون، احمد حلي*! As to the oath stated here, please refer to the footnote 5780 of (S56:75-76)!

40. Verily it <sup>x</sup> surely ( <i>is a</i> ) say ( <i>of</i> ) a messenger-kareemen <sup>28</sup> ( <i>bounty-giver, ennobler and of multiple uses/ effects</i> ).	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
41. And neither it <sup>x</sup> ( <i>is</i> ) a poet's say, little surely <sup>29</sup> you <sup>z</sup> believe.	وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾
42. And nor surely a soothsayer's say, little surely <sup>30</sup> you <sup>z</sup> reminisce.	وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾
43. ( <i>It is</i> ) a descending <sup>31</sup> from the world's Lord.	تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾
44. And had he <i>taqanwala</i> ( <i>made-up-say</i> ) on Us some ( <i>of</i> ) [the] says.	وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾
45. Surely We ( <i>would have</i> ) taken [of] him by the <i>ya'mene</i> ( <i>force/ power/ right</i> ).	لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
46. Afterwards surely We ( <i>would have</i> ) severed of him the aorta.	ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
47. So not of you <sup>b</sup> of an <i>ahaden</i> <sup>32</sup> ( <i>a lone/ any-one</i> ) a'n ( <i>off</i> ) him obstructers.	فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
48. And verily it <sup>x</sup> ( <i>is</i> ) surely a reminder-she <sup>y33</sup> for the <i>muttaqeena</i> ( <i>he-they reverentially guard against Allah's displeasure</i> ).	وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
49. And verily We surely know that of you <sup>b</sup> ( <i>are</i> ) deniers.	وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾
50. And verily it <sup>x</sup> ( <i>is</i> ) surely <i>hasraton</i> <sup>w</sup> ( <i>ardent contrition</i> ) <sup>w</sup> [on] the unbelievers.	وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾
51. And verily it <sup>x</sup> ( <i>is</i> ) surely the <i>yageene's</i> ( <i>certitude faith</i> )'s right.	وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾
52. So <i>sabbeh</i> <sup>34</sup> ( <i>let-say [you s]: subhana Allah</i> ) by your <sup>t</sup> Lord's name, The Great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

<sup>28</sup> The word "kareem" = "كَرِيم" is a *subjective, singular, masculine noun*! It has no exact English equivalent, as explained in length in footnote 28 of the Introduction to this Translation! Summarily: *bounty-giver ennobler and of multiple uses/ effects*!

<sup>29</sup> The particle "مَا" is for *intensity of paucity*! See إعراب القرآن، لمحمود صافي!

<sup>30</sup> Ibid!

<sup>31</sup> The word "تنزيل" has several meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

<sup>32</sup> See the *Lexicon* attached to this Translation regarding "إحد".

<sup>33</sup> The word "التذكيرة" means *that which reminds or by which one is reminded*! See البصائر!

<sup>34</sup> The phrase "subhana Allah," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Asked <sup>1</sup> an asker by a torment <sup>x</sup> befalling/occurrent.	سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾
2. For the unbelievers, not for it <sup>x</sup> a repeller.	لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾
3. From Allah, possessor (of) the <i>ma'a'reje</i> (ascending stairways).	مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾
4. <i>Ta'arojo</i> (curvilinearly ascends) the angels and The <i>Ruho</i> (Arch Angel Gabriel/ other High Angel) to Him in a day [was] its <sup>x</sup> <i>megda'ro</i> (span/ measure) fifty thousand-[year].	تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾
5. So <i>issber</i> (let-hold on patiently [yours]) a beautiful patience.	فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
6. Verily they see it <sup>x</sup> afar.	إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾
7. And [We] see it <sup>x</sup> near.	وَنَرَنَاهُ قَرِيبًا ﴿٧﴾
8. Day the Heaven <sup>w</sup> is like the <i>muh'le</i> (molten metal).	يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِّ ﴿٨﴾
9. And[are/ to be] the mountains <sup>x</sup> like the <i>eh'ne</i> (colored wool).	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾
10. And asks not <i>hamemon</i> (affectionate-friend) (about another) <i>hameman</i> (affectionate-friend).	وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾
11. (To be) made they <sup>z</sup> discerning/sighting; longs the criminal if <sup>2</sup> (to) ransom <sup>3</sup> (himself) of then-day's torment by his sons.	يُبْصِرُوهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِيذٍ بَيْنِهِ ﴿١١﴾
12. And his she-consort <sup>4</sup> and his brother.	وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾
13. And his (closest) kin <sup>w</sup> which <sup>u</sup> lodges/shelters him.	وَفَصِيلَتِهِ الَّتِي تُتَوِّبُهُ ﴿١٣﴾
14. And whom <sup>p</sup> (are) in the Earth <sup>w</sup> together; afterwards [he] delivers him.	وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾
15. Not-at-all <sup>5</sup> ; verily it <sup>w</sup> (is) <i>Ladha</i> (intensely heated Hell).	كَلَّا إِنَّهَا لَلْظَىٰ ﴿١٥﴾
16. <i>Naz'a'atan</i> <sup>w</sup> (iteratively-wrester) <sup>w</sup> for the <i>shawa</i> <sup>6</sup> (head skin and the extremities).	نَزَاةٌ لِلشَّوَىٰ ﴿١٦﴾
17. [It <sup>w</sup> ] summons/calls whom <sup>p</sup> [he]: backed and averted.	تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾

<sup>1</sup> The word "سأل" could mean "دعا" see القرطبي!

<sup>2</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See هشام!

<sup>3</sup> The word "ransoms" is a transitive verb, hence the need for the parenthetical (himself)!

<sup>4</sup> That is his wife, or intimate she-companion!

<sup>5</sup> The word "كلا" is an article of negation particularized for deterrence and prevention!

<sup>6</sup> The word "shawa" has several meanings, among them: the head skin, the extremities!

18. And gathered [he] then [he] cached/cognized <sup>7</sup> .	وَجَمَعَ فَأَوْعَى ۝
19. Verily the mankind ( <i>had been</i> ) created <i>haloo'an</i> <sup>8</sup> ( <i>fretfully-anxious</i> ).	۞ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝
20. If evil touched/betided him [he] ( <i>is</i> ) <i>ja'zooan</i> <sup>9</sup> ( <i>iteratively bewailer</i> ).	إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝
21. And if touched/betided him the <i>kbayro</i> <sup>10</sup> ( <i>desirable/possession/goodness</i> ) [he] ( <i>is</i> ) <i>mano'an</i> ( <i>iteratively-stinter</i> ).	وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝
22. Except the prayers <sup>11</sup> .	إِلَّا الْمُصَلِّينَ ۝
23. Who <sup>r</sup> they over their Prayer <sup>w</sup> ( <i>are</i> ) <i>da'emoona</i> <sup>12</sup> ( <i>duty-biders</i> ).	الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝
24. And who <sup>r</sup> ( <i>are</i> ) in their possessions ( <i>is</i> ) a right <sup>13</sup> <i>ma'aloomon</i> ( <i>that which is known</i> ).	وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝
25. For the requester and the <i>mahroo'me</i> ( <i>he who is dispossessed</i> ).	لِلسَّائِلِ وَالْمَحْرُومِ ۝
26. And who <sup>r</sup> <i>yousaddeqoona</i> ( <i>they<sup>z</sup> affirm as credible</i> ) by the <i>Deen's</i> <sup>14</sup> ( <i>religion's/Islam's</i> ) Day.	وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝
27. And who <sup>r</sup> they from their Lord's torment, ( <i>are</i> ) <i>mushfegoona</i> ( <i>he-they in disquiet</i> ).	وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۝
28. Verily their Lord's torment ( <i>is</i> ) other than <i>ma'amoon</i> ( <i>one from which one is safe and secure</i> ).	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝
29. And who <sup>r</sup> they for their <i>foroje</i> ( <i>orifices/private-parts</i> ) ( <i>are</i> ) keepers up <sup>15</sup> .	وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ۝
30. Except on/over their spouses or what possessed their <i>aymane</i> ( <i>right hands</i> ) <sup>w</sup> then verily they ( <i>are</i> ) other than <i>malomeena</i> ( <i>ones that are blameful</i> ).	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَلَهُمْ مِنْ غَيْرِ مَلُومِينَ ۝
31. So whoever <i>ebtagha</i> <sup>16</sup> ([he] <i>earnestly-quested</i> ) beyond <i>tha'leka</i> ( <i>afar-that-it</i> ) <sup>x</sup> then those they ( <i>are</i> ) the aggressors.	فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝
32. And who <sup>r</sup> they for their <i>amana'te</i> ( <i>their: trusts/responsibilities/duties</i> ) and their covenants ( <i>are</i> ) shepherds (i.e.: <i>custodians/fulfillers</i> ).	وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝
33. And who <sup>r</sup> they by their testimonies ( <i>are</i> ) <i>qa'emon</i> <sup>17</sup> ( <i>standers/maintainers</i> ).	وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝

<sup>7</sup> That is he *consciously persistently boarded*!

<sup>8</sup> The word "هَلُوعًا" means he who is "ضَجُورٌ جَزُوعٌ", that is fretful and anxious! See اللسان!

<sup>9</sup> The word "جَزُوعًا" of "جَزَعٌ" has several meanings, among here: bewailer! See اللسان!

<sup>10</sup> The word "خيرٌ" = "kbayron," and grammatically inflected "kbayren" or "kharan" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "إخيرٌ"

<sup>11</sup> The word "prayer" as *noun* dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See Merriam Webster's Unabridged Dictionary! So, here the word is used in its meaning number (2)!

<sup>12</sup> The word "دائمون" like observing the "دوامٌ" = *duty* i.e. *constantly performing the Prayer on time and in specific place known in advance to the doer*, e.g.: *in congregation and in the Mosque at the time of each Payer*!

<sup>13</sup> The "الحق المعلوم" is the *Zakah* portion in a personal wealth, i.e. *besides the general charity*!

<sup>14</sup> The "religion's day" is the *Day of Judgment*, whence all are recompensed according to his/her deeds if they are believers!

<sup>15</sup> The word "حافظون" is rooted in "حفظٌ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!" (Emphasis is added)!

<sup>16</sup> The word "إبتغى" = "طلب حثيثاً" meaning: *earnestly quested*!

34. And who<sup>r</sup> they (are) on their Prayers they<sup>z</sup> (are) keeping-up<sup>18</sup>. وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ تَحَافِظُونَ ﴿٣٤﴾
35. Those (are) in paradises<sup>w</sup>/gardens<sup>w</sup> mukramoona (they who are hospitality accorded and honored). أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾
36. So what who<sup>r</sup> unbelieved they<sup>z</sup>, qeбалaka (towards you<sup>s</sup>) (are) muhtteyeena (he-they hasteners with gaze and extended neck.s). فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾
37. A'n (off) the yamene (right-side) and a'n the shema'le (left-side) ezeena<sup>19</sup> (sequestering group). عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾
38. Does covet every emre'en<sup>20</sup> (mature/perfect manliness possessor) of them (to be) admitted paradise<sup>w</sup>/garden<sup>w</sup> (of) naeemen (permanent mental and physical delights in the highest chambers of Paradise). أَيُطِمْعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾
39. Not-at-all<sup>21</sup>; verily We created them of what they<sup>z</sup> know. كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣٩﴾
40. Then not<sup>22</sup>; Oqsemo ([I] oath) by Lord (of): the mashbareqe (sunrise's loci) and the magharebe (sunset's loci), verily We assuredly<sup>23</sup> (are) Qa'deyroon<sup>24</sup> (We-Who are capable of: giving/ doing/ enforcing/ influencing). إِنَّا لَقَادِرُونَ ﴿٤٠﴾
41. On that [We] substitute khayran (choicer/superior-/worthier) than them and not We surely (are) masboqeena<sup>25</sup> (ones that are outran). عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾
42. So let them: wade and play [you<sup>s</sup>] until youlaqo (they<sup>z</sup> meet) their day which<sup>x</sup> they<sup>z</sup> (are being) promised. فَذَرَهُمْ نَحْوُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾
43. Day they<sup>z</sup> exit from the ajda'the (tombs) speedily as if they (were) to nussoben (immolation stones/sacrificed on stone alters) youfedhona<sup>26</sup> (group-rush they<sup>z</sup>). يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٣﴾
44. Khashseya'an<sup>27</sup> (submittingly subdued) (are) their abssa'ro (insights/discernments), over-burdens them humility; tha'leka (afar-that-it/) (is) the day which<sup>x</sup> they<sup>z</sup> were being promised. خَشَعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذِلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

<sup>17</sup> The word "قائمون" i.e. maintainers of the Prayer! It could stand for "standers" or "sustainers!"

<sup>18</sup> Ibid, except for يحافظون

<sup>19</sup> The word "عزِينَ" means groups in sequestering fashion, or sequestering group!

<sup>20</sup> See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, the person = الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way!

<sup>21</sup> The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

<sup>22</sup> See footnote for (S75:1) for this "لَا," by consensus is a negation particle! See الدر المصون، احمد حليبي As to the oath here see footnote for (S56: 75-76)!

<sup>23</sup> The "ل" in "القادرين" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"!

<sup>24</sup> The word "قادرين" is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing!

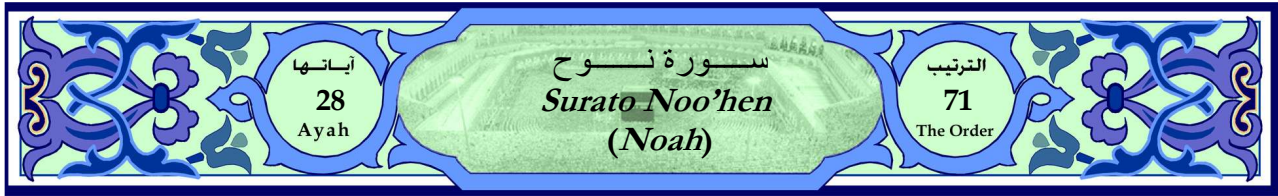
<sup>25</sup> The word "مَسْبُوقِينَ" is plural, masculine objective noun, with no English equivalent!

<sup>26</sup> The word "يُوفِضُونَ" comes from "الإفضاء" which means a crowd of people rushing from one place to another!

<sup>27</sup> The word "خاشعة" = khushsha'an, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it per se! The word "خشوع" in "خاشعة" = khushsha'an involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior! However, "خشوع" denotes submission or subduing of sight and sound as well! So "خاشعة" are those who submittingly subdued their body, sight and sound! Also some time "الخاشعون" = they who bow in the Prayer! See البصائر and اللسان! Since this Ayah speaks about their sights being "خاشعة" that means their sights are submittingly subdued!







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Verily We sent Noohan <sup>1</sup> (Noah) to his people that let-warn[you <sup>s</sup> ]your <sup>t</sup> people, from before that <i>ya'ateya<sup>x</sup></i> ( <i>betides/ eventuates</i> ) <sup>x</sup> them a painful torment.	إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
2. Said [he]: O, my people verily I am for you <sup>b</sup> <i>natheeron</i> ( <i>iterative warner</i> ) manifester.	قَالَ يَنْفِقُمْ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾
3. That let-you <sup>z</sup> worship Allah and <i>ettaqoho</i> ( <i>let reverentially guard you<sup>z</sup> against the displeasure of Him</i> ) and let-obey you <sup>z</sup> [ <i>me</i> ] <sup>2</sup> .	أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾
4. [He] forgives for you <sup>b</sup> of your <sup>n</sup> offenses and delays [He] you <sup>b</sup> to <i>ajalen<sup>3</sup></i> ( <i>term-limit</i> ) <i>musamma<sup>4</sup></i> ( <i>that which is designated and/ or named</i> ); verily Allah's <i>ajala</i> ( <i>term-limit</i> ) if it <sup>x</sup> came not ( <i>to be</i> ) delayed [ <i>it<sup>x</sup></i> ] had you <sup>c</sup> [ <i>were</i> ] ( <i>to</i> ) know you <sup>z</sup> .	يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
5. Said [he]: my Lord; verily I invited my people nightly and daily.	قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
6. Then not augmented them my invitation except a fleeing.	فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾
7. And verily I, everywhen I invited them to forgive for them [You <sup>s</sup> ], they <sup>z</sup> made/emplaced their fingers in their ears and <i>istaghshan<sup>5</sup></i> ( <i>affirmably overlaid they<sup>z</sup></i> ) their <sup>n</sup> garments and they <sup>z</sup> persisted and <i>istakbar<sup>6</sup></i> ( <i>they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness</i> ) <i>istekbaran<sup>7</sup></i> ( <i>affirmable prideful haughtiness</i> ).	وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبُعَهُمْ فِيْ آذَانِهِمْ وَاسْتَعْصَمُوا وَخَافُوا وَاصْتَبَرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا ﴿٧﴾
8. Afterwards verily I invited them openly.	ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾
9. Afterwards verily I proclaimed/unfolded for them and I concealed for them <i>israran<sup>8</sup></i> ( <i>absolute concealment</i> ).	ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾
10. So I said: let-see you <sup>z</sup> your <sup>n</sup> Lord's forgiveness <sup>9</sup> , verily He [was] <i>Ghaffarn</i> ( <i>Ever/ Stout Forgiver</i> ).	فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

<sup>1</sup> Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah* 14 of (S7:14)!

<sup>2</sup> The letter “ن” in “اطيعون,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “اطيعون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See *أعراب القرآن، لمحمود صافي*!

<sup>3</sup> The word “الأجل” means term-limit, see *اللسان*!

<sup>4</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/ or named*!

<sup>5</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>6</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>7</sup> The word “*istekbaran*” = “استكباراً” does not have an exact English equivalent *per se*! It is, masculine, subjective noun, meaning: *affirmance-of-self arrogance*. Hence, we transliterate and parenthetically explain!

<sup>8</sup> Ibid, except for “إسراراً”!

<sup>9</sup> The word “استغفروا” = “اطلبوا الغفران” = “you<sup>f</sup> seek forgiveness!” In English there is no seemly way to say: “استغفروا” *per se*! So I settled for saying: “you<sup>z</sup> seek forgiveness!”

11. Sends [He] on you <sup>b</sup> the Heaven <sup>w</sup> abundantly ( <i>showering</i> ).	يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
12. And [He] supplies you <sup>b</sup> by possessions and sons and [He] makes for you <sup>b</sup> gardens <sup>w</sup> and [He] makes for you <sup>b</sup> rivers.	وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾
13. What (is) for you <sup>b</sup> not fear <sup>10</sup> you <sup>z</sup> for Allah a dignity.	مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
14. While <sup>11</sup> <i>qad</i> ( <i>already and affirmatively</i> ) [He] created you <sup>b</sup> ( <i>in</i> ) phases.	وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾
15. Have not seen you <sup>h</sup> how created Allah seven Heavens <sup>w</sup> <i>tebaqan</i> <sup>12</sup> ( <i>in tiers/ superposing</i> ).	أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾
16. And [He] made the moon <sup>x</sup> in them <sup>y13</sup> an illumination <sup>x</sup> and [He] made the sun <sup>w</sup> a lamp <sup>x</sup> .	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾
17. And Allah sprouted you <sup>c</sup> from the Earth <sup>w</sup> <i>nabatan</i> <sup>14</sup> ( <i>absolute-sprouting</i> ).	وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾
18. Afterwards [He] returns you <sup>b</sup> in it <sup>w</sup> and <i>youkbrejokom</i> ([He] emerges/ produces you <sup>b</sup> ) <i>ekbrajan</i> <sup>15</sup> ( <i>absolute emergence</i> ).	ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾
19. And Allah made for you <sup>b</sup> the Earth <sup>w</sup> ( <i>as</i> ) a carpet/- an expanse <sup>16</sup> .	وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بَسَاطًا ﴿١٩﴾
20. To thread you <sup>z</sup> of it <sup>w</sup> paths <i>fejajan</i> <sup>17</sup> ( <i>spacious-valley</i> ).	لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
21. Said Noohon (Noah): my Lord, verily they disobeyed me, and <i>ettaba'ao</i> ( <i>closely-followed they<sup>z</sup></i> ) whom <sup>p</sup> not augmented him his possession and his children except a loss.	قَالَ نُوحٌ رَّبِّ إِنِّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنِ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾
22. And machinated they <sup>z</sup> a machination <i>kubbara</i> ( <i>enormous</i> ).	وَمَكْرُوا مَكْرًا كُبَرًا ﴿٢٢﴾
23. And they <sup>z</sup> said: assuredly let-not leave [you <sup>z</sup> ] your <sup>n</sup> <i>aa'lebata</i> <sup>w</sup> ( <i>deities</i> ) <sup>w</sup> and assuredly let not leave [you <sup>z</sup> ]	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ

<sup>10</sup> The word “ترجون” from “رجا” meaning: *feared*! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

<sup>11</sup> The “و” in this *Ayah* is and *adverbial* “و” hence “while,” see إعراب القرآن، لمحمود صافي!

<sup>12</sup> The word “طباقا” is “حال”= *adverbial*! But since in English there is *no* *adverbial* equivalent for “*tier/ superposing*” so I transliterated! Additionally, The word “طباقا” is an *epithet*, i.e. an *adjective* bearing *multiple* meanings: (1) plural: for طبق (“جبل و جبل”) or plural for طبقة like “(رفقة و رفاب)”, and (2) an *infinitive noun* for إطباق! See الدر المصون لـ “أحمد الحلبي”!

<sup>13</sup> Some *Arabic linguists* say that the locution “فيهن”= “in [she-]them” is by way of *figure of speech*! Such as: one who saw a *few Americans* and said: “I saw the American!” What he saw was *some American* not all of them!

<sup>14</sup> The word “نباتا”= “*absolute sprouting*” is “اسم مفعول مطلق، نيابة عن اسم مطلق”= *infinitive objective noun* instead of *infinitive noun*! See إعراب القرآن، لمحمود صافي!

<sup>15</sup> Ibid! Only here it is with respect to “*emergence*!”

<sup>16</sup> That is to say a vast expanse to *inhabit* and *spread* in it! And the word “بساط”= “*carpet*” is also a *figure of speech* for “التكريم” that is by way providing *bounteous hospitality*, *generous dwellings* as well as extending *ennoblement* to the sons of Adam, as so stated in the *Ayah*: “And laqad (*verily, already and affirmatively*) karrama (*had bestowed generosity and ennoblement*) We Adam’s sons!” (S17:70).

<sup>17</sup> The word “فجاج” (also “فجاج” with *dhamma* or *kasrah* on the “ف”) means *wide open valleys*, i.e. not “passes,” as “passes” suggest *narrow gaps between mountains*, according to the *dictionary definition*!



Waddan, and nor Suwa'an, and nor Yagbotha and Ya'ooga and Nasra <sup>18</sup> .	وَفَسَّرَا ﴿١٨﴾
24. And <i>qad</i> (already and affirmatively) they <sup>z</sup> misled/wasted many/much and not [Yours] augment the <i>dha'lemeena</i> (injustice-doers) except a misguidance/waste.	وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿١٩﴾
25. From when <sup>o</sup> their offenses <sup>w</sup> /inequities <sup>w19</sup> (had been) drowned they <sup>z</sup> then (had been) admitted they <sup>z</sup> in a Fire <sup>w</sup> ; then not they <sup>z</sup> found for them of lesser than/without Allah succorers.	مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٠﴾
26. And said Noohon (Noah): my Lord let-not <sup>20</sup> leave [Yours] on the Earth <sup>w</sup> of the unbelievers a habitant <sup>x21</sup> .	وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢١﴾
27. Verily You <sup>g</sup> en(if) [Yours] leave them <sup>22</sup> (shall) mislead they <sup>z</sup> Your <sup>t</sup> eba'da (worshippers/ submitters/ laves) and not beget they <sup>z</sup> except a fa'jeran <sup>23</sup> (religious-cover-ripper) <sup>x</sup> kaffaran <sup>24</sup> (resolutely unbeliever <sup>x</sup> / ingrate <sup>x</sup> ).	إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٢﴾
28. My Lord: let-forgive [Yours] for me and for my both begetters (parents) and for whoever [he] entered my house (as) a believer and for the he-believers and the she-believers and let-not [Yours] augment the <i>dha'lemeena</i> (injustice-doers) except tabara <sup>25</sup> (an utter bane/ damage).	رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٣﴾

<sup>18</sup> All the names: Waddan, Suwa'an, Yagbotha, Ya'ooga and Nasr are idols which the pre-Islamic Arabs were worshipping! Such idols were figures of good people for which those Arabians thought by worshipping such figures, that such worship will enable those people to intercede for them with Allah!

<sup>19</sup> There is "خطيء" and "خطيئة" both are "inequities" committed intentionally and therefore are sins! So, "خطيئة" in "خطياتكم" is feminine and singular; and "خطيء" is masculine and singular!

<sup>20</sup> The word "let" here, denotes and connotes the imperative of expressing a request!

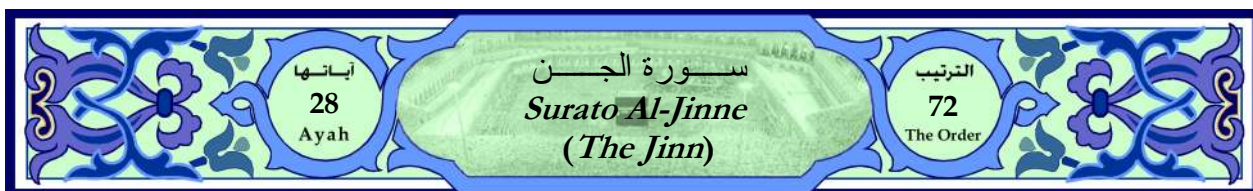
<sup>21</sup> The word "ديار" is of "فيعال" not "ففعال"! Thus, "ديار" is an inhabitant or habitant, and not intensive noun! If it were intensive noun it would have been "دوار كقوال"! See الراغب!

<sup>22</sup> That is let them on the Earth!

<sup>23</sup> The word "فاجر" = "ripper of religious cover," as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips off such a cover he exceeds the bounds! See الراغب for the word "فاجر"!

<sup>24</sup> The word "كفار" paralleling "فعال" hence to intensify "كفار" it is prefixed as "resolutely ingrate!"

<sup>25</sup> The word "تبارا" is an infinitive noun = "اسم مصدر، انظر أعراب القرآن لـ محمود صافي" therefore implying intensity; hence "utter" to indicate such intensity!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [yous]: ( <i>had been</i> ) revealed <sup>1</sup> to me verily it <sup>x2</sup> <i>istama'a</i> <sup>3</sup> ( <i>affirmably listened</i> ) <i>nafaron</i> ( <i>three to less than ten</i> ) of the Jinn, so said they <sup>z</sup> : verily we heard a Qur'an <sup>x</sup> <i>Ajaba</i> <sup>4</sup> n ( <i>primely-marveling</i> ).	قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾
2. [It <sup>x</sup> ] divinely-guides to the <i>rush'de</i> <sup>5</sup> ( <i>discernment at maturity and strict adherence to what is right</i> ) so we believed by it <sup>x</sup> and never [we] partner ( <i>other deities</i> ) by our Lord an <i>ahadan</i> <sup>6</sup> ( <i>a lone/any-one</i> ).	يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢﴾
3. And verily He, ( <i>is</i> ) <i>ta'aala</i> ( <i>ever elevated</i> [He]) our Lord's <i>Jaddo</i> ( <i>Majesty/emanation</i> ) neither <i>ittakhatha</i> <sup>7</sup> ( <i>took and made</i> [He]) a she-consort and nor a child.	وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾
4. And verily it <sup>x</sup> [was] saying our mooncalf on Allah <i>shattatta</i> ( <i>excessiveness</i> ).	وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾
5. And ( <i>that</i> ) surely we presumed that never say the mankind and the Jinn on Allah <i>katheban</i> <sup>8</sup> ( <i>utter-lie</i> ).	وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾
6. And verily it <sup>x</sup> [was] men of the mankind refuging by men of the Jinn, so they <sup>z</sup> augmented them an overburden.	وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾
7. And verily they <sup>z</sup> presumed like you <sup>c</sup> presumed that never missions <sup>9</sup> Allah an <i>ahadan</i> <sup>10</sup> ( <i>a lone/any-one</i> ).	وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾
8. And surely we touched the Heaven <sup>w</sup> so we found it <sup>w</sup> ( <i>had been</i> ) filled ( <i>by/with</i> ) hard watchers and flames.	وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مُلُغَتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾
9. And surely we were sitting of it <sup>w</sup> sittings for a hearing; so whoever <i>yasta'me'ea</i> <sup>11</sup> ([ <i>he</i> ] <i>seeks/affirms-listening</i> ) now [ <i>he</i> ] finds for him a flamer-ambush.	وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾

<sup>1</sup> The word “أُوحِيَ” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الوحي” is fire or king! See **اللسان**!

<sup>2</sup> The pronoun “هـ” in “إِنَّه” = is “ضمير الشأن” = “the case or conditional pronoun” = “the fact of the case” = “that!”

<sup>3</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

<sup>4</sup> The word “عجبا” could be: (1) the infinitive noun for *intensity*, so primely is prefixed; or (2) *subjective noun* meaning *causing wonderment, possessor of wonderment*! See **الدر المصون**!

<sup>5</sup> See the *Lexicon* attached to this Translation for the word “الرشد” and its meaning!

<sup>6</sup> See the *Lexicon* attached to this Translation regarding “أحد”!

<sup>7</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in **لسان العرب**; so, “اتَّخَذَ” is always taking and *making some thing of what was taken*! Thus, it is *not* just the mere *taking*!

<sup>8</sup> The word “كذبًا” is an infinitive noun to intensify the action of the verb, hence utter is used for such intensification! See **إعراب القرآن لمحمود صافي**!

<sup>9</sup> The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*!

<sup>10</sup> See the *Lexicon* attached to this Translation regarding “أحد”!

<sup>11</sup> See the *Lexicon* attached to this Translation for the effects of the letter “س” added to a word, as “يستمع”!

10. And surely we not <i>nedrey</i> ( <i>profoundly know</i> ): is evil ( <i>to be/being</i> ) wanted by whom <sup>p</sup> ( <i>are</i> ) in the Earth <sup>w</sup> or wanted by them their Lord <i>rashada</i> <sup>12</sup> ( <i>discernment of maturity and strict adherence to what is right</i> ).	وَأَنَا لَا نَدْرِي أَشَرُّ أَرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾
11. And surely we, of us the <i>ssa'leboona</i> ( <i>righteous-people</i> ) and of us lesser than <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ; we were <i>gedadan</i> ( <i>splinter</i> ) ways <sup>w</sup> .	وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾
12. And surely we presumed that never [ <i>we</i> ] enfeeble Allah in the Earth <sup>w</sup> and never enfeeble Him [ <i>we</i> ] a fleeing.	وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجزَهُ هَرَبًا ﴿١٢﴾
13. And surely we <i>lamma</i> ( <i>when/whence</i> ) we heard the divine-guidance <sup>x</sup> we believed by it <sup>x</sup> ; so whoever [ <i>he</i> ] believes by his Lord, then [ <i>he</i> ] fears neither a diminution, nor an overburden.	وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا تَحَافُفْ نَحْسًا وَلَا رَهَقًا ﴿١٣﴾
14. And surely we, of us the Muslims and of us the <i>qasettona</i> ( <i>unjust-people</i> ); so whoever <i>aslama</i> ( <i>he became a Muslim</i> ) then those pursued <i>rashada</i> <sup>13</sup> ( <i>discernment of maturity that always concatenates strict adherence to what is right</i> ).	وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾
15. And as-to the <i>qasettona</i> ( <i>unjust-people</i> ) then they <sup>z</sup> [ <i>were</i> ] for Hell <sup>w</sup> firewood <sup>x</sup> .	وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
16. And had they <sup>z</sup> straightened on the way <sup>w</sup> surely We ( <i>would have</i> ) availed ( <i>for</i> ) them drinking <sup>14</sup> water <sup>x</sup> abundantly.	وَأَلَوْ اسْتَقِيمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾
17. To essay them [ <i>We</i> ] in it <sup>x</sup> ; and whoever [ <i>he</i> ] shuns a'n ( <i>off</i> ) <i>thekre</i> ( <i>Qur'an/message of</i> ) his Lord [ <i>He</i> ] threads him a torment ascendingly.	لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾
18. And surely the mosques ( <i>are</i> ) for Allah; so let-not invoke you <sup>z</sup> with Allah an <i>ahadan</i> <sup>15</sup> ( <i>lone/any-one</i> ).	وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾
19. And verily it <sup>x</sup> <i>lamma</i> ( <i>when/whence</i> ) upped <sup>16</sup> Allah's <i>abdo</i> <sup>17</sup> ( <i>a slave</i> ) invoking Him, <i>kado</i> ( <i>they<sup>z</sup> nighed/-verged/almost</i> ) being on him a <i>lebadu</i> <sup>18</sup> ( <i>packed-crowd</i> ).	وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾
20. Let-say [ <i>you</i> <sup>s</sup> ]: verily only [ <i>I</i> ] invoke my Lord; and I partner ( <i>deities</i> ) not by Him an <i>ahadan</i> <sup>19</sup> ( <i>lone/any-one</i> ).	قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

<sup>12</sup> See the *Lexicon* to this *Translation* for this rather important word!

<sup>13</sup> Ibid!

<sup>14</sup> The word “أسقيناهم” rooted in “أسقى” and not “إسقى” And “أسقى” means *availed (liquid) for drinking*! See الراغب!

<sup>15</sup> The word “أحد” is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*! See اللسان! It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that *stands apart from others*! (3) Literally *one*! However, in English “lone” is *singular*, standing alone! So, to keep the concepts of “أحد” and “lone” simultaneously *transliteration* seems to be a must! The applicable “أحد” will or should be obvious from context where it appears!

<sup>16</sup> There is a *distinction* between “قام” = “upped” = “got up or rose” (*in the intransitive sense*, and “stood” = “وقف”

<sup>17</sup> The word “abdo” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

<sup>18</sup> The word “لبدا” means *packed-crowd*, see القرطبي and التاج!

<sup>19</sup> See footnote 6365 above regarding أحد!



21. Let-say [you <sup>s</sup> ]: verily I possess for you <sup>b</sup> neither a harm and nor a rashada <sup>20</sup> (discernment of maturity that always concatenates strict adherence to what is right).	قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾
22. Let-say [you <sup>s</sup> ]: verily I, never havens me from Allah abadan <sup>21</sup> (a lone/any-one); and never find [I] from lesser than/without Him multabadan (a refuge/haven).	قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾
23. Except an announcement from Allah and His messages <sup>w</sup> and whoever [he] disobeys Allah and His messenger then verily for him (is) Hell's <sup>w</sup> fire <sup>w</sup> immortals they <sup>z</sup> (are) in it <sup>w</sup> ever.	إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾
24. Until if they <sup>z</sup> saw what (had been) promised they <sup>z</sup> shall know they <sup>z</sup> who <sup>a22</sup> (is) weaker succorer and lesser a number.	حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾
25. Let-say [you <sup>s</sup> ]: en (not) adrey ([I] profoundly know) is (it) near what you <sup>z</sup> (are being) promised or [He] makes for it <sup>x</sup> my Lord an amadan <sup>23</sup> (term-limit end).	قُلْ إِنْ أَدْرَىٰ أَقْرَبُ مَا تُوْعَدُونَ أَمْ لِيَجْعَلَ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾
26. The invisible Knower, so not yudh'hero ([He] discloses and empowers/manifests) over His invisible an abadan <sup>24</sup> (lone/any-one).	عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾
27. Except whom <sup>p</sup> [He] delighted of a messenger; then verily He, [He] threads from between his hands <sup>w</sup> and from his rear ambusher/ambushers <sup>25</sup> .	إِلَّا مَنْ أَرَادَتْهُ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾
28. To know that qad (already and affirmatively) (had been) communicated they <sup>z</sup> their Lord's messages <sup>w</sup> and [He] surrounded by what (is) laday <sup>26</sup> (directly and possessively have) them and abssa <sup>27</sup> ([He] comprehensively counted/reckoned) every-thing numerically.	لَيَعْلَمَنَّ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

<sup>20</sup> See القرطبي and اللتاج!!

<sup>21</sup> See the Lexicon attached to this Translation regarding "أحد"!

<sup>22</sup> The word "من" here could be interrogative noun= who,\* or could be connective noun= who, see الدّر المصون، لـ احمد "الذي" I believe it's more likely to be interrogative noun= who,\* otherwise it would be read: "الذي"!

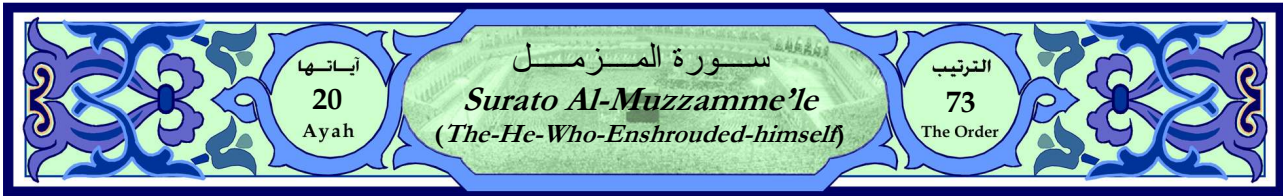
<sup>23</sup> The word "الأمَد" = "نهاية الأجل" i.e. the term-limit end! See اللسان

<sup>24</sup> See the Lexicon attached to this Translation regarding "أحد"!

<sup>25</sup> The word "رصدًا" = "راصد" and "رصد" is one of the plural form, see اللسان! Or "رصدًا" is "مفعول فيه به" So, that means (1) ambusher guarding and keeping away all unwanted intruders! Or (2) "ambushers in an ambush-situation," guarding and keeping away all unwanted intruders!

<sup>26</sup> The word "لدي" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly and possessively have" (they<sup>z</sup>) seems to indicate such closeness! See اللسان

<sup>27</sup> The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>yaáyyoha</i> (O, <i>you</i> <sup>s</sup> ) the <i>Muẓẓammilo</i> <sup>1</sup> (he who enshrouded himself).	يَا أَيُّهَا الْمَزْمِلُ ١
2. Let-up <sup>2</sup> [ <i>you</i> <sup>s</sup> ] the night <sup>x</sup> except a little.	قُمْ اللَّيْلَ إِلَّا قَلِيلًا ٢
3. Its <sup>x</sup> half or let-shorten [ <i>you</i> <sup>s</sup> ] of it <sup>x</sup> a little.	نُصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ٣
4. Or let-augment [ <i>you</i> <sup>s</sup> ] over it <sup>x</sup> and <i>ra'ttel</i> (let-sequentially-intoned) [ <i>you</i> <sup>s</sup> ] The Qur'an <sup>x</sup> <i>tar'telan</i> (sequential-intonement).	أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ٤
5. Verily We shall cast on you <sup>s</sup> a heavy say <sup>x</sup> .	إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ٥
6. Verily the night's commencer-she <sup>y3</sup> ( <i>is</i> ) a harder harmony/burden <sup>4</sup> and upright-straighter <i>qeela</i> (said say).	إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ٦
7. Verily for you <sup>s</sup> in the day <sup>x</sup> ( <i>is</i> ) a long plunge <sup>5</sup> .	إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ٧
8. And let-remember [ <i>you</i> <sup>s</sup> ] your <sup>t</sup> Lord's name; and let-consecrate [ <i>you</i> <sup>s</sup> ] to Him a consecration <sup>6</sup> .	وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ٨
9. The <i>mashrege's</i> (sunrise's locus) and the <i>maghrebe's</i> (sunset's locus) Lord; no an <i>elaba</i> (a deity) except Him; so <i>ittakhe-thobo</i> <sup>7</sup> (let: take and make you <sup>z</sup> Him) Custodian <sup>8</sup> .	رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ٩
10. And <i>usber</i> (let hold you <sup>s</sup> on patiently) over what they <sup>z</sup> say and let- <i>[you</i> <sup>s</sup> ] forsake them a beautiful forsaking.	وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ١٠
11. And let Me [ <i>you</i> <sup>s</sup> ] and the deniers, the boon <sup>w9</sup> possessors; and [ <i>you</i> <sup>s</sup> ] reprieve them a little.	وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النِّعْمَةِ وَمَهَلْهُمْ قَلِيلًا ١١
12. Verily <i>laday</i> <sup>10</sup> (directly and possessively from) Us (are) shackles and a <i>Jabeeman</i> <sup>11</sup> (intensely-blazing Fire) <sup>w</sup> .	إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ١٢

<sup>1</sup> This is referring to Prophet Mohammad (SAWS)! And the word “مزمل” says Ibn Abbas by The *Qur'an*!

<sup>2</sup> There is a distinction between “قام” = “upped” = “got up or rose” (in the intransitive sense, and “stood” = “أوقف”

<sup>3</sup> With respect to the word “ناشئة” the Qur'an commentators differed in their explanations! Some said that it means the *commencing-hour* of the night! Others maintained that it is the *entire* night hours! I believe that the “ناشئة” is like “قومة” which is “بسم المرة من قام” That means any “قيام” at night, but especially the “commencer of” or “during the” last third of the night! See القرطبي والتاج والراغب

<sup>4</sup> Similarly Qur'an commentators differed in their explanation as to the word “وطأة” some saying “burden” other saying “power and authority” and yet some others say “harmony!” See القرطبي

<sup>5</sup> The expression “long plunge” is a lofty Qur'an-expression mirroring the Arabic tongue expression to mean involving in a *comprehensive activity* of the day! In other word, you have plenty of time to *occupy your self*, i.e. “plunge” yourself, as the American Heritage Dictionary defines “plunge” as: *to throw oneself earnestly or wholeheartedly into an activity or a situation.*

<sup>6</sup> What is to be noted is the word “تبتل” commensurable to “تفعيل” and not “تبتل” commensurable to “تفعلا” or “ابتل” as “تبتل” suggest personal or self-consecration, i.e. dedicating solemnly to a service or goal “ابتل”

<sup>7</sup> The word “اتخذ” from “الأتخاذ” which is “افتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken! Thus, it is *not* just the mere taking!

<sup>8</sup> See the *Lexicon* attached to this Translation for the meaning of “أوكل”

<sup>9</sup> See the *Lexicon* attached to this Translation for “نعمة” (“boon”)

<sup>10</sup> The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See لسان العرب

<sup>11</sup> The word “الجسيم” is proper noun, but it means *intensely blazing fire*! See الراغب

13. And a <i>tta'aaman</i> <sup>x</sup> ( <i>wheat/edible/food-grains</i> ) <sup>x</sup> choke-possessor and a painful torment.	وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾
14. Day tremors <sup>w</sup> the Earth <sup>w</sup> and the mountains and were-she <sup>y</sup> the mountains <i>katheeban</i> ( <i>sand concretion/-superposed</i> ) <i>maheelan</i> <sup>12</sup> ( <i>pouring dispersedly</i> ).	يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾
15. Verily We sent to you <sup>b</sup> a messenger, a witnesser/-testifier on you <sup>b</sup> ; like We sent to Pharaoh a messenger.	إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
16. Then disobeyed Pharaoh the messenger; so We took him a taking <i>wabeelan</i> ( <i>noxious/noxiously</i> ).	فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ﴿١٦﴾
17. Then how <i>tattaqoona</i> ( <i>you<sup>x</sup> reverentially guard not to displease Allah</i> ) en( <i>if</i> ) unbelieved you <sup>c</sup> , a day [ <i>it</i> ]/[ <i>He</i> ] <sup>13</sup> makes the children aged.	فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾
18. The Heaven <sup>w</sup> ( <i>is</i> ) fissuring by it <sup>x</sup> ; His promise [was] <i>mafoolan</i> <sup>14</sup> ( <i>that which is inevitably done/fulfilled</i> ).	السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾
19. Verily this <sup>w</sup> ( <i>is</i> ) a reminder <sup>w15</sup> ; so whoever [ <i>he</i> ] willed <i>ittakbatba</i> <sup>16</sup> ( <i>he took and made</i> ) to his Lord a path.	إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾
20. Verily your <sup>t</sup> Lord knows: verily you <sup>s</sup> up <sup>17</sup> short of the night's <sup>x</sup> two thirds and its <sup>x</sup> half and its <sup>x</sup> third and a <i>ta'efa'ton</i> <sup>w</sup> ( <i>a: band/group/faction/party</i> ) <sup>w</sup> of them that ( <i>are</i> ) with you <sup>g</sup> ; and Allah fates the night <sup>x</sup> and the day <sup>x</sup> ; [ <i>He</i> ] knew that never <i>tobssobo</i> <sup>18</sup> ( <i>you<sup>z</sup> comprehensively reckoned it</i> ) so [ <i>He</i> ] relented on you <sup>b</sup> ; so let-read you <sup>z</sup> what easily-availed of The Qur'an <sup>x</sup> ; [ <i>He</i> ] knew that ( <i>there</i> ) shall be of you <sup>b</sup> patients and others striking in the Earth <sup>w</sup> <i>yabtaghona</i> ( <i>earnestly questing they</i> ) of Allah's munificence; and others mutually they <sup>z</sup> fight in Allah's path; so let-read you <sup>z</sup> what easily-availed of it <sup>x</sup> ; and a <i>qemo</i> <sup>19</sup> ( <i>let-you<sup>t</sup> uphold/sustain</i> ) the Prayer <sup>w</sup> and <i>aa'to</i> ( <i>let-you<sup>x</sup> accord and fulfill obligations of</i> ) the Zakata <sup>w20</sup> ( <i>prescribed percentage of personal possessions</i> ) <sup>w</sup> and they <sup>z</sup> requited Allah a requital <sup>x</sup> <i>hasanan</i> ( <i>ultimate meritorious deed</i> ); and what you <sup>z</sup> advance for your <sup>n</sup> selves <sup>w</sup> of a <i>khayren</i> <sup>21</sup> ( <i>desirable</i>	﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا ۚ

<sup>12</sup> The word “مهيلًا” I could not find it, looking in many Arabic-Arabic Dictionaries or linguistic books per sel

However, according to القرطبي narrating what Ibn abbas says: “مهيلًا” = liquid, pouring dispersing sand!

<sup>13</sup> The hidden pronoun in “يجعل” = makes, could refer to “day” or to Allah, so both could apply!

<sup>14</sup> The word “mafoolan” = “مفعولًا” is an objective, singular masculine noun, for which there is no English equivalent!

<sup>15</sup> The word “التذكيرة” means that which reminds or by which one is reminded! See البصائر!

<sup>16</sup> The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ”, as stated in لسان العرب; therefore “اتخذ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

<sup>17</sup> There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “اتقف”

<sup>18</sup> The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

<sup>19</sup> The word “أقيموا” is rooted, “أقام” = uphold! Linguistically “أقام” means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقًا”

So, “أقيموا” means you<sup>f</sup> are commanded to: (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

<sup>20</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

<sup>21</sup> The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “إخير”

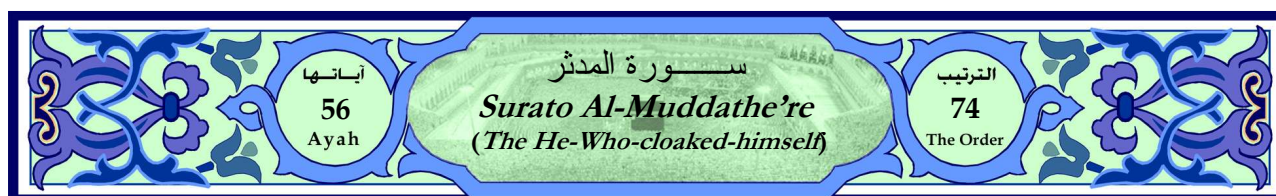


/possession/worship)you<sup>z</sup> find it<sup>x</sup> enda (by munificence of/ by Rule of) Allah; it<sup>x</sup> (is) *kabayran* (superior/-worthier) and a greater remuneration; and *istaghfero*<sup>22</sup> (let-you<sup>z</sup> seek forgiveness from) Allah; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ  
عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا  
وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



<sup>22</sup> The word “استغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness!” In English there is *no seemly way* to say: “استغفروا” *per se*! So I settled for saying: “[you] seek forgiveness!”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ya'ayouba (O, you <sup>s</sup> ) the Mudda'ththero <sup>1</sup> (he who cloaked himself).	بَنَّاها الْمُدَّثِّرُ ۝
2. Let-up <sup>2</sup> [you <sup>s</sup> ], then let-warn [you <sup>s</sup> ].	قُمْ فَأَنْذِرْ ۝
3. And your <sup>t</sup> Lord kabber <sup>3</sup> (let say [you <sup>s</sup> ]: Allabo Akbar).	وَرَبَّكَ فَكَبِّرْ ۝
4. And your <sup>t</sup> garments so let-purge <sup>4</sup> [you <sup>s</sup> ].	وَتِبْيَاكَ فَطَهِّرْ ۝
5. And the rojza <sup>5</sup> (idols / idols' worship) so let-forsake [you <sup>s</sup> ].	وَالرُّجْزَ فَاهْجُرْ ۝
6. And let-not [you <sup>s</sup> ] tamnon <sup>6</sup> (grace a boon <sup>w</sup> ) (to) tasta-kthero <sup>7</sup> ([you <sup>s</sup> ] seek-more).	وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝
7. And for your <sup>t</sup> Lord issber <sup>8</sup> (let-hold on patiently [you <sup>s</sup> ]).	وَلِرَبِّكَ فَاصْبِرْ ۝
8. Then if (had been) blown in the trumpet.	فَإِذَا نُفِثَ فِي النُّافُورِ ۝
9. Then tha'leka (afar-that-it / ) <sup>x</sup> (is) then-day a day arduous.	فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝
10. Over the unbelievers (it <sup>x</sup> is) other than easy.	عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝
11. Tharrney <sup>9</sup> (let-alone [you <sup>s</sup> Me]) and whom <sup>p</sup> I created lonelily <sup>10</sup> .	ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝
13. And sons witnesses / testifiers.	وَبَنِينَ شُهَدَاءَ ۝
14. And I facilitated for him tamedan <sup>11</sup> (extended facilitation).	وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝
15. Afterwards [he] covets that [I] augment [him].	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝
16. Not-at-all <sup>12</sup> ; verily he [was] for Our Ayat <sup>w</sup> a stubborn-/perverse <sup>13</sup> .	كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝
17. [I] shall overburden him ascendingly.	سَأَرْهُقُهُ صَعُودًا ۝

<sup>1</sup> The word "Muddathir" is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophethood* and its multiple burdens!

<sup>2</sup> There is a *distinction* between "قام" = "upped" = "got up or rose" (in the *intransitive* sense, and "stood" = "وقف")

<sup>3</sup> The word "kabbar" means *approximately: Allah is Older or Bigger vis-à-vis Time, than anything else!* Thus, when a Muslim hear the call for the Prayer "Allabo Akbar" he should leave *every* thing and *any* thing, save *life* or *possession threatening situation*, and proceed to perform the Prayer!

<sup>4</sup> Your "garments" in addition to their real and literal meaning, there is *figurative* speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion! See القرطبي!

<sup>5</sup> The word "رجز" has several meaning: successive filthy and perturbing torments! Also it includes Satan's *whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship!* See اللسان!

<sup>6</sup> The word "من" in "تمنن" means "إنعمة تمنعها" That a "boon you graces it!"

<sup>7</sup> There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't you give some thing and then you expect more than it in return!

<sup>8</sup> With respect to all the duties and demands of you mission or work towards your Lord!

<sup>9</sup> The word "tharr," = "let alone" has no English equivalent *per se*, so we transliterate and parenthetically explain!

<sup>10</sup> The word "وحيد" here is in the *adverbial* sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical! So it's "lonelily!"

<sup>11</sup> The word "تمهيدا" is an *infinitive noun*! So, the word "extended" used to qualify such a noun to sate the *purpose*!

<sup>12</sup> The word "كلا" is an article of negation particularized for deterrence and prevention!

<sup>13</sup> The word "عنيدي" = "perverse" which is "ثعت" = *epithet*, in *grammatical* term "adjective" for "jabbaren!" In this case it is *تمييز* = *specific for distinction* construct, hence *perverse*! See اعراب القرآن، لمحمود صافي!

18. Verily [he] thought and [he] appraised.	إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. So (had been) killed [he], how [he] appraised <sup>14</sup> .	فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. Afterwards (had been) killed [he] how [he] appraised.	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Afterwards [he] looked <sup>15</sup> .	ثُمَّ نَظَرَ ﴿٢١﴾
22. Afterwards [he] frowned and [he] precipitated <sup>16</sup> .	ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Afterwards [he] reversed (walked away, showing his rear) and <i>istakbara</i> <sup>17</sup> ([he] affirmed his prideful haughtiness).	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾
24. Then [he] said: <i>en</i> (not) this except a magic (being) legacyed (as relics) <sup>18</sup> .	فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾
25. <i>En</i> (not) this except the human's say <sup>x</sup> .	إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
26. Shall <i>issley</i> <sup>19</sup> ([I] broil/ burn) him (on/ by) <i>sagar</i> <sup>w</sup> (intensely-flaming-Fire that tosses its associate/ companions) <sup>w</sup> .	سَأَصْلِيهِ سَقَرٌ ﴿٢٦﴾
27. And what <i>adraka</i> (profoundly caused you <sup>s</sup> to know) what (is) <i>Sagar</i> <sup>w</sup> (intensely-flaming-Fire that tosses its associates-/ companions) <sup>w</sup> .	وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾
28. Not leaves-unchanged [she] and not deserts (forsakes any of them alone) [she].	لَا تَبْقَى وَلَا تَذَرُ ﴿٢٨﴾
29. <i>Lawmahaton</i> <sup>w20</sup> (iteratively emaciating/ blackening/ tossing) – <i>she</i> <sup>v</sup> for the humans.	لَوَاحَةٌ لِلْبَشَرِ ﴿٢٩﴾
30. On it <sup>w</sup> (are) a nineteen.	عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. And not We made the Fire's <sup>w</sup> companions except angels; and not We made <i>eddata</i> <sup>w</sup> (that which is numerated or counted) <sup>w</sup> them except an essay <sup>w</sup> for whom <sup>r</sup> they <sup>z</sup> unbelieved; to <i>yastayqena</i> (affirmably-ascertain) who <sup>r</sup> <i>oto</i> (had been) accorded they <sup>z</sup> the book <sup>x</sup> and [to] <sup>21</sup> <i>yazdada</i> (further <sup>22</sup> augment) who <sup>r</sup> they <sup>z</sup> believe belief; and not suspect who <sup>r</sup> (had been) given they <sup>z</sup> the book <sup>x</sup> and the believers; and to say they <sup>z</sup> who <sup>r</sup> in their hearts (is) an illness <sup>23</sup> and the unbelievers: what wanted Allah by this a parable/example; like <i>tha'leka</i> (asafar-that-it/) <sup>x</sup> misleads Allah whom <sup>r</sup> [He] wills and divinely-guides [He] whom <sup>r</sup> [He] wills; and not	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ

<sup>14</sup> The word “فُتِلَ” constructed in the passive, means: *be cursed he!*

<sup>15</sup> The word “نَظَرَ” means *deliberately considered*!

<sup>16</sup> The word “بَسَرَ” means acted prematurely, or precipitately! See *الراغب*!

<sup>17</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

<sup>18</sup> The word “يُؤْتَرُ” means *to be taken as*, in this case, for lack of better reason, claims that the Qur’anic *Ayat* are to be taken as none but *relics* of the old being quoted!

<sup>19</sup> The word “اصلي” transliterated “*issley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>20</sup> The word “لَوَاحَةٌ” means *she who changed*! The Arabs say: *لاحه الحر أو لاهه البرد أم لاهه الحزن*, meaning changed him the heat, or the cold or the sadness! In this case, and Allah knows best, the “*intense flaming fire*” changed them to such an extent they are no more identifiable!

<sup>21</sup> The word “يزداد” is “فعل مضارع منصوب لانه معطوف على يستيقن” hence the *implied* [to] in the square brackets!

<sup>22</sup> The word “يزداد” implies greater *intensity*, and *اللتاج* says it is “البلغ” So *further* is prefixed for this purpose!

<sup>23</sup> The word “*illness*” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!



knows your <sup>t</sup> Lord's soldiers except Him; and not it <sup>w</sup> except a reminiscence <sup>w</sup> /remembrance <sup>w24</sup> , for the humans.	رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ ﴿٦٨﴾
32. Not-at-all <sup>25</sup> ; by <sup>26</sup> the moon.	كَلَّا وَالْقَمَرِ ﴿٦٩﴾
33. By <sup>27</sup> the night <sup>x</sup> <i>edh</i> ( <i>whereas</i> ) [ <i>it</i> <sup>x</sup> ] reverses.	وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٧٠﴾
34. By <sup>28</sup> the morning <sup>x</sup> <i>edha</i> ( <i>whence/when</i> ) it <sup>x</sup> brightens.	وَالصُّبْحِ إِذَا أَنتَفَرَ ﴿٧١﴾
35. Verily it <sup>w</sup> ( <i>is</i> ) an <i>ebda</i> <sup>w29</sup> ( <i>a lone/any-one</i> ) <sup>w</sup> ( <i>of</i> ) the <i>koba're</i> <sup>30</sup> ( <i>biggest</i> )-she <sup>y</sup> .	إِنِّهَا لِأَحَدَى الْكُبَرِ ﴿٧٢﴾
36. Natheeran ( <i>iterative warner</i> ) for the humans.	نَذِيرًا لِلْبَشَرِ ﴿٧٣﴾
37. For whomever [ <i>he</i> ] willed of you <sup>b</sup> to advance or ( <i>to</i> ) delay [ <i>he</i> ].	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٧٤﴾
38. Every a self <sup>w</sup> by what it <sup>w</sup> earned ( <i>is</i> ) a pawn-she <sup>y31</sup> .	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٧٥﴾
39. Except the <i>yamenee</i> ( <i>right-side's</i> ) companions <sup>x</sup> .	إِلَّا أَصْحَابَ الْيَمِينِ ﴿٧٦﴾
40. In paradises <sup>w</sup> /gardens <sup>w</sup> mutually querying they <sup>z</sup> .	فِي حَبِطٍ يُتَسَاءَلُونَ ﴿٧٧﴾
41. <i>A'n</i> ( <i>regarding</i> ) the criminals.	عَنِ الْمُجْرِمِينَ ﴿٧٨﴾
42. What threaded/pervaded you <sup>b</sup> in <i>Sagar</i> <sup>w</sup> ( <i>intensely flaming-Fire that tosses its associates/companions/residents</i> ).	مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٧٩﴾
43. Said they <sup>z</sup> : [ <i>we</i> ] were not of the prayers <sup>32</sup> .	قَالُوا لَوْلَا رَبَّنَا هِيَ الْمَصَلِينِ ﴿٨٠﴾
44. And [ <i>we</i> ] were-not <i>nutt'emo</i> ( <i>giving to:ingest/feed</i> ) the poor.	وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ﴿٨١﴾
45. And we were wading with the waders.	وَكُنَّا نَحْوُ رُجْمٍ أَخَاضِينَ ﴿٨٢﴾
46. And we were denying by the <i>Deen's</i> ( <i>Requital's</i> ) Day <sup>33</sup> .	وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٨٣﴾
47. Until <i>atana</i> <sup>x</sup> ( <i>happed on/ came to us</i> ) the certitude <sup>x34</sup> .	حَتَّى أَتَيْنَا الْيَقِينَ ﴿٨٤﴾
48. So benefits them not the intercessors' intercession <sup>w</sup> .	فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشُّفَعَاءِ ﴿٨٥﴾
49. So what ( <i>is</i> ) for thema <i>n</i> ( <i>regarding</i> ) the reminiscence <sup>w35</sup> ( <i>Qur'an/ message</i> ) they <sup>z</sup> ( <i>are</i> ) shunners.	فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٨٦﴾
50. As if they ( <i>were wild</i> ) asses <i>mustanfaraton</i> ( <i>fleeing-affrights</i> <sup>w</sup> ).	كَأَنَّهُمْ حُمُرٌ مُسْتَنْفَرَةٌ ﴿٨٧﴾
51. Fled-she <sup>y</sup> from [ <i>a lion</i> ]/catchers <sup>36</sup> .	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٨٨﴾
52. Rather wants every <i>emre'en</i> <sup>37</sup> ( <i>mature/perfect manliness possessor</i> ) of them <i>youa'ta</i> ( <i>to be accorded [he]</i> ) writes <i>munashsharatan</i> ( <i>that had been iteratively spreads-she<sup>y</sup></i> ).	بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةٌ ﴿٨٩﴾

<sup>24</sup> The word “ذِكْرَى” could mean *muchness* of “reminiscence/remembrance”! See الراغب! Based on this great *Ayah*, “And if the Satan (*causes*) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>25</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

<sup>26</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “القمر,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

<sup>27</sup> Ibid, only here this is with respect to the “night!”

<sup>28</sup> Ibid, only here this is with respect to the “morning!”

<sup>29</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”!

<sup>30</sup> The word “الكبر” is the *feminine* of “الأكبر” = “the biggest,” See الهادي!

<sup>31</sup> The word “pawn” is *feminized* because it is in reference to “النفس,” which a *feminine gender* in Arabic!

<sup>32</sup> The word “prayer,” as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!

<sup>33</sup> That is The Judgment's Day where every one is recompensed accordingly!

<sup>34</sup> The word “اليقين” means death!

<sup>35</sup> The word “التذكرة” means *that which reminds* or *by which one is reminded*! See البصائر!

<sup>36</sup> The word “قسورة” could mean, besides “lion,” “the thrower” or “the catcher!” See الراغب!

53. Not-at-all <sup>38</sup> ; rather they <sup>z</sup> fear/know <sup>39</sup> not the Hereafter <sup>w</sup> .	كَلَّا بَلْ لَا تَخَافُونَ الْآخِرَةَ ﴿٥٣﴾
54. Not at all; verily it <sup>x40</sup> (is) a reminiscence <sup>w41</sup> (Qur'an <sup>x</sup> ).	كَلَّا إِنَّهُ تَذَكُّرَةٌ ﴿٥٤﴾
55. So whoever [he] willed, [he] remembered it <sup>x42</sup> .	فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾
56. And not remember they <sup>z</sup> except if/that Allah wills; He (is) <i>ablo</i> <sup>43</sup> (worthy/possessor/master) (of) the <i>taqwa</i> (reverential guarding against the displeasure of Allah) and <i>ablo</i> the forgiveness <sup>w</sup> .	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْغَفْرِ ﴿٥٦﴾

<sup>37</sup> See the *Lexicon* attached to this *Translation* for the differences between: the man = الرجل, the human = الإنسان, the person = الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way!

<sup>38</sup> The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

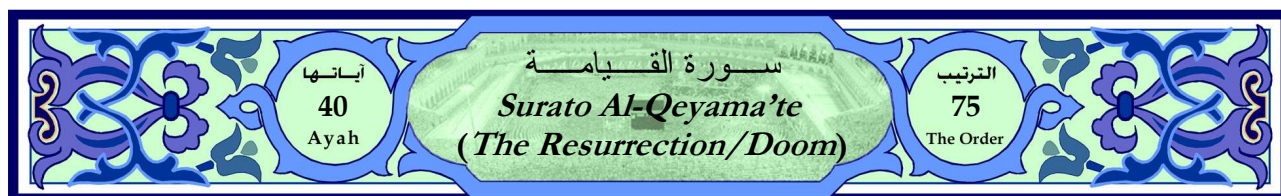
<sup>39</sup> Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>40</sup> The pronoun "هـ" in "إِنَّهُ" refers to the "right" that is the Qur'an is message from Allah!

<sup>41</sup> See footnote 6238 above regarding: "التذكُّرَةُ"

<sup>42</sup> The pronoun "هـ" in "ذَكَرْهُ" refers to the Qur'an as the message from Allah! Thus, [it] is suffixed!

<sup>43</sup> The word "أَهْلُ" = *ablo*, means "worthy of" or "possessor of" or "master of!"



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. No! Oqsemo ([I] oath) by The Qeyamatey's <sup>w</sup> (Judgment) Day.	لَا أَقْسَمُ بِيَوْمِ الْقِيَمَةِ ۝
2. And no! Oqsemo ([I] oath) by the self <sup>w</sup> the <i>lanwama'te</i> (iterative blamer) <sup>w</sup> .	وَلَا أَقْسَمُ بِالنَّفْسِ اللَّوَامَةِ ۝
3. Does reckon the mankind that never [We] gather his bones.	أَتَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ عِظَامَهُ ۝
4. <i>Bala</i> <sup>2</sup> (certainly-not); <i>Qadireen</i> <sup>3</sup> (We are capable of: effecting, giving, doing, enforcing, or influencing) on that <i>nusanwe</i> ([We] erect/even/set) his fingertip <sup>4</sup> .	بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَهُ ۝
5. Rather wants the mankind to <i>yaffjora</i> <sup>5</sup> (rip-off the religious cover) [he] ahead (of) him <sup>6</sup> .	بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۝
6. [He] asks: <i>ayyana</i> <sup>7</sup> (when, which momentous period) (is) The Qeyamatey's <sup>w</sup> (Judgment's) Day.	يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ ۝
7. So if <sup>8</sup> lightnined ( <i>daz̤led/daz̤ed</i> ) the sight.	فَإِذَا بَرِقَ الْبَصَرُ ۝
8. And the moon eclipsed/imploded.	وَحَسَفَ الْقَمَرُ ۝
9. And (had been) gathered the sun <sup>w</sup> and the moon <sup>x</sup> .	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝
10. Says the mankind then-day: where (is) the <i>mafarro</i> (fleeing to: place/locale).	يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ۝
11. Not-at-all; <sup>9</sup> no <i>wazara</i> (mountainous-refuge). <sup>10</sup>	كَلَّا لَا وَزَرَ ۝
12. To your <sup>t</sup> Lord then-day (is) the <i>mustagarro</i> <sup>11</sup> (permanent-abode/ultimate realization).	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝
13. <i>Younabba'o</i> (to be informed by piece-of-significant-and-availing-news) the mankind then-day by what: [he] advanced and tarried [he].	يُنَبِّئُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝

<sup>1</sup> The “لا” at the beginning of this *Ayah*, is by consensus is a negation particle! See *الدر المصون، احمد حلبى* As to the oath, see footnote of (S56: 75-76)!

<sup>2</sup> The word “*bala*”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the *Lexicon* attached to this Translation for more elaboration!

<sup>3</sup> The word “*قادر*” is masculine subjective noun, meaning: he who possesses power, capacity and efficiency to measure and effect!

<sup>4</sup> The word “*بنان*” means the fingertip or the finger on the basis of calling the whole by its part!

<sup>5</sup> The word “*يفجر*” to become or be “*فاجر*”= “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips-off such a cover he exceeds the bounds! See *الراغب* for the word “*فاجر*”

<sup>6</sup> The word “*امامه*” means that which is ahead of him, i.e. his life time! That is he keeps exceeding the bounds in the open and continually proposing to repent to his Lord, but in reality he does not and continues to be “*فاجر*” by wanting to “*يفجر*”

<sup>7</sup> The word “*ayyana*”= “*أَيَّانَ*” really is “*أي أوان أو أي حين*” but with reverence and magnanimity for whatever “*أَيَّانَ*” was used for! See *معجم النحو* is which period, a specific and important (momentous) occurrence happen!

<sup>8</sup> The particle “*إذا*” is a future adverbial conditional article hence it is “if” not “when!”

<sup>9</sup> The word “*كلا*” is an article of negation particularized for deterrence and prevention!

<sup>10</sup> The word “*الوزر*” with “*الوزر*” and “*الوزر*” means mountainous refuge, not any refuge! See *البصائر*!

<sup>11</sup> Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!



14. Rather the mankind ( <i>is</i> ) over [himself] a baseeraton ( <i>witnesser/ testifier/ discernment-evidence</i> ) <sup>w</sup> .	بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾
15. And albeit [ <i>he</i> ] cast his apologies <sup>w</sup> .	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾
16. Let not move [ <i>you</i> <sup>s</sup> ] by it <sup>x</sup> your <sup>t</sup> tongue to hasten [ <i>you</i> <sup>s</sup> ] by it <sup>x12</sup> .	لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾
17. Verily on Us ( <i>is</i> ) its <sup>x</sup> gathering and its <sup>x</sup> reading <sup>13</sup> .	إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾
18. So <i>edha</i> ( <i>when/ whereas</i> ) We read it <sup>x</sup> then <i>ettabe'a</i> ( <i>let-closely-follow</i> [ <i>you</i> <sup>s</sup> ]) its <sup>x</sup> reading <sup>14</sup> .	فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾
19. Afterwards verily on Us ( <i>is</i> ) its <sup>x15</sup> elucidation <sup>x</sup> .	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾
20. Not-at-all; <sup>16</sup> rather you <sup>z</sup> love the hastener <sup>w</sup> .	كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾
21. And you <sup>z</sup> leave the Hereafter <sup>w</sup> .	وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾
22. Faces then-day ( <i>are</i> ) sparkling-delighters <sup>ym</sup> .	وُجُوهُ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
23. To its <sup>x</sup> Lord ( <i>are</i> ) lookers <sup>ym</sup> [ <i>they</i> <sup>ym</sup> ].	إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
24. And faces then-day ( <i>are</i> ) precipitators <sup>ym</sup> [ <i>they</i> <sup>ym</sup> ] <sup>17</sup> .	وُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ ﴿٢٤﴾
25. Presume [ <i>it</i> <sup>w</sup> ] ( <i>to be</i> ) done by it <sup>w</sup> a back-breaker <sup>w</sup> ( <i>calamity</i> ).	تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
26. Not-at-all! <sup>18</sup> <i>Edha</i> ( <i>when/ whereas</i> ) it <sup>w</sup> reached the collarbones.	كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾
27. And ( <i>had been</i> ) said: who <sup>a</sup> ( <i>is</i> ) <i>ra'qen</i> <sup>19</sup> ( <i>curer/ lifter</i> ).	وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾
28. And [ <i>he</i> ] presumed verily it <sup>x</sup> ( <i>is</i> ) the separation.	وَضَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾
29. And wrapped <sup>w</sup> the leg by the leg.	وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾
30. To your <sup>t</sup> Lord then-day ( <i>is</i> ) the drive.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾
31. So neither <i>ssaddaqa</i> ( <i>affirmed as credible</i> ) [ <i>he</i> ] and nor [ <i>he</i> ] prayed.	فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾
32. [And,] but denied [ <i>he</i> ] and [ <i>he</i> ] diverted.	وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾
33. Afterwards [ <i>he</i> ] went to his family struttingly.	ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ﴿٣٣﴾
34. Woe for you <sup>g</sup> then woe.	أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٤﴾
35. Afterwards woe for you <sup>g</sup> then woe.	ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٥﴾
36. Does reckon the mankind that [ <i>he</i> ] ( <i>is to be</i> ) left a neglect <sup>20</sup> .	أَتَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾
37. Has not been [ <i>he</i> ] <i>nutfatan</i> ( <i>sperm-drop</i> <sup>w</sup> ) of semen <sup>x</sup> ( <i>to be</i> ) ejaculated.	أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾

<sup>12</sup> The pronoun “هـ” in “به” refers to the *Qur'an* which is *masculine singular*!

<sup>13</sup> Similarly, the pronouns “هـ” in “جمعه” and “قراءه” both refer to the *Qur'an*, which is *masculine singular*!

<sup>14</sup> Similarly, the pronouns “هـ” in “قراءاه” and “قراءه” both refer to the *Qur'an*, which is *masculine singular*! And says: “اللسان” “قراءه” means *its reading*! Clearly The *Qur'an* is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen *Surah*!

<sup>15</sup> The pronoun “هـ” in “بيانه” refers to the *Qur'an* which is *masculine singular*!

<sup>16</sup> See footnote 9 above for “كلا”

<sup>17</sup> The word “باسرة” comes from “بسر” which means acted prematurely, or precipitately! See **الراغب**!

<sup>18</sup> See footnote 9 above for “كلا”

<sup>19</sup> The word “راق” lends itself to *two distinct* meanings: (1) *curer, treater*! And (2) *lifter*, to lift the *soul* to the Lord! According to Ibn Abbas *lifter* is more fit! See **القرطبي**!

<sup>20</sup> That is left to be aimless or without any purpose in life!

38. Afterwards [he] [was] *alaga'ten*<sup>21</sup> (*adherent-suspender/-blood-clot*)<sup>w</sup>; then [He] created then *sawwa* ([He] *erected/-evened*).

ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّى ﴿٧٥﴾

39. Then [He] made of him the pairs,<sup>22</sup> the male and the female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى ﴿٧٦﴾

40. Is not *Tha'leka* (*afar-that-He/*)<sup>x</sup> (*is*) surely *Qadir*<sup>23</sup> (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on to quicken [He] the dead.

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٧٧﴾

<sup>21</sup> The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing! But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage)!

<sup>22</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similar, i.e. the look-likes! ), (3) hues! See اللسان!

<sup>23</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Has <i>ata</i> <sup>x</sup> ( <i>happed on/ came</i> ) <sup>x</sup> on the mankind <sup>x</sup> a while of The <i>Dahre</i> <sup>1</sup> ( <i>Eternal-Time</i> ) not [ <i>he</i> ] was a thing <i>mudhkoran</i> <sup>2</sup> ( <i>he-it/which was rememberable, mentionable</i> ).	هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾
2. Verily We created the mankind <sup>x</sup> of <i>nutfat'en</i> ( <i>sperm-drop</i> ) <sup>w</sup> <i>amsha'jen</i> ( <i>bue-admixture</i> ), essaying him [ <i>We</i> ]; so We made him <i>sameean</i> ( <i>acute-bearer/ enabler of others to hear/ potential answerer to a request</i> ) <i>basseeran</i> ( <i>keen:seer/ overall evaluator of the facts and their possible consequences</i> ).	إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾
3. Verily We divinely-guided him the path, either ( <i>is</i> ) a <i>thanker</i> [ <i>he</i> ] or a <i>kafooran</i> <sup>3</sup> ( <i>iterative unbeliever/ ingrate</i> ) [ <i>he</i> ].	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
4. Verily We prepared for the unbelievers chains and shackles and a <i>Sa'era</i> <sup>w</sup> ( <i>intensely kindling Fire</i> ) <sup>w</sup> .	إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾
5. Verily the <i>abrara</i> <sup>t</sup> ( <i>the dutiful and righteous</i> ), drink from a goblet <sup>w5</sup> [ <i>was</i> ] its <sup>w</sup> blend <i>kaforan</i> <sup>6</sup> ( <i>well in Paradise- / camphor</i> ).	إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
6. A well <sup>w</sup> drink [ <i>by</i> ] <sup>7</sup> it <sup>w</sup> Allah's <i>eba'do</i> ( <i>worshippers/ submitters/ slaves</i> ) they <sup>z</sup> burst-off it <sup>w8</sup> <i>tafjeran</i> <sup>9</sup> ( <i>intense burst-off</i> ).	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
7. Fulfill <sup>10</sup> they <sup>z</sup> the vow and they <sup>z</sup> fear/ know <sup>11</sup> a day [ <i>was</i> ] its <sup>x</sup> evil regnant.	يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
8. And <i>youtt'emona</i> ( <i>they<sup>x</sup> give to: ingest/ feed</i> ) the <i>ita'aama</i> ( <i>wheat/ edible/ food</i> ) <sup>x</sup> over His/ its <sup>x12</sup> love, ( <i>to</i> ): a poor and an orphan and a captive.	وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾
9. Verily only <i>nutt'emokom</i> ( <i>[we] feed you<sup>b</sup></i> ) for Allah's	إِنَّمَا نَطْعِمُكَم لَوَجْهِ اللَّهِ لَا نُرِيدُ

<sup>1</sup> There is no English single-word to mean "الدهر" = The Dahar = Eternal Time, or "العصر" = Epochal Time versus "الوقت" = time!

<sup>2</sup> The word "mudhkora" is masculine, singular objective noun, meaning *he who mentioned or remembered*, with no English equivalent!

<sup>3</sup> The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/ unbeliever!

<sup>4</sup> See the *Lexicon* attached to this Translation for fuller meaning associated to this great word.

<sup>5</sup> Not linguistically *per se* but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning wine or such alcoholic beverage!

<sup>6</sup> The word "كافور" has at least two distinct meanings: (1) a well in Paradise and (2) camphor! See التاج!

<sup>7</sup> The word "بها" mean "منها" see مغني اللبيب، ابن هشام!

<sup>8</sup> The word "يفجرونها" that is wherever and whenever they desire, they "burst it off!"

<sup>9</sup> The word "تفجير" = absolute objective, i.e. an infinitive noun, hence "intense" is used to intensify "burst off!"

<sup>10</sup> The word "يوفون" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole! So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it!

<sup>11</sup> Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>12</sup> The pronoun "هـ" in "حبه" could refer to Allah or the food itself! See القرطبي!



Face; <sup>13</sup> neither [we] want from you <sup>b</sup> requital and [nor] thanks <sup>14</sup> .	مِنْكُمْ جَزَاءٌ وَلَا شُكُورًا ۝
10. Verily we fear/know <sup>15</sup> from our Lord a day grimacer <i>gamttareran</i> <sup>16</sup> ( <i>obstinate/ long-rainy day</i> ).	إِنَّا خَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝
11. So precluded them Allah evil ( <i>of</i> ) <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> [the] day and [He] cast ( <i>to</i> ) them gladness and happiness.	فَوَقْنَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقْنَهُمْ نَصْرَةً وَسُرُورًا ۝
12. And [He] requited them by what <i>ssabaro</i> ( <i>they<sup>z</sup> had held on patiently</i> ) a paradise <sup>w</sup> /garden <sup>w</sup> and a silk.	وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝
13. Reclining they <sup>z</sup> in it <sup>w</sup> on the couches, neither see they <sup>z</sup> in it <sup>w</sup> sun <sup>w</sup> , nor <i>zamhareran</i> ( <i>freezing-cold</i> ) <sup>w</sup> .	مُتَكِبِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۝
14. And nighing <sup>w</sup> on them its <sup>w</sup> shades; and <i>thollelat</i> ( <i>had been made near and easy</i> ) its <sup>w</sup> plucks <i>ta'htlela</i> <sup>17</sup> ( <i>a sure nearness and ease</i> ).	وَدَانِيَةً عَلَيْهِمْ ظِلُّلُهَا وَذَلَّلَتْ قُطُوفُهَا تَذْلِيلًا ۝
15. And ( <i>to be/being</i> ) circumambulated on them by receptacles <sup>w</sup> of silver <sup>w</sup> and glasses <sup>w</sup> ( <i>which</i> ) were glass-bottles <sup>w</sup> .	وَيُطَافُ عَلَيْهِمْ بِدَانِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۝
16. Bottles <sup>w</sup> of silver <sup>w</sup> they <sup>z</sup> measured it <sup>w</sup> an exact measurement <sup>18</sup> .	قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝
17. And <i>yusqan'na</i> <sup>19</sup> ( <i>they<sup>z</sup> are being availed drink</i> ) in it <sup>w</sup> goblet <sup>20</sup> [was] its <sup>w</sup> blend ( <i>is</i> ) ginger.	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝
18. A Well <sup>w</sup> in it <sup>w</sup> ( <i>being</i> ) named <i>Salsabeela</i> <sup>21</sup> .	عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝
19. And circumambulate on them children ( <i>that had been made</i> ) immortals; if you <sup>s</sup> saw them reckoned them you <sup>s</sup> pearls <sup>w</sup> <i>manthura</i> <sup>22</sup> ( <i>that which has been scattered</i> ).	وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ۝
20. And if saw you <sup>s</sup> afterwards saw you <sup>s</sup> <i>naeeman</i> ( <i>permanent mental and physical delights in the highest chambers of Paradise</i> ) and a big proprietorship.	وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا ۝
21. Over them clothes ( <i>of</i> ) fine silk green and brocade; and ( <i>had been</i> ) adorned they <sup>z</sup> ( <i>by</i> ) bracelets of silver <sup>w</sup> and their Lord <i>saqa</i> <sup>23</sup> ( <i>availed drink to</i> ) them <i>tahooran</i> ( <i>that which was iteratively purged and it's purging others</i> ).	عَلَيْهِمْ ثِيَابٌ سَبْعُ خُضْرٍ وَأَسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقْنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۝

<sup>13</sup> The phrase “for Allah’s Face” is a lofty Arabic tongue expression meaning for Allah’s pleasure/ Allah’s sake!

<sup>14</sup> The word “شُكُورًا” means multitudinousness of thanks, or doing the utmost of thanks!

<sup>15</sup> Linguistically the word “خَفَتَ” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

<sup>16</sup> The word “قَمْطَرِيرًا” is also said to be the long, cloudy-and raining day! See العنيد و اللسان و العيون!

<sup>17</sup> The word “تَذْلِيلًا” is infinitive noun, intensifying the action of its verb! No English equivalent for both words of “thollelat” or “that leld!” Hence, the transliteration and parenthetical explanation!

<sup>18</sup> The word “تَقْدِيرًا” is infinitive noun, so exact is stated to qualify it to indicate the infinitive noun!

<sup>19</sup> The word “يُسْقَوْنَ” is rooted in “أَسْقَى” which is more intense than “سَقَى” as “أَسْقَى” means availed the drink for (someone), to be drunk as and when needed! See الراغب!

<sup>20</sup> Not linguistically per se but conventionally and figuratively speaking the word “كَأْسٌ”= “goblet,” in the Arabic came to mean the goblet which contains “الخمير,” meaning wine or such alcoholic beverage!

<sup>21</sup> The word “سَلْسَبِيلًا” is name of well in Paradise whose drink is rather wholesome and satisfying! See اللسان!

<sup>22</sup> The word “مَنثورًا” is masculine, singular, objective noun, meaning that which was scattered! No English equivalent!

<sup>23</sup> The word “أَسْقَى” in “أَسْقَاهُمْ” is more intense than “سَقَى” as “أَسْقَى” means availed the drink for (some one), to drink it as and when needed! See الراغب!

22. Verily this [was] for you <sup>b</sup> a requital and [was] your <sup>n</sup> endeavor <sup>24</sup> <i>mashkora</i> (that which was thanked).	إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾
23. Verily We <i>nazzala</i> (iteratively descended) We on you <sup>g</sup> The Qur'an <sup>x</sup> <i>tan'zeelan</i> <sup>25</sup> (an absolute-descending).	إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾
24. So <i>issber</i> (let-hold on patiently [your <sup>s</sup> ]) for your <sup>t</sup> Lord's rule; and let-not [your <sup>s</sup> ] obey of them a sinner or a <i>kafooran</i> <sup>26</sup> (multitudinous unbeliever/ ingrate).	فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَائِمًا أَوْ كَفُورًا ﴿٢٤﴾
25. And let-remember[you <sup>s</sup> ] your <sup>t</sup> Lord's name <i>bukratan</i> <sup>27</sup> (early-dawn) <sup>w</sup> and <i>aseyla</i> <sup>28</sup> (late afternoon to sunset).	وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾
26. And of the night then let-kowtow [you <sup>s</sup> ] for Him and <i>sabbek</i> <sup>29</sup> (let-say [you <sup>s</sup> ]: <i>subhana Allah</i> to) Him nightly longly.	وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾
27. Verily these they <sup>z</sup> love the Hastener <sup>w30</sup> and they <sup>z</sup> leave beyond <sup>31</sup> them a day-heavy.	إِنَّ هَؤُلَاءِ لَخَبِيرُونَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾
28. We created them and hardened We their constitution; and if We willed We substituted their likes, <i>tabdelan</i> <sup>32</sup> (absolute substitution).	نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا مِثْلَهُمْ تَبْدِيلًا ﴿٢٨﴾
29. Verily this <sup>w</sup> (is) a reminder <sup>w33</sup> ; so whoever [he] willed <i>ittakbatha</i> <sup>34</sup> ([he] took and made) to his Lord a path.	إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾
30. And not will you <sup>z</sup> except that Allah wills; verily Allah [was] Omniscient, <i>Hakeeman</i> <sup>35</sup> (infinite <i>hekma</i> ) <sup>36</sup> Possessor).	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
31. [He] admits whom <sup>p</sup> [He] wills in His mercy <sup>w</sup> ; and the <i>dha'lemeena</i> (injustice-doers), [He] prepared for them a painful torment.	يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

<sup>24</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “بمعنى اجتهد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم”. See البصائر, and اللسان!

<sup>25</sup> The word “تنزيلاً” is “مفعول مطلق للتبيين أو التمييز” = objective complement for specification or distinction! In this case definitely from Allah and is an absolute descending over more than twenty three years!

<sup>26</sup> The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate!

<sup>27</sup> The word “bukratan,” literally means the time between Fajr (early dawn) Prayer and sunrise!

<sup>28</sup> The word “aseyla,” literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset!

<sup>29</sup> The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

<sup>30</sup> That is to say this world, which goes rather fast and after all it is transitory!

<sup>31</sup> The word “وراء” in “وراءهم” means:

(1) “القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويزرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

(3) “ولد الولد. So, here (1) clearly applies!

<sup>32</sup> The word “تبديلاً” is “مفعول مطلق لتأكيد الفعل” that is infinitive objective noun to intensify its verbal meaning, here a substitution! Hence, the word “absolute” is used to intensify such a substitution!

<sup>33</sup> The word “التذكيرة” means that which reminds or by which one is reminded! See البصائر!

<sup>34</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

<sup>35</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>36</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> the <i>mursala'te</i> <sup>w</sup> ( <i>sent-emissaries</i> ) <sup>w2</sup> consecutively <sup>3</sup> .	وَالْمُرْسَلَاتِ عَزَافًا ﴿١﴾
2. Then the tempests <sup>w</sup> ( <i>are</i> ) tempesting/tempestuously <sup>4</sup> .	فَالْعاصِفَاتِ عَصَافًا ﴿٢﴾
3. Then the spreaders <sup>w5</sup> ( <i>are</i> ) spreading/spreadingly.	وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾
4. Then the allotters <sup>w</sup> ( <i>are</i> ) allotting <sup>6</sup> .	فَالْفَرَقَاتِ فَرَقًا ﴿٤﴾
5. Then the <i>mulgeyat'e</i> <sup>w7</sup> ( <i>addressors who cast locution directly depositing it where it belongs</i> ) <sup>w</sup> the <i>kera</i> ( <i>Qur'an/ message</i> ).	فَالْمُلْقِيَاتِ ذِكْرًا ﴿٥﴾
6. An excuse or a warning.	عَذْرًا أَوْ تَنْذَرًا ﴿٦﴾
7. Verily only what you <sup>z</sup> ( <i>are being</i> ) promised ( <i>is</i> ) surely befalling.	إِنَّمَا تُوْعَدُونَ لَوْفِعٍ ﴿٧﴾
8. Then <i>edha</i> ( <i>when/ whereas</i> ) the stars <sup>w</sup> ( <i>had been</i> ) effaced-she <sup>y</sup> .	فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾
9. And <i>edha</i> ( <i>when/ whereas</i> ) the Heaven <sup>w</sup> ( <i>had been</i> ) gapped-she <sup>y</sup> .	وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾
10. And <i>edha</i> ( <i>when/ whereas</i> ) the mountains <sup>x</sup> ( <i>had been</i> ) snapped-she <sup>y</sup> .	وَإِذَا الْجِبَالُ سُفَّتْ ﴿١٠﴾
11. And <i>edha</i> ( <i>when/ whereas</i> ) the messengers <sup>x</sup> ( <i>had been</i> ) appointed-she <sup>y</sup> .	وَإِذَا الرُّسُلُ أُقِنَّتْ ﴿١١﴾
12. For which day ( <i>had been</i> ) they <sup>z</sup> postponed-she <sup>y</sup> .	لَأَيَّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾
13. For The Sunderance <sup>8</sup> Day.	لِيَوْمِ الْفَصْلِ ﴿١٣﴾
14. And what <i>adra</i> ( <i>profoundly caused to know</i> ) you <sup>g</sup> what ( <i>is</i> ) The Sunderance Day <sup>9</sup> .	وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾
15. <i>Waylon</i> ( <i>lengthy: woe/bane/valley in Hell</i> ) then-day for the deniers.	وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of the “*المرسلات*,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

<sup>2</sup> The word “*المرسلات*” (*emissaries*)<sup>w</sup> is *feminized* because it is a “*broken plural*.” They are considered by the *majority* of Qur'an commentators to mean the “*winds*” (see *القرطبي* for example who states this fact)! Others say: *the angels, or the messengers with their messages from Allah!*

<sup>3</sup> The word “*عزفا*” means *consecutive*, like the horse's mane (called “*عُرْف*”) whose *hair follow consecutively*! Similarly, the Arabs say: *الناس إلى فلان عرف واحد* = the people to so and so are one-consecutiveness! See *القرطبي*!

<sup>4</sup> The word “*العاصفات*” could mean those *tempest winds* that *storm the husks*, as in Arabic “*عصف*” = the husk!

<sup>5</sup> The word “*الناشرات*” could mean the *angels that spread the winds*! And the word “*النشر*” = resurrection, i.e. *quickenning the dead of the vegetations*! See *القرطبي*!

<sup>6</sup> The word “*الفارقات*” are the angels that *parcel out* the good from the bad or *apportion* the provisions and age-terms, according to Ibn Abbas, peace be upon both! See *القرطبي*! The *reason* for the superscript [w] is because the word “angels” in Arabic is a “*broken*” plural so it is *feminized*, hence it *qualifier* is likewise!

<sup>7</sup> The word “*الملقيات*” is the *plural* of “*الملقية*”! And “*الملقيات*” are the *angels* whose plural is a *broken plural*, hence its reference *must be* and is *feminized*! And “*الملقيات*” are the *angels* (and by the way Arch Angel Gabriel is referred to as “the angels”) that *annunciate* or *address* Allah's message, such as the Qur'an to the people or the messengers! I *cannot* find an English word which *embodies* a *subjective noun* which can be *pluralized* and denotes the idea of *casting* (in the sense of *depositing* by making a locution to fall in a certain direction through addressing), a *casting* which such “*الملقيات*” do! So, I resorted to *transliteration*!

<sup>8</sup> That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

<sup>9</sup> Ibid!



16. Have not [We] ( <i>caused to</i> ) perish the firsts.	أَلَمْ يَهْلِكِ الْأَوَّلِينَ ﴿١٦﴾
17. Afterwards [We] follow them by the lasts.	ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾
18. Like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> [We] do by the criminals.	كَذَلِكَ نَفْعِلُ بِالْمُجْرِمِينَ ﴿١٨﴾
19. <i>Waylon</i> ( <i>lengthy: woe/ bane/ valley in Hell</i> ) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
20. Have not [We] created you <sup>b</sup> of a water <i>maheenen</i> <sup>10</sup> ( <i>be-it which is feeble/ miniscule/ and despicable</i> ).	أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾
21. Then We made it <sup>x</sup> in <i>qararen</i> ( <i>sank-abode</i> ) <i>makeenen</i> <sup>11</sup> ( <i>firmlly stable</i> ).	فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾
22. To a fate/measure <i>ma'aloomen</i> ( <i>that which is known</i> ).	إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾
23. So We fated/measured; so <i>ne'ama</i> ( <i>most excellent</i> ) ( <i>are</i> ) The <i>Qa'deroona</i> ( <i>Fate/ measure: Effecters</i> ).	فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
24. <i>Waylon</i> ( <i>lengthy: woe/ bane/ valley in Hell</i> ) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have not [We] made the Earth <sup>w</sup> <i>kefatan</i> ( <i>repository</i> ).	أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. ( <i>Of</i> ) quicks <sup>12</sup> and dead/decedents.	أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾
27. And We made in it <sup>w</sup> anchors <sup>13</sup> ( <i>catches/fasteners/ stabilizers</i> ) soarsers <sup>w</sup> ; and <i>asqa</i> <sup>14</sup> ( <i>availed drink</i> ) We you <sup>b</sup> water <i>foratan</i> <sup>15</sup> ( <i>staunchly palatably-good</i> ).	وَجَعَلْنَا فِيهَا رُؤُوسَ شَمَاجٍ ﴿٢٧﴾ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٨﴾
28. <i>Waylon</i> ( <i>lengthy: woe/ bane/ valley in Hell</i> ) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾
29. Let-launch you <sup>z</sup> to what you <sup>c</sup> were by it <sup>x16</sup> denying you <sup>z</sup> .	أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾
30. Let-launch you <sup>z</sup> to a shade, possessor ( <i>of</i> ) three bands <sup>w</sup> .	أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾
31. Neither shady [ <i>is</i> ] and nor [ <i>is</i> ] enriches from the flame.	لَا ظِلِيلٌ وَلَا يُغْنِي مِنَ الْلَّهَبِ ﴿٣١﴾
32. Verily it <sup>w</sup> casts by sparks like <i>qass're</i> <sup>17</sup> ( <i>massive firewood chunks</i> ).	إِنَّمَا تَرْمِي بِشَرٍّ كَالْفَصْرِ ﴿٣٢﴾
33. Like it <sup>x</sup> ( <i>were</i> ) <i>Jemalaton-Sofron</i> <sup>18</sup> ( <i>black<sup>w</sup> camel-bands</i> ) <sup>w</sup> .	كَأَنَّهُ جُمِلَتِ صُفْرٌ ﴿٣٣﴾
34. <i>Waylon</i> ( <i>lengthy: woe/ bane/ valley in Hell</i> ) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾
35. This ( <i>is</i> ) a day not they <sup>z</sup> pronounce.	هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

<sup>10</sup> "Mabeen" is singular, masculine, objective, noun meaning: *that which is feeble, miniscule, and despicable!*

<sup>11</sup> The word "مَكِينٌ" = *على وزن فاعل*, hence affirming the *intensity* of its *status or activity*, so for lack of a corresponding word "*firmlly*" is used to *accentuate the stability* of this abode or lodging, i.e. the womb!

<sup>12</sup> The word "أَحْيَاءٌ" is subjective, masculine, plural noun! It means: *they who are alive!* The word "quicks" mean "أَحْيَاءٌ", in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary!*

<sup>13</sup> That is the mountains!

<sup>14</sup> The word "أَسْقَيْنَاكُمْ" rooted in "أَسْقَى" and not "إَسْقَى" And "أَسْقَى" means *availed water for drinking!* See *الراغب*!

<sup>15</sup> The word "فُرَاتٌ" means *staunchly palatably-good!* See *اللسان*

<sup>16</sup> The pronoun particle "هـ" in "بِه" is in the *masculine* as it refers to the "العذاب" = *torment*, in Arabic a *masculine gender*! See *الطبري*! This in contrast to a "بِهَا" in some other *Ayah*, (S34:42) where the reference is to fire, in Arabic a *feminine gender*, so its reference is *feminized*!

<sup>17</sup> The word "فَصْرٌ" = "الحطب الجزل" which means massive chunks of firewood! See *التاج*! Say *القرطبي* narrating on behalf of Ibn Abbas saying that we were cutting the wood *three-forearms-lengths* and store such pieces for the winter and we called such pieces "إفصر"

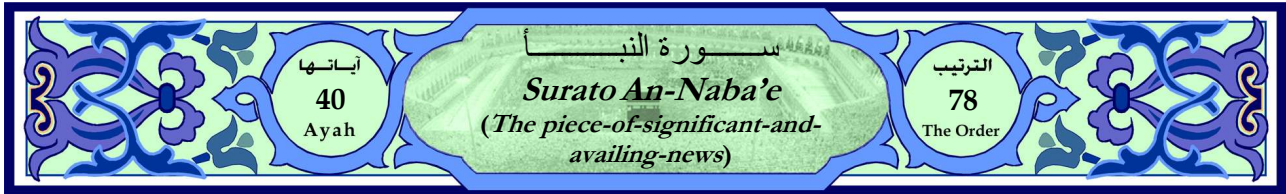
<sup>18</sup> The expression: "جَمَالَاتُ صُفْرٍ" = "black camel-bands," is an Arabic *tongue* expression meaning black sparks as if they were black camels, as the Arabs refer to that for its enormity and numerousness, and also for its speed and scatter, as well as the color! See *اللسان*!

36. And not ( <i>to be</i> ) allowed for them so they <sup>z</sup> apologize.	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾
37. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾
38. This ( <i>is</i> ) The Sunderance Day <sup>19</sup> ; We gathered you <sup>z</sup> and the firsts.	هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكَ وَالْأَوَّلِينَ ﴿٣٨﴾
39. So <i>en(if)</i> [was] for you <sup>b</sup> a scheme then let-scheme you <sup>z</sup> [against Me] <sup>20</sup> .	فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾
40. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾
41. Verily the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) (are) in shades and wells <sup>w</sup> .	إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونِ ﴿٤١﴾
42. And fruits of what they <sup>z</sup> wish.	وَفَوْكَهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾
43. Let-eat you <sup>z</sup> and let-drink you <sup>z</sup> wholesomely by what you <sup>c</sup> were working.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾
44. Verily We like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> [We] requite the benefactors.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾
45. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾
46. Let-eat you <sup>z</sup> and <i>tamatta'o</i> (let-relish you <sup>z</sup> the transitory worldly delights) a little; verily you <sup>b</sup> (are) criminals.	كُلُوا وَامْتَعُوا قَلِيلًا إِنَّكُمْ جَرِمُونَ ﴿٤٦﴾
47. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾
48. And if ( <i>had been</i> ) said for them: <i>erka'o</i> (let-you <sup>z</sup> markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees); not <i>yarka'oon</i> (they <sup>z</sup> markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees).	وَإِذَا قِيلَ لَهُمْ أَرْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾
49. <i>Waylon</i> (lengthy: woe, bane, valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾
50. So by which a discourse <sup>x</sup> after it <sup>x21</sup> they <sup>z</sup> believe.	فَبَأَىٰ حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

<sup>19</sup> That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive!

<sup>20</sup> The letter “ن” in “فكيدون” is called “نون الوقاية أو العمد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “إني”. The speaker's pronoun “ي” in “فكيدون” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

<sup>21</sup> The pronoun “هـ” in “بعده” refers to the discourse = Qur'an!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Amma</i> (regarding) what(are) they <sup>z</sup> mutually querying <sup>1</sup> .	عَمَّ يَتَسَاءَلُونَ ﴿١﴾
2. <i>A'n</i> (regarding) the <i>naba'ey</i> <sup>2</sup> (piece-of-significant-and-availing-news) the great.	عَنِ النَّبِإِ الْعَظِيمِ ﴿٢﴾
3. Which <sup>x</sup> they (are) in it <sup>x</sup> diverse/variants <sup>3</sup> .	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
4. Not-at-all <sup>4</sup> ; they <sup>z</sup> shall know.	كَلَّا سَيَعْلَمُونَ ﴿٤﴾
5. Afterwards not at all they <sup>z</sup> shall know.	ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
6. Have not[We]made the Earth <sup>w</sup> <i>meba'dan</i> <sup>5</sup> (facilitating bed/ cradle/ fixed expanse).	أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾
7. And the mountains stakes/pegs.	وَالْجِبَالَ أَوْتَادًا ﴿٧﴾
8. And We created you <sup>b</sup> (in) pairs.	وَخَلَقْنَاهُ زَوْجًا ﴿٨﴾
9. And We made your <sup>n</sup> sleep <i>sobatan</i> (repose/ ease).	وَجَعَلْنَا نَوْمَكَ سُبَاتًا ﴿٩﴾
10. And We made the night a <i>lebasan</i> <sup>6</sup> (cover/ wear).	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾
11. And We made the day a <i>ma'aashan</i> <sup>7</sup> (trying for livelihood- / living).	وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
12. And We built above you <sup>b</sup> seven <i>Shedadan</i> (Heavens having strong/ substantial construction/ constitution).	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾
13. And We made a lamp <i>wabhajan</i> (of intense-flame).	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
14. And We descended of the <i>mo'asera'te</i> (water-bearing clouds) <sup>w</sup> water <sup>x</sup> <i>thajajan</i> (abundantly-pourer).	وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾
15. For([We] produce/ emerge) by it <sup>x</sup> grains and sprouts <sup>w</sup> .	لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾
16. And gardens <sup>w</sup> entwined clusters <sup>w</sup> .	وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾
17. Verily The Sunderance Day <sup>8</sup> [was] an appointment.	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾
18. Day (to be) blown in the horn then <i>ta'tona</i> <sup>x</sup> (obediently come you <sup>z</sup> ) <sup>x</sup> (in) droves.	يَوْمَ يُنفِخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
19. And (had been) opened <sup>w</sup> the Heaven <sup>w</sup> so it <sup>w</sup> was doors.	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾
20. And (had been) propelled <sup>w</sup> the mountains <sup>x</sup> so were <sup>w</sup> it <sup>w</sup> a mirage.	وُسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
21. Verily Hell <sup>w</sup> was <sup>w</sup> an ambush.	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

<sup>1</sup> The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*! See **اكتب التفاسير**

<sup>2</sup> See the *Lexicon* attached to this Translation for "*naba'u*"!

<sup>3</sup> The word "**مُخْتَلِفُونَ**" = *variants/ diverse*, that is some *believing* and others are *unbelieving* the message of Islam!

<sup>4</sup> The word "**كَلَّا**" is an article of negation particularized for deterrence and prevention!

<sup>5</sup> The word "**مِهْدًا**" has several meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*! Apparently all meanings could apply!

<sup>6</sup> The word "**لِبَاسًا**" primarily means *inner clothing*, i.e. that clothing which comes directly over the skin concealing what is underneath such clothing, so the night hides (by covering) things by its darkness! See **البصائر**!

<sup>7</sup> The word "**مَعَاشًا**" is that which one *lives by* it or *in it*! See **التاج**!

<sup>8</sup> That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!



22. For the tyrants a retreat/return.	لَلطَّغِينِ مَآبًا ﴿٢٢﴾
23. Waiting (they are) in it <sup>w</sup> epochs <sup>9</sup> .	لَيَبِثْنَ فِيهَا أَحْقَابًا ﴿٢٣﴾
24. Neither taste they <sup>z</sup> in it <sup>w</sup> a coolness nor a drink.	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
25. Except, <i>hameeman</i> <sup>10</sup> (maximally heated/cooled water) and a <i>ghassaqan</i> (stinking-purulent liquid).	إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾
26. Requitel harmonious (befitting them/ their deeds).	جَزَاءً وَفَاقًا ﴿٢٦﴾
27. Verily they were, not <i>yarjona</i> <sup>11</sup> (fearing) a reckoning.	إِنَّهُمْ كَانُوا إِلَّا يَرْجُونَ حِسَابًا ﴿٢٧﴾
28. And they <sup>z</sup> denied by Our <i>Aya'te</i> <sup>w</sup> (messages/ signs/ proofs) <i>keththaban</i> <sup>12</sup> (definitive denial).	وَكَذَّبُوا بِآيَاتِنَا كَذَابًا ﴿٢٨﴾
29. And every-thing <i>ahssa</i> <sup>13</sup> (comprehensively reckoned) it <sup>x</sup> We inscriptively/bookishly.	وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾
30. So let-taste you <sup>z</sup> ; so never [We] augment you <sup>b</sup> except a torment.	فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
31. Verily for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) (is) <i>mafazan</i> <sup>14</sup> (win-locale).	إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾
32. <i>Hada'eqa</i> (walled-parks) <sup>w15</sup> and grapes <sup>16</sup> .	حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾
33. And <i>ka'na'eba</i> (maidens-virgins/with rounded and full breast) <sup>w</sup> <i>atra'ban</i> (to each agers-identical).	وَكُوعًا بِأُتْرَابًا ﴿٣٣﴾
34. And a goblet <sup>w17</sup> overflowing.	وَكَأْسًا دِهَاقًا ﴿٣٤﴾
35. Neither hear they <sup>z</sup> in it <sup>w</sup> a frivolity nor <i>keththaban</i> <sup>18</sup> (absolute lying).	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٣٥﴾
36. (That is) a requital from your <sup>t</sup> Lord, a sufficing grant <sup>19</sup> .	جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾
37. Lord (of) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what (are) between them both, <i>Ar-Rahman</i> ; not they <sup>z</sup> possess from Him a speech.	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾
38. Day ups <sup>20</sup> <i>Ar-Rooho</i> <sup>21</sup> (Special Beings) and the angels	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا

<sup>9</sup> The word “أَحْقَابَ” has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that “a year” is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3)! See **النَّجَاحُ**!

<sup>10</sup> The word “*hameem*”=“حَمِيمٌ” has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word “*hameem*”=“حَمِيمٌ” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See **اللسان**!

<sup>11</sup> The word “*yarjona*” from “*رجا*” meaning: *feared*! But such meaning for “*رجا*” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “*ما رجوتك أي ما خفتك*” see **اللسان**!

<sup>12</sup> The word “*keththaban*” is “*مفعول مطلق*”=“*مصدر*” i.e. *infinitive noun*! So, to indicate that “*definitive*” is prefixed to qualify it!

<sup>13</sup> The word “*ahssa*” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration! See **البصائر**!

<sup>14</sup> The word “*mafazan*” = “*مكان الفوز*” so it is a win-locale! See **الهادي** and **الراغب**!

<sup>15</sup> The word “*hadaiq*” is a plural for “*حديقة*”, which is by definition *must be walled* otherwise it is not “*إحديقة*” See **اللسان**!

<sup>16</sup> Invariably throughout the Qur'an when the reference is made to “*الأعناب*” the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “*الكرم*”, never ever comes the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!” In this respect, there is a true *Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “*العنب*” as “*الكرم*”, because surely the “*الكرم*” is the *Muslim*! And in another narration: verily only that “*الكرم*” is the *heart of the believer*! See **شرح رياض الصالحين**؛ **إنزهة المتقين**؛ **شرح رياض الصالحين** Refer to the attached list of References.

<sup>17</sup> Not linguistically *per se* but *conventionally* and *figuratively* speaking the word “*كأس*”= “*goblet*,” in the Arabic came to mean the *goblet which contains “الخمير”*, meaning *wine* or such *alcoholic beverage*!

<sup>18</sup> The word “*keththaban*” is an *infinitive noun* without a verb, see “*إبن كثير*” So, it is a *absolute lying*!

<sup>19</sup> That is a grant so great until one says: “*حسبي حسبي*” i.e. *suffices me, that suffices me that*!

(Arch Angel Gabriel) (manneristically in) row; not speak they<sup>z</sup> except whom<sup>p</sup> permitted for him Ar-Rahamano and said [he] (a say) correctly.

يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ  
وَقَالَ صَوَابًا ﴿٢٨﴾

39. Tha'leka(afar-that-it/)<sup>x</sup> (is) the day, the right; so whoever [he] willed ittakhatha<sup>22</sup> ([he] took and made) to his Lord ma'aaban (retreat/return).

ذَٰلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اخْتِذْ  
إِلَىٰ رَبِّهِ مَآبًا ﴿٢٩﴾

40. Verily We warned you<sup>b</sup> a torment near; day looks the mar'o<sup>23</sup> (mature/ perfect manliness possessor) what advanced <sup>w</sup>his twain hands<sup>w</sup> and says the unbeliever: yalayta (O, for a longing that) I was a tora'ban (crushed sand).

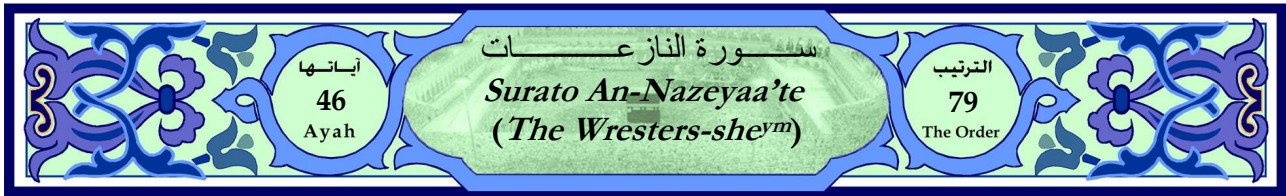
إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ  
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ  
يَلِيَّتَنِي كُنْتُ تَرَابًا ﴿٣٠﴾

<sup>20</sup> There is a distinction between “يقوم” = “up” = “get up or rise” (in the intransitive sense, and “stand” = “إقف”

<sup>21</sup> See the Lexicon attached to this Translation for an elaboration on this word!

<sup>22</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

<sup>23</sup> See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, the person = الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> the wrestlers-she <sup>ym2</sup> comprehensively <sup>3</sup> .	وَالنَّارِ عَنَّتْ غَرْقًا
2. By <sup>4</sup> the actives-she <sup>ym5</sup> <i>nashttan</i> <sup>6</sup> (definitive activeness).	وَالنَّشْطِطِ نَشْطًا
3. By <sup>7</sup> the swimmers-she <sup>ym8</sup> <i>sabhan</i> <sup>9</sup> (definitive swimming).	وَالسَّابِحَتِ سَبْحًا
4. So the foregoers-she <sup>ym10</sup> <i>sabqan</i> <sup>11</sup> (definitive foregoing).	فَالسَّابِقَتِ سَبْقًا
5. So the disposers-she <sup>ym12</sup> a matter.	فَالْمُدَبِّرَتِ أَمْرًا
6. Day twitches/tremors the Ra'jefato (Twitcher-she <sup>y</sup> / - Tremor-she <sup>y</sup> ).	يَوْمَ تَرْجُفُ الرَّاجِفَةُ
7. Follows it <sup>w</sup> the Ra'defato <sup>w</sup> (Successor/ Subsequent) <sup>w</sup> .	تَتَّبِعُهَا الرَّادِفَةُ
8. Hearts then-day (are) flutterers <sup>w</sup> .	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
9. Its <sup>w</sup> <i>abssa'ro</i> (insights/ discernments) (are) <i>kha'shey'atan</i> <sup>w13</sup> (submittingly subdued) <sup>w</sup> .	أَبْصَرُهَا خَشِيعَةٌ
10. Say they <sup>z</sup> : are verily we surely <i>mardodona</i> (forthwith-returnees) in the <i>Ha'fera'te</i> <sup>w</sup> (matter/ life anen) <sup>w</sup> .*	يَقُولُونَ أَءِنَّا لَمَرُدُّوْنَ فِي الْحَافِرَةِ
11. Are if we were bones decadently-porous <sup>w</sup> .	أَءِذَا كُنَّا عِظْمًا نَخْرَةً
12. Said they <sup>z</sup> : <i>telka</i> <sup>w</sup> (she-that-afar-it <sup>w</sup> / it <sup>w</sup> ) (is) then a recurrence <sup>w</sup> loser <sup>w</sup> .	قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ
13. So verily only [she] (is) a <i>Zajrabton</i> <sup>w</sup> (screech <sup>w</sup> / deterrent <sup>w</sup> ) once <sup>w</sup> .	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ
14. Then <i>edba</i> (suddenly/ whereas) they (are) by the <i>Sa'bera'te</i> <sup>w</sup> (the world which holds the sleepless/ the wakeful ones) <sup>w</sup> .	فَإِذَا هُمْ بِالسَّاهِرَةِ
15. Has come (to) you <sup>g</sup> Mosa's (Moses') discourse.	هَلْ أَتَاكَ حَدِيثُ مُوسَى

<sup>1</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النازعات”, so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>2</sup> The word “النازعات” are the angels that take away the souls of people, hence the “wrestlers!”

<sup>3</sup> The word “غَرْقًا” i.e. “استغراقًا” meaning “استيفاء الشيء إلى مده” so comprehensively is chosen! See القرطبي!

<sup>4</sup> See footnote 1 above regarding “و” versus “by!”

<sup>5</sup> That is the angels!

<sup>6</sup> The word “نَشْطًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun! So, to denote that “definitive” is prefixed!

<sup>7</sup> See footnote 1 above regarding “و” versus “by!”

<sup>8</sup> That is the angels!

<sup>9</sup> The word “سَبْحًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun! So, to denote that “definitive” is prefixed!

<sup>10</sup> That is the angels! The word “angels,” is a broken plural in Arabic, so its reference must be feminized; hence, she- prefix to the word foregoers!

<sup>11</sup> The word “سَبْقًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun! So, to denote that “definitive” is prefixed!

<sup>12</sup> That is the angels!

<sup>13</sup> The word “خَشِيعَةٌ” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خُشُوعٌ” in “خَشِيعَةٌ” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior! However, “خُشُوعٌ” denotes submission or subduing of sight and sound as well! So “خَشِيعَةٌ” are those who submittingly subdued their body, sight and sound! Also some time “الخاشعون” = they who bow in the Prayer! See البصائر واللسان! Since this *Ayah* speaks about their sights being “خَشِيعَةٌ” that means their sights are submittingly subdued!

\* The word “الحافرة” أنظر تفسير الطبري و فقه اللغة للثعلبي، الأمر في أوله/ الحياة من جديد



16. <i>Edb (whereas)</i> called him his Lord by the vale, the holy <i>Ttowa</i> .	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقُدْسِ طَوًى ﴿١٦﴾
17. Let-go [ <i>you</i> <sup>s</sup> ] to Pharaoh; verily he tyrannized.	أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾
18. So let-say [ <i>you</i> <sup>s</sup> ]: is ( <i>it</i> ) for you <sup>s</sup> to that <i>taẓakka</i> <sup>14</sup> ([ <i>he</i> ] iteratively purified/ exculpated and befitted/ suited him self).	فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزْكَىٰ ﴿١٨﴾
19. And [ <i>I</i> ] divinely-guide you <sup>s</sup> to your <sup>t</sup> Lord so <i>takhsba</i> ([ <i>you</i> <sup>s</sup> ] reverentially-fear) [ <i>Him</i> ].	وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾
20. So [ <i>he</i> ] showed him the <i>Aya'ta</i> <sup>w</sup> the she-biggest <sup>15</sup> .	فَآرَنُهَا آيَةً الْكُبْرَىٰ ﴿٢٠﴾
21. Then denied [ <i>he</i> ] and [ <i>he</i> ] disobeyed.	فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
22. Afterwards <i>adbara</i> ([ <i>he</i> ] backed-away) treading <sup>16</sup> .	ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾
23. Then [ <i>he</i> ] thronged; then [ <i>he</i> ] called.	فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾
24. Then said [ <i>he</i> ]: I am your <sup>n</sup> lord the highest.	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾
25. So took him Allah <i>nakala</i> (punishing-determent) (of) the Hereafter <sup>w17</sup> and the she-First.	فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾
26. Verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely ( <i>is</i> ) <i>ebratan</i> <sup>w</sup> (instructive-example) <sup>w</sup> for whoever <i>yakhsba</i> ([ <i>he</i> ] reverently-fears).	إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ﴿٢٦﴾
27. Are you <sup>f</sup> harder a creation or the Heaven <sup>w</sup> [ <i>He</i> ] constructed it <sup>w</sup> .	ءَأَنْتُمْ أَشَدُّ خَلْقًا مِّنَ السَّمَاءِ بَنَاهَا ﴿٢٧﴾
28. Elevated [ <i>He</i> ] its <sup>w</sup> dome/ceiling then <i>sanwa</i> ([ <i>He</i> ] erected/ evened/ set) it <sup>w</sup> .	رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾
29. And obfuscated its <sup>w</sup> night [ <i>He</i> ] and <i>akbraja</i> ([ <i>He</i> ] emerged/ produced) its <sup>w</sup> forenoon.	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
30. And the Earth <sup>w</sup> after <i>tha'leka</i> (afar-that-it/) <sup>x</sup> [ <i>He</i> ] planated it <sup>w</sup> .	وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣٠﴾
31. And <i>akbraja</i> ([ <i>He</i> ] emerged/ produced) from it <sup>w</sup> its <sup>w</sup> water <sup>x</sup> and its <sup>w</sup> pasture <sup>x</sup> .	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
32. And the mountains <sup>x</sup> [ <i>He</i> ] anchored it <sup>w</sup> .	وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾
33. A <i>mata'an</i> <sup>18</sup> (resource for a transitory worldly delight) for you <sup>b</sup> and for your <sup>n</sup> <i>an'aa'me</i> <sup>w</sup> (camels/ sheep/ goats/ cows) <sup>w</sup> .	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾
34. Then <i>edha</i> (suddenly/ whereas) came <sup>w</sup> the <i>Tamma'to</i> <sup>w</sup> (great calamity) <sup>w</sup> the she-biggest <sup>19</sup> .	فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ﴿٣٤﴾
35. Day reminisces the mankind what [ <i>he</i> ] endeavored <sup>20</sup> .	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾

<sup>14</sup> The word “تَزْكَى” that's, and Allah is knower, [*he*] had exculpated, befitted/ suited himself! See التفاسير and اللسان

<sup>15</sup> The word “الْكُبْرَى” is the feminine of “الأكبر” = “the biggest,” See الهادي

<sup>16</sup> The word “سَعَى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم” See التفاسير, and اللسان

<sup>17</sup> The word “الآخرة” could also mean “the other” vis-à-vis “the first” in this *Ayah*; which means Pharaoh's word when he said: “I knew not for you of an *elaben* (a deity) other than me!” (Qur'an 28:38), and “the last” when he said: “I am your lord the most high,” (S 78: 24); and between the two statements about forty years! See القرطبي

<sup>18</sup> The word “متاع” = “mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight! See the lexicon attached to this Translation for elaboration!

<sup>19</sup> The word “الْكُبْرَى” is the feminine of “الأكبر” = “the biggest,” See الهادي

<sup>20</sup> See footnote 16 above regarding “سعى”!

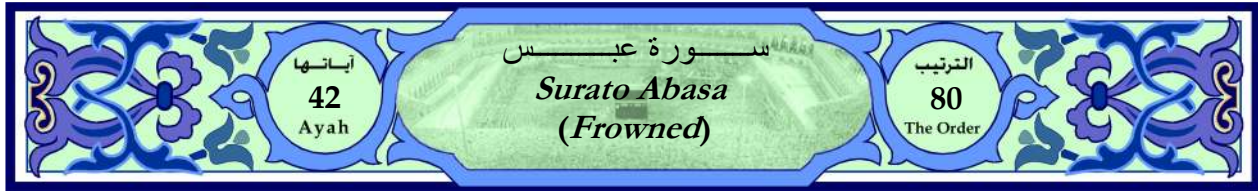
36. And ( <i>had been</i> ) readied/ ( <i>made</i> )-apparent the <i>Jabeemo</i> ( <i>intensely-blazing Fire</i> <sup>w</sup> ) for whoever [ <i>he</i> ] sees.	وَبَرَزَتِ الْجَحِيمُ لِمَن يَرَى ﴿٣٦﴾
37. Then as-to whoever [ <i>he</i> ] tyrannized.	فَأَمَّا مَن ظَنَّى ﴿٣٧﴾
38. And [ <i>he</i> ] preferred the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> .	وَمَاتَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾
39. So verily the <i>Jabeemo</i> ( <i>intensely-blazing Fire</i> ) <sup>w</sup> [ <i>she</i> ] ( <i>is</i> ) the abode/lodging.	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾
40. And as-to whoever [ <i>he</i> ] feared/knew <sup>21</sup> <i>Maqama</i> <sup>22</sup> ( <i>Status/ Standing/ Majesty/ Presence</i> ) of his Lord and [ <i>he</i> ] forbad the self <sup>w</sup> a'n ( <i>off</i> ) the <i>hawa</i> ( <i>tendentious liking</i> ).	وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾
41. Then verily the Paradise <sup>w</sup> [ <i>she</i> ] ( <i>is</i> ) the abode/lodging.	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾
42. They <sup>z</sup> ask you <sup>g</sup> a'n ( <i>regarding</i> ) 'The Hour <sup>w</sup> <i>ayyana</i> <sup>23</sup> ( <i>when-/ which momentous period</i> ) ( <i>is</i> ) its <sup>w</sup> anchorage <sup>w24</sup> .	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ﴿٤٢﴾
In what you <sup>s</sup> ( <i>are</i> ) of the <i>kra</i> ( <i>mention of/ remembrance of</i> ) it <sup>w</sup> .	فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾
44. To your <sup>t</sup> Lord ( <i>is</i> ) its <sup>w</sup> terminus.	إِلَىٰ رَبِّكَ مُنتَهَىٰ ﴿٤٤﴾
45. Verily only you <sup>s</sup> ( <i>are</i> ) a warner ( <i>to</i> ) whomever <i>yakhsba</i> ([ <i>he</i> ] <i>reverentially-fears</i> ) it <sup>w</sup> .	إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَهَا ﴿٤٥﴾
46. As if day they <sup>z</sup> see it <sup>w</sup> not waited they <sup>z</sup> except an <i>ashbeyyatan</i> ( <i>early-evening</i> <sup>w</sup> ) or its <sup>w</sup> forenoon.	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴿٤٦﴾

<sup>21</sup> The word “خاف” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See اللسان!

<sup>22</sup> The word “مقامي” has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before Me!

<sup>23</sup> The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with *reverence and magnanimity* for whatever “أَيَّانَ” was used for! See معجم النحو *is which period, a specific and important (momentous) occurrence happen!*

<sup>24</sup> That is time of its occurrence!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Frowned [he] and [he] diverted <sup>1</sup> .	عَبَسَ وَتَوَلَّى
2. That came (to) him the a'ama (blind-man).	أَنْ جَاءَهُ الْأَعْمَى
3. And what <i>youdreyka</i> (profoundly causes you <sup>s</sup> to know) la'allā (craving currently unavailable deed that/perhaps) he <i>yazzakka</i> <sup>2</sup> (he: iteratively purifies/ exculpates/ befits himself).	وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي
4. Oryadhdhakke <sup>3</sup> ([he] repetitively-reminds), so benefits him the reminiscence/remembrance <sup>w3</sup> .	أَوْ يَذْكُرُ فَنَنْفَعَهُ الذِّكْرَى
5. As-to whom <sup>p</sup> <i>istaghna</i> <sup>4</sup> ([he] affirmed his richness).	أَمَّا مَنْ اسْتَغْنَى
6. So you <sup>s</sup> (are) for him <i>tassadda</i> <sup>5</sup> (tend).	فَأَنْتَ لَهُ تَصَدَّى
7. And not on you <sup>s</sup> that not <i>yazzakka</i> <sup>6</sup> (he: iteratively purifies/ exculpates/ befits/ suits him self).	وَمَا عَلَيْكَ أَلَّا يَزَكِّي
8. And as-to whom <sup>p</sup> [he] came (to) you <sup>s</sup> treading <sup>7</sup> .	وَأَمَّا مَنْ جَاءَكَ يَسْعَى
9. While he <i>yakhsha</i> (reverently-fears).	وَهُوَ يَخْشَى
10. So you <sup>s</sup> (are) a'n (regarding) him <i>talabha</i> ([you <sup>s</sup> ] entertainingly-distract).	فَأَنْتَ عَنْهُ تَلَهَّى
11. Not-at-all; <sup>8</sup> verily it <sup>w</sup> (is) a reminder <sup>w9</sup> .	كَلَّا إِنَّهَا تَذْكِرَةٌ
12. So whoever [he] willed, [he] remembered Him/it <sup>x</sup> .	فَمَنْ شَاءَ ذَكَّرْهُ
13. In writs <i>mukarrama'ten</i> <sup>w</sup> (highly hospitable and honored) <sup>w</sup> .	فِي صُحُفٍ مُّكَرَّمَةٍ
14. Marfo'a'ten <sup>w</sup> (loftily placed) <sup>w</sup> muttabhara'ten <sup>w</sup> (had been purged) <sup>w</sup> .	مَرْفُوعَةٍ مُّطَهَّرَةٍ
15. By hands <sup>w</sup> (of) <i>safara'ten</i> <sup>10</sup> (scribers, messengers, journeyers).	بِأَيْدِي سَفَرَةٍ
16. Ke'ra'men (bounty-givers and honor bestowers) barara'ten <sup>11</sup> (works beyond duty, being all around beautiful).	كِرَامٍ بَرَرَةٍ

<sup>1</sup> In this case: "diverted" *his face*, i.e. in reference to the Prophet (SAWS)!

<sup>2</sup> The word "يزكي" means, and Allah is knower, [he] exculpates, befits/ suits himself! See التفاسير والسان!

<sup>3</sup> The word "ذكرى" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

<sup>4</sup> The word "استغنى" = "أكد مغناته و أظهرها" meaning he affirmed/ showed his richness! See اللبيب معني!

<sup>5</sup> The word "تصدى" = "tassadda," according to "اللسان" meaning made himself to come across another's way looking at him and humbly requesting him some thing! I could not find a "proper" word in English to correspond to "تصدى" *per se*, so I chose "attend!" Because in my judgment the Prophet (SAWS) was going out of his way, as he normally does, to convince other to save them by inviting to Islam!

<sup>6</sup> See footnote 6376 above regarding "يزكي"!

<sup>7</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along, as in this context; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See اللسان، والبصائر!

<sup>8</sup> The word "كلا" is an article of negation particularized for deterrence and prevention!

<sup>9</sup> The word "التذكرة" means that which reminds or by which one is reminded! See البصائر!

<sup>10</sup> The word "safarah" = "سفرة" has at least three distinct meanings: (1) (angel) scribes, (2) messengers, (3) journeyers! Example of the last the Hadeeth when he (SAWS) said to Makkah people: "يا أيها أهل البلد صلوا أربعا فأنا سافر"



17. (Had been) killed <sup>12</sup> the mankind what <sup>13</sup> an ingrate he (is).	قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ ۖ
18. Of what thing [He] created him.	مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ
19. Of a <i>nutfaten</i> (sperm-drop) <sup>w</sup> 14 [He] created him then [He] fated him.	مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۖ
20. Afterwards the path <i>yassarabo</i> ([He]made it easy for him).	ثُمَّ السَّيْلَ بَسَّرَهُ ۖ
21. Afterwards [He] deadened him; then [He] entombed him.	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۖ
22. Afterwards, if [He] willed [He] resurrected him.	ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۖ
23. Not-at-all, <sup>15</sup> <i>lamma</i> (not yet) <sup>16</sup> finished [he] what [He] commanded him.	كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۖ
24. So let look the mankind to his <i>tta'aame</i> <sup>x</sup> ( <i>wheat/-edible/food-grains</i> ) <sup>x</sup> .	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۖ
25. We surely <i>ssabbabna</i> (We descended/poured) the water <i>ssaban</i> <sup>17</sup> ( <i>sure descending/pouring</i> ).	أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۖ
26. Afterwards We split the Earth <sup>w</sup> <i>shaqqan</i> <sup>18</sup> ( <i>sure a splitting</i> ).	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۖ
27. Then We sprouted in it <sup>w</sup> grains <sup>w</sup> .	فَأَنْبَتْنَا فِيهَا حَبًّا ۖ
28. And grapes <sup>19</sup> and <i>qadhbna</i> <sup>20</sup> ( <i>clove/alfalfa/freshly-lopped-sprout</i> ).	وَعِنَبًا وَقَضْبًا ۖ
29. And olives and date-palms <sup>w</sup> .	وَزَيْتُونًا وَنَخْلًا ۖ
30. And <i>bada'eqa</i> ( <i>walled-parks</i> ) <sup>w</sup> 21 <i>ghulban</i> ( <i>thicks</i> ).	وَحَدَاقٍ غُلْبًا ۖ
31. And a fruit <sup>w</sup> 22 and an herbage.	وَفَيْكَةً وَأَبًّا ۖ
32. A <i>mata'an</i> <sup>23</sup> ( <i>resource for a transitory worldly delight</i> ) for you <sup>b</sup> and your <sup>n</sup> <i>an'aam</i> <sup>w</sup> ( <i>camels/cows/sheep/and goats</i> ) <sup>w</sup> .	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۖ
33. So if came <sup>w</sup> The <i>Sakbkhato</i> <sup>w</sup> ( <i>ear splitting bang</i> ) <sup>w</sup> .	فَإِذَا جَاءَتِ الصَّاخَّةُ ۖ
34. Day flees the <i>mar'o</i> <sup>24</sup> ( <i>mature/perfect manliness possessor</i> ) from his brother.	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۖ

<sup>11</sup> The word “بررة” is stronger than “أبرار” As “بررة” is plural for “بر” and “أبرار” plural for “أبار” And clearly “بر” is much more *extensive*! That is why the *angels* are *particularized* for “إبرة” See الراغب!

<sup>12</sup> The word “قتل” constructed in the *passive*, means: *be cursed* he!

<sup>13</sup> The particle “ما” in “ما أكفره” is “ما التعجبية” = “what/how!” See اعراب القرآن، لمحمود صافي!

<sup>14</sup> The word “نطفة” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here “نطفة” is the male semen!

<sup>15</sup> See footnote 8 above regarding “كلا”!

<sup>16</sup> The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: “except!” See القرطبي and مغني اللبيب!

<sup>17</sup> The word “صبا” is an *infinitive noun* for *intensity*, so “sure” is used for such *intensity*! See اعراب القرآن، محمود صافي!

<sup>18</sup> Ibid, only for “إشقا”!

<sup>19</sup> Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم”, *never ever* comes the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم”, because surely the “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the *heart of the believer*! See إنزهة المتقين؛ شرح رياض الصالحين Refer to the attached list of References.

<sup>20</sup> The word “قضب” translated as “*clove*” but it could also mean “*alfalfa*”! Also in اللسان “القضب” is that which is eaten as *freshly lopped sprouts*! In other words, all the aforementioned three could apply!

<sup>21</sup> The word park needs to be walled to be called “حديقة” see اللسان!

<sup>22</sup> The word “فاكهة” = “*fruit*” in Arabic is *feminine-gender*! So it and its *qualifier adjective* are *feminized* by the *superscript*<sup>w</sup>!

<sup>23</sup> The word “متاع” = “*mata'an*” is rooted in the word “مَتَعَ” = “*matta'a*” with many meanings, among them: *resources of transitory worldly delight*! See the *lexicon* attached to this Translation for elaboration!

<sup>24</sup> See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word

35. And his mother and his father.

وَأُمُّهُ وَأَبِيهِ ﴿٢٥﴾

36. And his she-companion/she-consort and his sons.

وَصَاحِبَتَهُ وَبَنِيهِ ﴿٢٦﴾

37. For every a *emre'en*<sup>25</sup> (*mature/perfect manliness possessor*) of them then-day (*is*) an affair enriching<sup>26</sup> him.

لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٢٧﴾

38. Faces then-day (*are*) *musferaton* (*illuminators/ resplendent*)<sup>w</sup>.

وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٢٨﴾

39. Laughters<sup>w</sup> *mustabshe'raton* (*pleasant-tidings-affirmers*)<sup>w</sup>.

صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٢٩﴾

40. And faces then-day on it<sup>w</sup> (*is*) *ghabaron*<sup>27</sup> (*ever-dustiness*)<sup>w</sup>.

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٣٠﴾

41. Overburdens it<sup>w</sup> (*is*) *qataraton*<sup>28</sup> (*black-dust*)<sup>w</sup>.

تَرَهَّقَهَا قَتَرَةٌ ﴿٣١﴾

42. Those, they (*are*) the unbelievers<sup>w</sup> the *fajara'te*<sup>29</sup> (*religious-cover-rippers*)<sup>w</sup>.

أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٣٢﴾

“one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

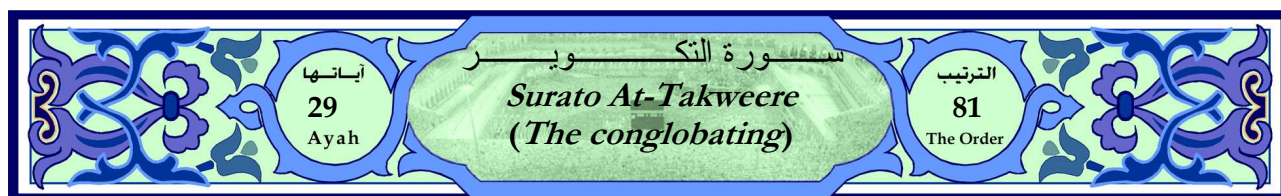
<sup>25</sup> See footnote 24 above regarding المرء!

<sup>26</sup> That is fully engrossing him!

<sup>27</sup> The word “غبرة” as in اللتاج, is “تردد الرهج (أي الغبار),” constant or ever appearance of dust!

<sup>28</sup> The word “قتره” is black dust! See اللتاج!

<sup>29</sup> The word “فجرة” plural for “فاجر” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips off such a cover he exceeds the bounds! See the word: “الراغب” in “فاجر”!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha (suddenly/whereas) the sun <sup>w</sup> <i>konverat</i> <sup>1</sup> (had been wrapped-she <sup>y</sup> ).	وَإِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾
2. And edha (suddenly/whereas) the stars <sup>w</sup> collapsed-she <sup>y</sup> .	وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾
3. And edha (suddenly/whereas) the mountains <i>sojyerat</i> (had been propelled-she <sup>y</sup> ).	وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾
4. And edha (suddenly/whereas) the gestational <sup>2</sup> she-camels, (had been) (cast as) derelict-she <sup>y</sup> .	وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾
5. And edha (suddenly/whereas) the beasts (had been) thronged-she <sup>y</sup> .	وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾
6. And when the seas <i>sojjerat</i> <sup>3</sup> (had been kindled/filled/-emptied)-she <sup>y</sup> .	وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾
7. And edha (suddenly/whereas) the selves <sup>w</sup> (had been) paired-she <sup>y</sup> .	وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾
8. And edha (suddenly/whereas) the <i>man'odato</i> (buried neonate/female daughter) (had been) asked-she <sup>y</sup> .	وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ﴿٨﴾
9. By what an offense she (had been) killed-she <sup>y</sup> .	بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾
10. And edha (suddenly/whereas) the writs (had been) openly-spread-she <sup>y</sup> .	وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾
11. And edha (suddenly/whereas) the Heaven <sup>w</sup> (had been) scraped-she <sup>y</sup> .	وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾
12. And edha (suddenly/whereas) the <i>Jabeemo</i> (intensely-blazing Fire <sup>w</sup> ) <i>so'eerat</i> (had been intensely flamed-she <sup>y</sup> ).	وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾
13. And edha (suddenly/whereas) the Paradise <sup>w</sup> (had been) nighed-she <sup>y</sup> .	وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
14. Knew-she <sup>y</sup> a self <sup>w</sup> what <i>ahdharat</i> ([she/i <sup>w</sup> ] presented predeterminedly vis-à-vis time and place) <sup>y</sup> .	عَلِمَتْ نَفْسٌ مَّا أُخْضِرَتْ ﴿١٤﴾
15. So not <sup>4</sup> <i>Oqsemo</i> ([I] oath) by the <i>khonna'se</i> <sup>w</sup> (receders/-retractors/ones of submission and lowness) <sup>w</sup> .	فَلَا أَقْسِمُ بِالْخَنَسِ ﴿١٥﴾
16. The she-runners the she-sweepers.	الْجَوَارِ الْكُنَسِ ﴿١٦﴾
17. By the night <sup>x</sup> edha (suddenly/whereas) <i>as'asa</i> <sup>5</sup> ([i <sup>x</sup> ]) became pro-and fro).	وَالَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

<sup>1</sup> The word “كُوِّرَتْ” = “had been wrapped-she<sup>y</sup>,” i.e. it had been wrapped, coiled, twisted and diminished gradually but surely! It also means: “غُورَتْ” = imploded or is destroyed! See اللسان!

<sup>2</sup> The Arabic linguists are not unanimous as to the exact meaning of “العِشَارُ,” some say the she-camel who is ten months pregnant, others say, six months pregnant, others say during gestation, after and before delivery of its new born! Thus, I chose “gestational” as most basic common idea tying all together!

<sup>3</sup> The word “سُجِّرَتْ” has several meanings, including the paradoxical one, as filled/emptied or kindled! See اللسان!

<sup>4</sup> This “لَا,” which is by consensus is a negation particle! See الدار المصون، احمد حليبي! As to the oath stated see footnote 5687 for (S56:75-76) for elaboration and confirmation that such an oath is really one, beyond the controversy!

<sup>5</sup> The word “عَسْعَسَ” is one of those paradoxical words which carry the meaning and its exact opposite! It is also a past tense, no English equivalent! Hence, “became” is prefixed to show the past tense!



18. By the morning <sup>x</sup> <i>edha</i> (suddenly/ whereas) [it <sup>x</sup> ] [breathed] <sup>6</sup> .	وَالصُّبْحَ إِذَا تَنَفَّسَ ﴿١٨﴾
19. Verily it <sup>x</sup> surely ( <i>is</i> ) a say ( <i>of</i> ) a messenger- <i>kareemen</i> (bounty-giver, ennobler and of multiple uses/ effects).	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
20. A strength-possessor( <i>he</i> ) <i>enda</i> (by munificence of, by Rule of) The <i>Arshe's</i> <sup>7</sup> (absolute Kingship-Throne) possessor, <i>makeen</i> <sup>8</sup> (he who is of: status/ empowered long abiding).	ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾
21. <i>Mutta'aon</i> <sup>9</sup> (he being-obeyed) hither a trustworthy [ <i>he</i> ].	مُطَاعٌ ثَمَّ أَمِينٌ ﴿٢١﴾
22. And not your <sup>n</sup> companion surely ( <i>is</i> ) a maniac. <sup>10</sup>	وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾
23. And <i>laqad</i> (verily, already and affirmatively) [ <i>he</i> ] saw him by the horizon the manifester.	وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾
24. And not he ( <i>is</i> ) over the invisible surely a stinter.	وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
25. And not it <sup>x</sup> ( <i>is</i> ) surely a say ( <i>of</i> ) Satan, <i>rajeemen</i> (iteratively-stoned).	وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾
26. So where do you <sup>z</sup> go.	فَإِنَّ تَذَهَبُونَ ﴿٢٦﴾
27. <i>En</i> (not) it <sup>x</sup> ( <i>is</i> ) except a <i>thekron</i> ( <i>Qur'an/ message</i> ) for the worlds.	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾
28. For whoever [ <i>he</i> ] willed of you <sup>b</sup> to straighten.	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾
29. And not you <sup>z</sup> will except that Allah wills, the worlds' Lord.	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

<sup>6</sup> “The morning when [*it*] breathed” is among the lofty Arabic tongue expression meaning: became apparent!

<sup>7</sup> See the *Lexicon* attached to this Translation for the concept and meaning of the words “*Arshe*”

<sup>8</sup> The word “*makeen*” = “مَكِينٌ” is a singular, masculine, subjective or objective noun, for which there is no English equivalent! The word has four distinct meanings! It means (1) He Who is: of esteemed status, (2) established and thoroughly powerful to administer and manage, (3) in a stable abode, (4) a stable lodging or a stable abode!

<sup>9</sup> “The word “مُطَاعٌ” is singular, masculine objective noun meaning he who is being obeyed!

<sup>10</sup> The word “مَجْنُونٌ” is a noun corresponding to “*maniac*” rather than “*insane*” which is an adjective!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |   |  |
|---|--|
| 1. Edha ( <i>suddenly/ whereas</i> ) the Heaven <sup>w</sup> fissured-she <sup>y1</sup> .   | إِذَا السَّمَاءُ أَنْفَطَرَتْ ۝                                |
| 2. And edha ( <i>suddenly/ whereas</i> ) the stars <sup>w2</sup> scattered-she <sup>y</sup> .   | وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ۝                              |
| 3. And edha ( <i>suddenly/ whereas</i> ) the seas <sup>x</sup> fujje'rat ( <i>had been iteratively ruptured-she</i> ).  | وَإِذَا الْبِحَارُ فُجِّرَتْ ۝                                 |
| 4. And edha ( <i>suddenly/ whereas</i> ) the graves bu'atherat <sup>w 3</sup> ( <i>had been turned upside down producing their contents</i> ) <sup>w</sup> .  | وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝                                |
| 5. Knew-she <sup>y</sup> a self <sup>w</sup> what [ <i>it</i> <sup>w</sup> ] advanced-she <sup>y</sup> and [ <i>it</i> <sup>w</sup> ] tarried-she <sup>y</sup> .  | عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝                   |
| 6. Yaadyaha (O, <i>you</i> ) the mankind what beguiled you <sup>s</sup> by your <sup>t</sup> Lord The Kareeme ( <i>bounty-Giver, Ennobler and Enabler of multiple useable traits</i> ).   | يَتَأَيَّهَا الْإِنْسَنُ مَا غَرَّكَ رَبُّكَ ۝<br>الْكَرِيمِ ۝ |
| 7. Who <sup>a</sup> [ <i>He</i> ] created you <sup>s</sup> ; then sanwaka <sup>4</sup> [ <i>(He)</i> erected-/evened you <sup>s</sup> ] then [ <i>He</i> ] balanced/proportioned you <sup>s</sup> .   | الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝                       |
| 8. In whichever [portraiture/fashion] <sup>w</sup> surely <sup>5</sup> [ <i>He</i> ] willed [ <i>He</i> ] compounded you <sup>s</sup> .   | فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝                       |
| 9. Not-at-all, <sup>6</sup> rather you <sup>z</sup> deny by the Dee'ne ( <i>Requital's Day/ Islam</i> ).  | كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ۝                         |
| 10. And verily on you <sup>b</sup> surely ( <i>are</i> ) keepers-up <sup>8</sup> .  | وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝                              |
| 11. Keraman ( <i>bounty-givers and honor bestowers</i> ) writers.   | كِرَامًا كَتِيبِينَ ۝  |
| 12. They <sup>z</sup> know what you <sup>z</sup> do.  | يَعْلَمُونَ مَا تَفْعَلُونَ ۝                                  |
| 13. Verily the abra <sup>9</sup> ( <i>dutiful-they and who are being expansive in their all around beautiful works</i> ) surely ( <i>are</i> ) in a na'eem ( <i>permanent mental and physical delights in the highest chambers of Paradise</i> ). | إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝                             |
| 14. And verily the fujjar <sup>10</sup> ( <i>religion-cover-rippers</i> ) ( <i>are</i> ) surely in a Jabeemen ( <i>intensely-blazing Fire</i> ) <sup>w</sup> .  | وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝                            |
| 15. Yaslawna <sup>11</sup> ( <i>they<sup>z</sup> be broiled on/by</i> ) it <sup>w</sup> the Deen's <sup>12</sup> ( <i>Requital's</i> ) Day.   | يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝                                |

<sup>1</sup> Clearly the fissuring happens by Allah's command!

<sup>2</sup> The word "كواكب" from a linguistic point of view means: *stars*! Although in modern times "كواكب" = *planets*!

<sup>3</sup> The word "بعثرت" comes from "بعثر" meaning *turned upside down and produced its contents*! See التاج!

<sup>4</sup> The word "عدلك" bears several meanings, among them for this Ayah: "*balanced you*!" See التاج!

<sup>5</sup> The particle "ما" is an infinitive particle! See الدر المصون، د احمد الحلبي! Clearly this "ما" is for *intensity*!

<sup>6</sup> The word "كلا" is an article of negation particularized for deterrence and prevention!

<sup>7</sup> That is because "Certainly the religion enda (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam" (S3:19).

<sup>8</sup> The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!" (Emphasis is added)!

<sup>9</sup> See the Lexicon attached to this Translation for full elaboration on this great word!

<sup>10</sup> The word "فجّار" = "*rippers of religious cover*," as the religious cover prohibits and prevents its wearer from committing crimes in the open! So when the rippers of religious cover rip off such a cover they exceed the bounds! See الراغب for the word "إفاجر"

<sup>11</sup> The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is immersed in the intensely kindled Fire!

<sup>12</sup> The phrase "Day of the Deen" means the Day of Judgment, when all are recompensed accordingly!

16. And not they (*are*) *a'n* (*regarding*) it<sup>w</sup> surely absentees.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

17. And what *adraka* (*profoundly caused you<sup>s</sup> to know*) what (*is*) the *Deen's*<sup>13</sup> (*Requital's*) Day.

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

18. Afterwards what *adraka* (*profoundly caused you<sup>s</sup> to know*) what (*is*) the *Deen's* (*Requital's*) Day.

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

19. Day not possesses a self<sup>w</sup> for a self<sup>w</sup> a thing; and the matter then-day (*is*) for Allah.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا  
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

<sup>13</sup> Ibid!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Waylon</i> <sup>1</sup> (woe/ruin/long lasting torture) for the <i>muttaffefeena</i> (weights and measures defrauders) <sup>2</sup> .	وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
2. Who <sup>r</sup> if <i>ektalo</i> <sup>3</sup> (they <sup>z</sup> measured) on <sup>4</sup> (from) the people <i>yastawfona</i> (they <sup>z</sup> affirm fullness).	الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3. And if <i>kalobum</i> (they <sup>z</sup> measured for them) or they <sup>z</sup> weighed (for) them <i>yokhserona</i> (they <sup>z</sup> cause loss to them).	وَإِذَا كَالُوهُمْ أَوْزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾
4. Do not presume those that they (are) <i>maboothoona</i> <sup>5</sup> (they who are to be resurrected).	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
5. For a great day.	لِيَوْمٍ عَظِيمٍ ﴿٥﴾
6. Day up <sup>6</sup> the people for the worlds' Lord.	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
7. Not-at-all <sup>7</sup> ! Verily book (of) the <i>fujjar</i> <sup>8</sup> (religion-cover-rippers) surely (is) in <i>Sejjeenen</i> (book comprehensively containing the works of the religious-cover-rippers).	كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِينٍ ﴿٧﴾
8. And what <i>adra</i> (profoundly caused you <sup>s</sup> to know) what (is) <i>Sejjeenen</i> (book comprehensively containing the works of the religious-cover-rippers).	وَمَا أَدْرَاكَ مَا سَجِينٌ ﴿٨﴾
9. A book <sup>x</sup> <i>margoomon</i> (already marked/numbered).	كِتَابٌ مَّرْقُومٌ ﴿٩﴾
10. <i>Waylon</i> <sup>9</sup> (woe/ruin/long lasting torture) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
11. Who <sup>r</sup> they <sup>z</sup> deny by the <i>Deen</i> 's <sup>10</sup> (Requital's) Day.	الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾
12. And not denies by it <sup>x</sup> except every an aggressor <i>atheemen</i> (iterative sinner).	وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. If (to be/being) recited on him Our <i>Aya'te</i> <sup>w</sup> (Qur'anic statement) said [he]: the firsts' fables.	إِذَا تَتْلَى عَلَيْهِ ءَايَتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾
14. Not-at-all <sup>11</sup> ! Rather <i>rana</i> <sup>12</sup> (enwrapped/swaddled) over their hearts what they <sup>z</sup> were earning.	كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

<sup>1</sup> *Waylon* (woe, ruin, long lasting torture, valley in the Hell Fire with intense heat that it melts every thing that is in it)!

<sup>2</sup> The word "المطففين" strictly, linguistically per se means they who slight others by defrauding through "measuring or weighting!"

<sup>3</sup> The word "اكتالوا" = "اوزنوا". So, whatever is weighed is really measured and known! See *اللسان*!

<sup>4</sup> The word "على" has nine different meanings, among them: from! See *الهادي للكرمي المعني*, لابن هشام

<sup>5</sup> This is "disapprobatory (condemnatory) interrogative, implying negation" = "سؤال إنكاري و تقريري" i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry!

<sup>6</sup> There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "إقف"

<sup>7</sup> The word "كلا" is an article of negation particularized for deterrence and prevention!

<sup>8</sup> The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open! So when the rippers of religious cover rip off such a cover they exceed the bounds! See *الراغب* for the word "إفاجر"

<sup>9</sup> *Waylon* (ruin, long lasting torture, valley in the Hell Fire with intense heat that it melts every thing that is in it)!

<sup>10</sup> "Deen," = Day of Judgment, where each is accorded his/her dues, good or bad! Also it could mean Islam, see (S82:9)!

<sup>11</sup> See footnote 6402 above regarding "كلا"

<sup>12</sup> The word "ران" linguistically, means covered or engrossed! See *اللسان*!

13 The word “صَالُو” transliterated “ssalo” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

14 The word “الجَـحِـم” is proper noun, but it means *intensely blazing fire*! See **الراغب**!

15 See footnote 6402 above regarding “إِكْلَا”

16 See the *Lexicon* attached to this *Translation* for this great word!

17 The word “عَلِيَّـن” means the most high! See **اللسان**!

18 See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

19 The word “يَسْقُونَ” rooted in “أَسْقَى” and not “إَسْقَى” And “أَسْقَى” means *availed water for drinking*! See **الراغب**!

20 The phrase “*its seal(is) musk*” is a figurative speech of Arabic tongue expressions meaning: *with best end result*!

21 That is “*from*” it, i.e. *part of its drinkable drink*!

22 The word “أَجْرَمُوا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “مُوا” = the *absentees masculine speakers’* pronoun for a *plural*. However, part (1) “أَجْرَمُوا” is a *past tense* for which there is *no English correspondent verb*! So, the closest *approximation* to that is: “*crime committed*,” which slightly *different* then the *original text*!

23 It must be noted here with respect to the word “ضَحَك” which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*! Thus (1) standing by itself “ضَحَك” = “فَـه و فَتَح فَاه و ضَحك السحاب و” (4) “هَـزئ به” = “ضَحك عليه” (3) “يَسخر منه” = “ضَحك منه” (2) whereas “أَخْرَج صَوْتَا مَظْهَرَا السُرُور” = “الزهر و العشب و ضحكت الأرض” (1) “أَبْرَقَ السحاب و الزهر انشق و تفتق و العشب استبان و الأرض بدا نبتها” = “منها يضحكون” In this great *Ayah*, “*laughing*” *scornfully*!

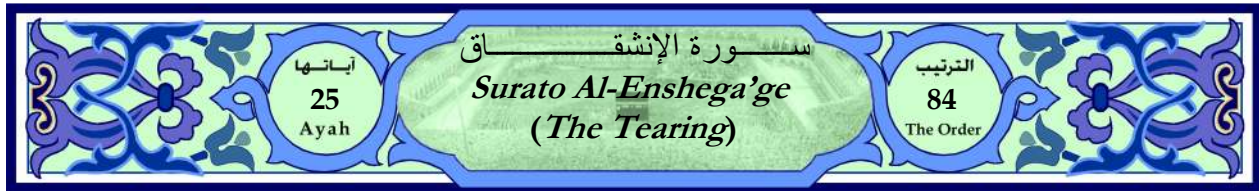
30. And if they <sup>z</sup> passed-by them ( <i>the passers-by</i> ) <i>yataghma- zona</i> (they <sup>z</sup> <i>mutually wink their eyes malignly</i> ).	وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾
31. And if transposed they <sup>z</sup> to their families they <sup>z</sup> transposed <i>fakebeena</i> <sup>24</sup> ( <i>marveling and luxuriating wantoners</i> ).	وَإِذَا أَنْقَلَبُوا إِلَىٰ أَهْلِهِمْ أَنْقَلَبُوا فَكِهِينَ ﴿٣١﴾
32. And if they <sup>z</sup> saw them said they <sup>z</sup> : verily these surely ( <i>are</i> ) strayers.	وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾
33. And not [were] they <sup>z</sup> sent on them keepers-up <sup>25</sup> .	وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾
34. So today, who <sup>r</sup> believed they <sup>z</sup> of the unbelievers they <sup>z</sup> laugh ( <i>scornfully</i> ) <sup>26</sup> .	فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. On the couches they <sup>z</sup> look.	عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾
36. Have the unbelievers ( <i>had been</i> ) rewarded what they <sup>z</sup> were doing.	هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

<sup>24</sup> The word “فَكِهٍ وَفَكِهَةٍ” has *many* meanings, among them: (1) ناعم و مُعْجَب الذي ينال من أعراض الناس أو الأشر (2) ناعم و مُعْجَب And among The Qur'an commentators it is agreed that that the Paradise's people are (1) معجبون و ناعمون ; = *marveling and luxuriating*; and the Hell's people are (2) أشْرِين = *wantoners*! See اللسان!

<sup>25</sup> The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

<sup>26</sup> See footnote 6449 above regarding “ضحك”!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha ( <i>suddenly/whereas</i> ) the Heaven <sup>w</sup> slit-she <sup>y1</sup> .	إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾
2. And it <sup>w</sup> listened-she <sup>y</sup> for her Lord and <i>huggat</i> ( <i>had been made to comply-she<sup>y</sup></i> ).	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And edha ( <i>suddenly/whereas</i> ) the Earth <sup>w</sup> ( <i>had been</i> ) extended-she <sup>y</sup> .	وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And thrown-she <sup>y</sup> what ( <i>is</i> ) in it <sup>w</sup> and <i>takhallat</i> ( <i>iteratively emptied-she<sup>y</sup></i> ) [ <i>it<sup>w</sup></i> ].	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And listened-she <sup>y</sup> for her Lord and <i>huggat</i> ( <i>had been made to comply-she<sup>y</sup></i> ).	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O, you the mankind: verily you <sup>g</sup> ( <i>are</i> ) a toiler to your <sup>t</sup> Lord a toiling; so [ <i>you<sup>s</sup></i> ] ( <i>are</i> ) a meeter ( <i>to</i> ) Him.	يَتَابِعُهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًّا فَامْلَقِيهِ ﴿٦﴾
7. Then as-to whomever <i>oteya</i> ( <i>[he] had been accorded</i> ) his book by his <i>yamene</i> ( <i>right-hand<sup>w</sup></i> ).	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
8. So shall ( <i>[he]</i> <i>be made to</i> ) account an easy accounting.	فَسَوْفَ تَحْسَابُ حَسَابًا يَسِيرًا ﴿٨﴾
9. And [ <i>he</i> ] transposes <sup>2</sup> to his family <i>masroran</i> ( <i>he who is gladdened</i> ).	وَيُنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾
10. And as-to whomever <i>oteya</i> ( <i>[he] had been accorded</i> ) his book beyond his back.	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
11. Then [ <i>he</i> ] shall call a <i>thoboran</i> <sup>3</sup> ( <i>utter-ravage</i> ).	فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾
12. And <i>yassla</i> <sup>4</sup> ( <i>[he] shall be broiled on/by</i> ) a <i>Sa'era</i> <sup>w</sup> ( <i>intensely kindling Fire</i> ) <sup>w</sup> .	وَيَصْلَى سَعِيرًا ﴿١٢﴾
13. Verily he [ <i>was</i> ] in his family <i>masroran</i> ( <i>he who is gladdened</i> ).	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
14. Verily he presumed that never <i>yaboora</i> <sup>5</sup> ( <i>[he] retrogressively relapses</i> ).	إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ ﴿١٤﴾
15. <i>Bala</i> <sup>6</sup> ( <i>indeed-not</i> )! Verily his Lord [ <i>was</i> ] by him <i>Baseeran</i> ( <i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i> ).	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾
16. So not <sup>7</sup> ! <i>Oqsemo</i> ( <i>[I] oath</i> ) by the twilight.	فَلَا أَقْسِمُ بِالشَّفَقِ ﴿١٦﴾

<sup>1</sup> To be pondered here is the word "شقت" and the "الإنشقاق" extends lengthwise! What is the significance?

<sup>2</sup> That is repair or return!

<sup>3</sup> The word "ثُبُورًا" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*! See إعراب القرطبي، and القرآن لـ محمود صافي

<sup>4</sup> The word "يَصْلَى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>5</sup> The word "يَخُورَ" means retrogresses relapsing to an inferior or lesser phase! See اللسان!

<sup>6</sup> The word "bala" = "certainly-not" is absolutely *not* synonymous to "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>7</sup> For this "لا," by consensus is a negation particle, see الدر المصون، احمد حلي. Also for the oath, see (S56:75-76)!

17. By <sup>8</sup> the night and whatever <sup>9</sup> [it <sup>x</sup> ] cinctured <sup>10</sup> .	وَاللَّيْلِ وَمَا وَسَقَ ﴿٧﴾
18. By <sup>11</sup> the moon <sup>x</sup> and <i>edha</i> (suddenly/whereas) <i>ittasaq</i> <sup>12</sup> ([it <sup>x</sup> ] had attained fullness).	وَالْقَمَرِ إِذَا اتَّسَقَ ﴿٨﴾
19. Surely you <sup>z</sup> (shall) embark <i>tabaqan</i> <sup>13</sup> (hierarchy/rank) after <sup>14</sup> <i>tabaqen</i> (hierarchy/rank).	لَتَرْكَبَنَ طَبَقًا عَنْ طَبَقٍ ﴿٩﴾
20. So what (is) for them, not they <sup>z</sup> believe.	فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
21. And if (had been) recited on them The Qur'an <sup>x</sup> not kowtow they <sup>z</sup> .	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿١١﴾
22. Rather who <sup>r</sup> unbelieved they <sup>z</sup> deny they <sup>z</sup> .	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿١٢﴾
23. And Allah (is) knower by what they <sup>z</sup> cache/cognize.	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿١٣﴾
24. So <i>bashsherhom</i> <sup>15</sup> (let-yous tell pleasant tidings to them) by a painful torment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿١٤﴾
25. Except whom <sup>r</sup> believed they <sup>z</sup> and they <sup>z</sup> worked the righteous works for them remuneration other than diminishing/ceasing. <sup>16</sup>	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿١٥﴾

<sup>8</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>9</sup> The particle “مَا” is an infinitive particle, although it could be connective particle! See إعراب القرآن، لمحمود صافي!

<sup>10</sup> The word “وَسَقَ” as noun, basically means “a camel’s load,” about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq’s people! And “وَسَقَ” or “إِشْقَى” as verb, means burdened or carried! And “وَسَقَتِ النَّخْلَةُ” = the date-palm had fruited a lot more than normal! Also as a verb means: (1) set, (2) included or encompassed or cinctured! See اللسان!

<sup>11</sup> See footnote 6429 above regarding “by!”

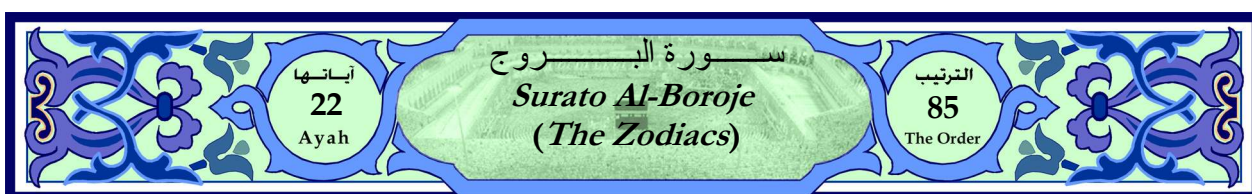
<sup>12</sup> The word “اتَّسَقَ” means attained its fullness, i.e. became full-moon! See اللسان!

<sup>13</sup> The word “طَبَقَ” could stand for more than one meaning: (1) situation, (2) hierarchy, (3) rank! That is to say: you shall embark with respect<sup>l</sup> the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank! See القرطبي!

<sup>14</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>15</sup> See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron= يبشّر/يُبشّر/يُبشّر!

<sup>16</sup> The word “مَمْنُونٍ” means simultaneously neither diminishable nor ceasing!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> The Heaven <sup>w</sup> the zodiacs <sup>2</sup> possessor.	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾
2. By The Day, the <i>man'oo'de (that which was promised)</i> .	وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾
3. By <sup>3</sup> a witnesser and <i>mashboo'de (that which was witnessed)</i> .	وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾
4. (Had been) killed <sup>4</sup> the rut's <sup>5</sup> companions.	قَتَلَ أَصْحَابِ الْأَخْدُودِ ﴿٤﴾
5. The Fire <sup>w</sup> the fuel <sup>6</sup> possessor.	النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾
6. <i>Edh (whereas/ while)</i> they (are) on it <sup>w</sup> sitters.	إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾
7. And they (are) on what they <sup>z</sup> do by the believers (are) witnessers/testifiers <sup>7</sup> .	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ شُهُودٌ بِالْمُؤْمِنِينَ ﴿٧﴾
8. And not they <sup>z</sup> resented <sup>8</sup> of them except that they <sup>z</sup> believe by Allah, The Mighty The Hameede ( <i>iteratively praised and multitudinously praiser He</i> ).	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾
9. Who for Him ( <i>is</i> ) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship; and Allah over every thing ( <i>is</i> ) <i>Shahedon (Witnesser/ Testifier)</i> .	الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾
10. Verily who <sup>r</sup> <i>fatano (they<sup>z</sup> engaged in sinful/immoral/unpraised deed/say)</i> the he-believers and the she-believers afterwards not they <sup>z</sup> repented, so for them ( <i>is</i> ) Hell's <sup>w</sup> torment and for them ( <i>is</i> ) the burning-torment.	إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ فِيهِ خَالِدُونَ ﴿١٠﴾
11. Verily who <sup>r</sup> they <sup>z</sup> believed and they <sup>z</sup> worked the righteous-works <sup>w</sup> for them (are) gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers; <i>tha'leka (afar-that-it/)</i> <sup>x</sup> ( <i>is</i> ) the win the big.	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾
12. Verily your <sup>t</sup> Lord's seizing ( <i>is</i> ) surely severe.	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾
13. Verily He, [ <i>He</i> ] initiates and repeats [ <i>He</i> ].	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾
14. And He ( <i>is</i> ) The <i>Ghafooro (iterative Forgiver)</i> The <i>Wadoodo (repetitive affection Giver)</i> .	وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾
15. The <i>Arshe's</i> <sup>9</sup> ( <i>Throne of Kingship</i> )'s Possessor, The Supreme.	ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of the “السَّمَاءِ,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

<sup>2</sup> The word “البروج” has *many* meanings! That is why Qur'an commentators have differed as to its *exact* meaning! Some said the *constellations*, other said *castles* in the Heavens, yet others said the *watchers* in the Heavens, and yet other said the commonly known twelve *zodiacs*! See القرطبي!

<sup>3</sup> Ibid!

<sup>4</sup> Every expression in The Qur'an “*had been killed*” means “*had been cursed*,” says Ibn Abbas! See القرطبي!

<sup>5</sup> The word “الإخدود” means *sunken track*! See الراغب!

<sup>6</sup> The word “الوقود، بفتح الواو” is *firewood*, but also it could mean any *fuel*! See اللسان!

<sup>7</sup> The word “شهود” could carry a *double* meaning: (1) *witnessing*, or (2) *witnessers*!

<sup>8</sup> The word “نقم” in “تنقموا” could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*! See الراغب and اللسان!



16. <i>Fa'aalon</i> (Ever/ <i>Stalwart-Doer</i> ) for what [He] wants.	فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾
17. Has come (to) you <sup>g</sup> the host's narration.	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾
18. Pharaoh and <i>Thamooda</i> .	فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
19. Rather who <sup>t</sup> unbelieved they <sup>z</sup> ( <i>are</i> ) in gainsay.	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
20. And Allah from beyond <sup>10</sup> them ( <i>is</i> ) Surrounders.	وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾
21. Rather it <sup>x</sup> ( <i>is</i> ) Qur'an <sup>x</sup> Supreme <sup>x</sup> .	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾
22. In a tablet <sup>x</sup> <i>mahfoodhen</i> <sup>x</sup> ( <i>that which is being kept-up safe and secured</i> ) <sup>x</sup> .	فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

<sup>9</sup> The word “العَرْش” in the Arabic means: **إِسْرِيرُ الْمَلِكِ** أو **السِّرِيرُ الَّذِي يُجْلَسُ عَلَيْهِ**. Thus, “العَرْش” is “إِسْرِيرُ الْمَلِكِ”. See **اللسان**! In *Ayah* 23 of (S27) *an-Namil*: “...and for her a great *Arsb*!” (S 27: 23), clearly means the “*Arsb*” is the “*Throne of Power and Dominion*!” And according to **الحديث المتفق عليه** = The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsb*! So, I profoundly know not he did regain consciousness before me or he was recompensed by the *Toor* (*Mount*)! See **إِشْرَحُ الْعَقِيدَةُ الطَّحَاوِيَّةُ** Refer to the attached list of *References*.

<sup>10</sup> The word “وراء” means:

- (A) “الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.”  
 (B) “بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْإِكْمَةِ.”  
 (C) **ولد الولد**. So, here (1) or (2) could apply!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> The Heaven <sup>w</sup> by the Tta'reqe <sup>2</sup> ( <i>knocker/ night-visitant</i> ).	و السَّمَاءِ وَالطَّارِقِ ﴿١﴾
2. And what <i>adra</i> ( <i>profoundly caused you<sup>s</sup> to know</i> ) what the Ttarego (= Ttareqe) ( <i>is</i> ).	وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾
3. The Star The Thagibo <sup>3</sup> ( <i>The Piercer/ The furthest-and-shiner-most</i> ).	النَّجْمِ الثَّاقِبِ ﴿٣﴾
4. En <sup>4</sup> ( <i>not</i> ) every self <sup>w</sup> <i>lamma</i> ( <i>except/ but</i> ), <sup>5</sup> on [it <sup>w</sup> ] a keeper-up <sup>6</sup> .	إِنْ كُلِّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾
5. So let look the mankind of what [he] ( <i>had been</i> ) created.	فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾
6. ( <i>Had been</i> ) created [he] of a gusher-water <sup>7</sup> .	خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾
7. Issuing [it <sup>x</sup> ] from between/among the loins and the tara'eb ( <i>highest ribs/ ribs just below the collar bone</i> ).	يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾
8. Verily He ( <i>is</i> ) on its <sup>x</sup> return, surely ( <i>is</i> ) Qadir <sup>8</sup> ( <i>He-Who is Causer of Fate</i> ).	إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾
9. Day ( <i>to be</i> ) essayed the secrecies/concealments <sup>9</sup> .	يَوْمَ تَبْلَى السَّرَائِرُ ﴿٩﴾
10. So neither for him of strength nor a succorer.	فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾
11. By <sup>10</sup> The Heaven <sup>w</sup> the return-possessor.	وَالسَّمَاءِ ذَاتِ الرَّجَمِ ﴿١١﴾
12. By <sup>11</sup> The Earth <sup>w</sup> the furrow/ fissure-possessor.	وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾
13. Verily it <sup>x</sup> ( <i>is</i> ) surely a sunderance-say <sup>12</sup> .	إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾
14. And not it <sup>x</sup> ( <i>is</i> ) surely a jest <sup>13</sup> .	وَمَا هُوَ بِأَهْزَلُ ﴿١٤﴾

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of the “الطارق,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

<sup>2</sup> The word “الطارق” linguistically, *per se* first and *foremost*, means the: “*striker/ knocker!*” In modern *astronomy*, perhaps it is one of “The Pulsars!” However, there are other *meanings* for the word, such as (a) the: “*knocker/ night-visitant,*” or (b) the “*morning star*” or (c) the “*shining star!*” See القرطبي! I chose (a) for this *Translation* as (a) *implies* (b) and (c)!

<sup>3</sup> The word “الثاقب” = the *pierver*, or that which *rose far afar*, it also means that which is *most far and most shining*, and Allah knows best, the latter applies here! The star is commonly known as “زحل” = “*Venus!*” See القرطبي!

<sup>4</sup> The particle “إن” is a particle of *negation*! See إعراب القرآن by محمود صافي!

<sup>5</sup> The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it!* It also could mean a particle of *exception!* See القرطبي and معني اللبيب!

<sup>6</sup> The word “حافظ” is rooted in “حفظ” = “*kept-up*” not just “*kept, or maintained,*” or even “*guarded!*” Merriam Webster's Dictionary puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)* \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)!

<sup>7</sup> The word “دافق” says Ibn Abbas means “*viscous!*” See القرطبي!

<sup>8</sup> The word “قادر” is *masculine, singular, subjective noun*, meaning: *Causer of Fate, he-who is capable of: giving, doing, enforcing, or influencing!*

<sup>9</sup> They explained that as the fasting, the Prayer, the Zakata, and the ghozl (*shower* from al-janaba'te= the full Sha'rey'ah prescribed *shower* after sexual-intercourse! See البصائر!

<sup>10</sup> See footnote 6429 above regarding “و” and “by!” Also for the *oaths* in this *Ayah* and next see (S56:75-76)!

<sup>11</sup> Ibid, regarding “و” and “by!”

<sup>12</sup> That is a say of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive!*

<sup>13</sup> The word “say” in Arabic is a *masculine, singular noun!*

15. Verily they, they<sup>z</sup> scheme *kaydan* (scheme/ absolute scheme).

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

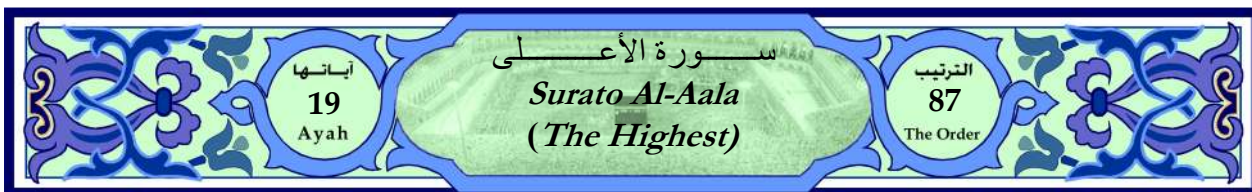
16. And [I] scheme, *kaydan* (scheme/ absolute scheme).

وَأَكِيدُ كَيْدًا ﴿١٦﴾

17. So let-reprieve [*you<sup>s</sup>*] the unbelievers; let-reprieve them [*you<sup>s</sup>*] leisurely.

فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رَوْدًا ﴿١٧﴾





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Sabbah<sup>1</sup> (let-say [you<sup>s</sup>]: subhana Allah) your<sup>t</sup> Lord's name, The Highest.</i>	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾
2. Who [He] created then <i>sanwa</i> ([He] erected/evened/set).	الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾
3. And Who fated [He] and then [He] divinely-guided.	وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾
4. And Who <i>akhraja</i> ([He] emerged/produced) the pasture.	وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾
5. So [He] made it <sup>x</sup> a <i>scum ahwa</i> (greenish/reddish/blackish hue).	فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾
6. [We] shall (cause) you <sup>g</sup> (to) read, so not forget [your <sup>s</sup> ].	سَنُقْرَأُكَ فَلَا تَنْسَى ﴿٦﴾
7. Except what <sup>2</sup> willed Allah; verily He, [He] knows the overtness and what hides.	إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾
8. And [We] (shall) facilitate you <sup>g</sup> for the facilitation.	وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾
9. So let-remind [you <sup>s</sup> ] en <sup>3</sup> (if) benefited-she <sup>y</sup> the reminiscence/remembrance <sup>w4</sup> .	فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾
10. Shall <i>yadhakkaru</i> (repetitively-reminisce) whoever <i>yakhsha</i> ([he] reverently-fears).	سَيَذَكَّرْ مَنْ يَخْشَى ﴿١٠﴾
11. And (shall) avoid it <sup>w</sup> the most-misfortuned.	وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾
12. Who <sup>x</sup> <i>yassla<sup>5</sup></i> ([he] shall be broiled on/by) The Fire <sup>w</sup> The She-Biggest <sup>6</sup> .	الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾
13. Afterwards neither [he] dies in it <sup>w</sup> and nor [he] lives.	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾
14. <i>Qad</i> (already and affirmatively) [he] prospered whoever <i>tazakka<sup>7</sup></i> ([he] paid Zakah of his possessions/[he] iteratively purified/exculpated/befitted/suited himself).	قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾
15. And [he] remembered his Lord's name so [he] prayed.	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾
16. Rather you <sup>z</sup> prefer/prioritize the life <sup>w</sup> (of) the world <sup>w</sup> .	بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾
17. And the Hereafter <sup>w</sup> (is) <i>khayron</i> (choicer/superior/-worthier) and <i>abqa</i> (more biding/lasting).	وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾
18. Verily this surely (is) in the writs the first <sup>w</sup> .	إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾
19. Writs (of): <i>Ebraheema</i> (Abraham) and <i>Mosa</i> (Moses).	صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

<sup>1</sup> The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

<sup>2</sup> The particle “ما” is “اسم أو أداة شرط” = conditional noun/particle; or “ما” = “اسم موصول” = connective noun meaning *that which*! See *الذر المصون*, *لـ احمد الحلب* and *إعراب القرآن*، *لمحمود صافي*!

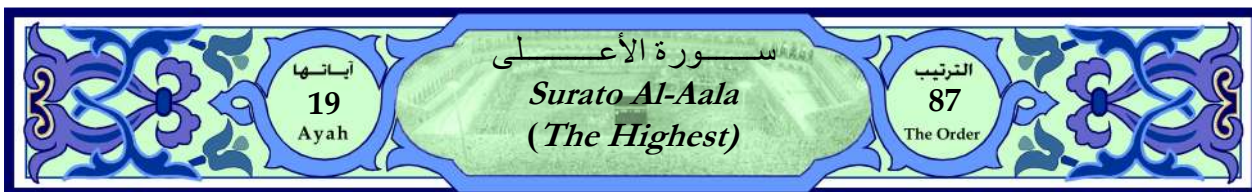
<sup>3</sup> The particle “إن” means “ما” or “إقد” See *القرطبي*!

<sup>4</sup> The word “ذكري” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>5</sup> The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>6</sup> The word “البطشة” is a *feminine gender* in Arabic! Hence any *modifying adjective* to it *must be likewise*! Also, the word “الكبرى” is the *feminine* of “الأكبر” = “the bigger,” See *الهادي*!

<sup>7</sup> The word “تَزَكَّى” carries *two meanings*: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the “[he] had exculpated, befitted/suited himself”! See *التفاسير* and *اللسان*!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Sabbah<sup>1</sup> (let-say [you<sup>s</sup>]: subhana Allah) your<sup>t</sup> Lord's name, The Highest.</i>	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾
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3. And Who fated [He] and then [He] divinely-guided.	وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾
4. And Who <i>akhraja</i> ([He] emerged/produced) the pasture.	وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾
5. So [He] made it <sup>x</sup> a <i>scum ahwa</i> (greenish/reddish/blackish hue).	فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾
6. [We] shall (cause) you <sup>g</sup> (to) read, so not forget [your <sup>s</sup> ].	سَنُقْرَأُكَ فَلَا تَنْسَى ﴿٦﴾
7. Except what <sup>2</sup> willed Allah; verily He, [He] knows the overtness and what hides.	إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾
8. And [We] (shall) facilitate you <sup>g</sup> for the facilitation.	وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾
9. So let-remind [you <sup>s</sup> ] en <sup>3</sup> (if) benefited-she <sup>y</sup> the reminiscence/remembrance <sup>w4</sup> .	فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾
10. Shall <i>yadhakkaru</i> (repetitively-reminisce) whoever <i>yakhsha</i> ([he] reverently-fears).	سَيَذَكَّرُ مَنْ يَخْشَى ﴿١٠﴾
11. And (shall) avoid it <sup>w</sup> the most-misfortuned.	وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾
12. Who <sup>x</sup> <i>yassla<sup>5</sup></i> ([he] shall be broiled on/by) The Fire <sup>w</sup> The She-Biggest <sup>6</sup> .	الَّذِي يَصُلَّى النَّارَ الْكُبْرَى ﴿١٢﴾
13. Afterwards neither [he] dies in it <sup>w</sup> and nor [he] lives.	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾
14. <i>Qad</i> (already and affirmatively) [he] prospered whoever <i>tazakka<sup>7</sup></i> ([he] paid Zakah of his possessions/[he] iteratively purified/exculpated/befitted/suited himself).	قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾
15. And [he] remembered his Lord's name so [he] prayed.	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾
16. Rather you <sup>z</sup> prefer/prioritize the life <sup>w</sup> (of) the world <sup>w</sup> .	بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾
17. And the Hereafter <sup>w</sup> (is) <i>khayron</i> (choicer/superior/-worthier) and <i>abqa</i> (more biding/lasting).	وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾
18. Verily this surely (is) in the writs the first <sup>w</sup> .	إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾
19. Writs (of): <i>Ebraheema</i> (Abraham) and <i>Mosa</i> (Moses).	صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

<sup>1</sup> The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

<sup>2</sup> The particle “ما” is “اسم أو أداة شرط” = conditional noun/particle; or “ما” = “اسم موصول” = connective noun meaning *that which*! See *الذر المصون*, *لـ احمد الحلب* and *إعراب القرآن*، *لمحمود صافي*!

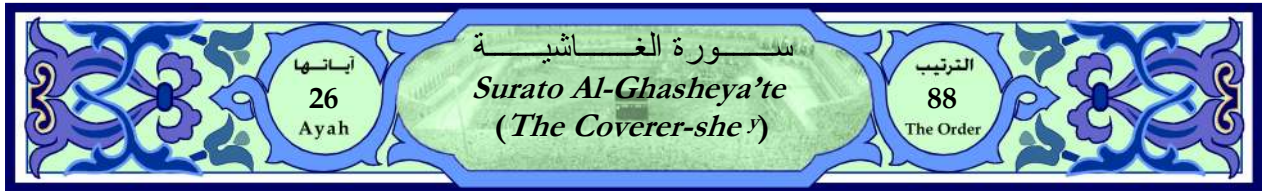
<sup>3</sup> The particle “إن” means “ما” or “إقد” See *القرطبي*!

<sup>4</sup> The word “ذكري” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>5</sup> The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>6</sup> The word “البطشة” is a *feminine gender* in Arabic! Hence any *modifying adjective* to it *must be likewise*! Also, the word “الكبرى” is the *feminine* of “الأكبر” = “the bigger,” See *الهادي*!

<sup>7</sup> The word “تَزَكَّى” carries *two meanings*: (1) paid Islamic *zakah* (see *Lexicon* attached to this Translation) and (2) the “[he] had exculpated, befitted/suited himself”! See *التفاسير* and *اللسان*!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hasataka <sup>x</sup> ( <i>happed on/come to you</i> ) <sup>x</sup> the overlay-she <sup>y</sup> discourse <sup>1</sup> .	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾
2. Faces then-day <i>kbashay'aton</i> <sup>2</sup> ( <i>roundly-subdued submitters</i> ).	وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾
3. Worker-she <sup>y</sup> fatiguing-she <sup>y3</sup> .	عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾
4. Tassla <sup>4</sup> ( <i>[it<sup>x</sup>] being broiled on intense heat from</i> ) a hot <sup>w5</sup> Fire <sup>w</sup> .	تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾
5. Tosqa ( <i>it<sup>w</sup> to be/being availed drink</i> ) from a well <sup>w</sup> aa'neyah ( <i>of maximal heat</i> ) <sup>6</sup> .	تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾
6. Not for them <i>mta'aamon</i> <sup>x</sup> ( <i>wheat/ edible/ food-grains</i> ) <sup>x</sup> except of a <i>dhar'een</i> <sup>7</sup> ( <i>hollowed/ odorous green sea moss like</i> ).	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾
7. Neither fattens nor enriches [ <i>it<sup>x</sup></i> ] from hunger.	لَا يَسْمَنُ وَلَا يَغْنَى مِنْ جُوعٍ ﴿٧﴾
8. Faces <sup>x8</sup> then-day ( <i>are</i> ) smooth-looking-she <sup>y</sup> .	وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾
9. For its <sup>w</sup> endeavor <sup>x9</sup> delighted-she <sup>y</sup> .	لَسَعِيًا رَاضِيَةً ﴿٩﴾
10. In a garden <sup>w</sup> high-she <sup>y10</sup> .	فِي حَنَّةٍ عَلِيَةٍ ﴿١٠﴾
11. Not hear [ <i>you<sup>s</sup></i> ] in it <sup>w</sup> trifier-she <sup>y</sup> .	لَا تَسْمَعُ فِيهَا لُغِيَةً ﴿١١﴾
12. In it <sup>w</sup> ( <i>is</i> ) a well <sup>w</sup> running-she <sup>y</sup> .	فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾
13. In it <sup>w</sup> ( <i>are</i> ) beds <i>marfooaton</i> ( <i>being elevated</i> ).	فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾
14. And ewers <i>mawdhoa'ton</i> <sup>w</sup> ( <i>they that are being put/ readied</i> ) <sup>w</sup> .	وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾
15. And cushions <sup>w</sup> <i>masfoofa'ton</i> ( <i>they that are being rowed</i> ) <sup>w</sup> .	وَمَنَازِقُ مَصْفُوفَةٌ ﴿١٥﴾

<sup>1</sup> Commentator of The Qur'an differed as to the exact meaning of word "الغاشية". Some said the Fire covering the unbelievers and others said it is the Day of Judgment covering all people! And the correct understanding as *Emam الطبري* says it and I surely agree with him is the fact that it means *both*!

<sup>2</sup> The word "خاشعة" = *kbushsha'an*, is an *adverbial plural, masculine, subjective noun*, with no English equivalent available for it *per se*! The word "خشوع" in "خاشعة" = *kbushsha'an* involves more than just "humbleness" or "submission" as that suggests *bodily or attitudinal* behavior! However, "خشوع" denotes *submission or subduing of sight and sound* as well! So "خاشعة" are those who *submittingly subdued their body, sight and sound*! Also some time "الخاشعون" = *they who bow in the Prayer*! See *البصائر* and *اللسان*! Since this *Ayah* speaks about their sights being "خاشعة" that means *their sights are submitingly subdued*!

<sup>3</sup> The word "ناصبه" is the feminine of "ناصب" which means he who *fatigued* or is *fatiguing*! See *الراغب*!

<sup>4</sup> The word "تصلى" transliterated "Tassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>5</sup> The word "نار" = "Fire" is a *feminine gender*, and so its *qualifier* must be *likewise*, hence "[she]" is prefixed to the word "hot!"

<sup>6</sup> The "آنية" means its heat reached its maximal intensity! See *الطبري*!

<sup>7</sup> The word "dhareed" is a hollowed, odorous green sea moss, and induces illness when eaten iteratively!

<sup>8</sup> The word "faces" here is, and Allah knows best, a metonymy for *entities*!

<sup>9</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See *اللسان*, and *الصابر*!

<sup>10</sup> That is above the Heavens or very high in rank! See *القرطبي*!



16. And splendid-carpets <sup>w</sup> <i>mabthotha'ton</i> <sup>w</sup> (they that are being scattered) <sup>w</sup> .	وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾
17. Do then they <sup>z</sup> not look to the camels/clouds how (had been) created-she <sup>y</sup> .	أَفَلَا يَنْظُرُونَ إِلَى الْآبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
18. And to the Heaven <sup>w</sup> how (had been) elevated-she <sup>y</sup> .	وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
19. And to the mountains how (had been) emplaced-she <sup>y</sup> .	وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
20. And to the Earth <sup>w</sup> how (had been) surfaced-she <sup>y</sup> .	وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. So let-remind [yous]; verily only you <sup>s</sup> (are) a reminder.	فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾
22. Not you <sup>h</sup> (are) on them surely domineer.	لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾
23. Except whomever [he] diverted and unbelieved.	إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾
24. Then torments him Allah the torment the biggest.	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
25. Verily to Us (is) their return.	إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
26. Afterwards verily on Us (is) their accountability.	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>1</sup> the early-dawn <sup>2</sup> .	وَالْفَجْرِ ١
2. By <sup>3</sup> a ten nights <sup>w</sup> .	وَلَيَالٍ عَشْرٍ ٢
3. By <sup>4</sup> the twain/even and the single/odd <sup>5</sup> .	وَالشَّفْعِ وَالْوَتْرِ ٣
4. By <sup>6</sup> the night <sup>x</sup> <i>edha</i> (suddenly/whereas) [ <i>it<sup>x</sup></i> ] <i>yas're</i> (nocturnally-ambulates/ treads).	وَاللَّيْلِ إِذَا يَسْرِ ٤
5. Is in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> <i>qasamon</i> (an oath) for an <i>hejren</i> (constrainer-mind) possessor.	هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ ٥
6. Have not seen you <sup>h</sup> : how your <sup>t</sup> Lord did by <i>Aaden</i> .	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
7. <i>Erama</i> the pillars' possessor <sup>w</sup> .	إِزْمَ ذَاتِ الْعِمَادِ ٧
8. Which <sup>u</sup> not ( <i>had been</i> ) created like it <sup>w</sup> in the <i>be'la'de</i> (regions).	الَّتِي لَمْ تَخْلُقْ مِثْلَهَا فِي الْبَلَدِ ٨
9. And <i>Thamooda</i> , who <sup>t</sup> <i>jabo</i> ( <i>they<sup>z</sup></i> perforated/ bored/ cut) the rocks by the vale.	وَتَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ٩
10. And Pharaoh the stakes' possessor.	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠
11. Who <sup>t</sup> they <sup>z</sup> tyrannized in the <i>belat'de</i> (regions/ countries).	الَّذِينَ طَغَوْا فِي الْبَلَدِ ١١
12. Then they <sup>z</sup> multiplied/ waxed in it <sup>w</sup> the corruption.	فَاكْتَرَوْا فِيهَا الْفُسَادَ ١٢
13. So <i>ssabba</i> (descended/ poured) on them your <sup>t</sup> Lord a scourge torment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣
14. Verily your <sup>t</sup> Lord ( <i>is</i> ) surely by the ambush.	إِنَّ رَبَّكَ لَبَالْمُرْصَادِ ١٤
15. So however the mankind: if when <sup>o7</sup> essayed him his Lord then <i>akramabo</i> ([He] was bounteous and ennobling to him) and <i>na'aamabo</i> ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then [he] says: my Lord <i>akraman</i> (was bounteous and honor bestower to me).	فَأَمَّا الْإِنْسَنُ إِذَا مَا ابْتَلَنَّهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥
16. And however if when <sup>o8</sup> [He] essayed him, so [He] stinted on him his <i>rez'qa</i> (provision/ victuals for sustenance) <sup>x</sup> , then says [he]: my Lord disdained [me] <sup>9</sup> .	وَأَمَّا إِذَا مَا ابْتَلَنَّهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٦

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

<sup>2</sup> The word “الفجر” is *not* the “*morning*,” as “الفجر” is *earlier than the morning*, it is *early dawn*! See اللسان!

<sup>3</sup> Ibid, but only with respect to the ten-nights!

<sup>4</sup> Ibid, but only with respect to the twain and the unique!

<sup>5</sup> The words “شفع” and “وتر” have *numerous* meanings given by the Qur'an commentators, e.g.: *Allah* is *single* and the creation is *twain*, as *every thing is created in pairs*; or *Mughreb Prayers* is *single* while *others* are even; or the *Hajj Day* is *single* and the *second day* is even (as it's the *tenth day* of the month), etc.

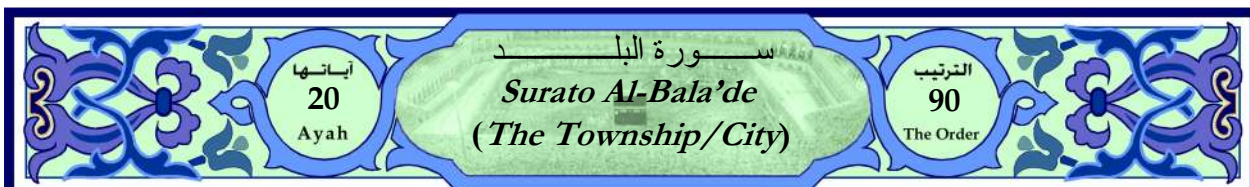
<sup>6</sup> Ibid, but only with respect to the night when it by night treads!

<sup>7</sup> The particle “ما” is a connective particle, see القرطبي!

<sup>8</sup> Ibid!

<sup>9</sup> The speaker's pronoun “ي” in “أهانن” is *omitted*, for “التخفيف,” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

17. Not-at-all <sup>10</sup> ! Rather nottokremona (you <sup>z</sup> being hospitable and bestower of honor to) the orphan.	كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾
18. And not you <sup>z</sup> mutually urge on tta'aame <sup>x</sup> (giving: wheat/edible/food-grains) <sup>x</sup> the poor.	تَضُّونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾
19. And you <sup>z</sup> eat the heritage an eating altogether-hard <sup>11</sup> .	وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
20. And you <sup>z</sup> love the possession an abounding love.	وَتَحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
21. Not-at-all <sup>12</sup> ! If dukka'te (to be/ being razed-smoothly-evened) the Earth <sup>w</sup> dakan-dakkan <sup>13</sup> (sure-razing-smooth-evening).	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your <sup>t</sup> Lord came while the angels (are) row (by) row.	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And (had been) come then-day by Hell <sup>w</sup> ; then-day the mankind reminisces; and wherefrom <sup>14</sup> for him the reminiscence <sup>w</sup> /remembrance <sup>w15</sup> .	وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسُنُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾
24. Says [he]: yalaytaney (O, for a longing that I) advanced for my life <sup>w</sup> .	يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾
25. So then-day not [He] torments His torment an abadon <sup>16</sup> (a lone/any-one).	فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾
26. And not [He] manacles His manacle an abadon.	وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾
27. Ya'ayyatoba (O you <sup>y</sup> ) the self <sup>w</sup> the tranquil-she <sup>y</sup> .	يَنَاقِثُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Let-return <sup>w</sup> you <sup>y</sup> to your <sup>y</sup> Lord (while/ being) <sup>17</sup> pleasant-she <sup>y</sup> mardheyyatan (being made pleasant-she <sup>y</sup> ).	أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٢٨﴾
29. So let-enter you <sup>y</sup> in My eba'de (worshippers/ submitters/ slaves).	فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter you <sup>y</sup> My Paradise <sup>w</sup> .	وَادْخُلِي جَنَّتِي ﴿٣٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1.No <sup>18</sup> , Oqsemo ([I]oath) by this bala'de <sup>w</sup> (township/ city/ Macca) <sup>w</sup> .	لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾
2. And/while you <sup>s</sup> (are) hellon <sup>19</sup> (legitimate/ resident) by this bala'de <sup>w</sup> (township/ city/ Makka).	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

<sup>10</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

<sup>11</sup> The word “لَمًّا” could mean (a) altogether-hard, or (b) altogether! See اللسان; (c) that is in a concourse manner!

<sup>12</sup> Ibid!

<sup>13</sup> The word “دَكَّا دَكًّا” is “مفعول مطلق لذا التكرار,” in the sense of infinitive noun! So sure is prefixed to indicate that!

<sup>14</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>15</sup> The word “ذِكْرَى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

<sup>16</sup> See the Lexicon attached to this Translation regarding “أحد”!

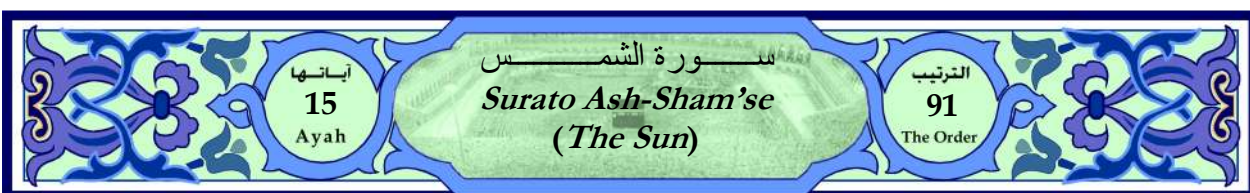
<sup>17</sup> The words “راضية” and “مرضية” both are adverbials! See الدر المصون لـ أحمد الحلبي, so the word “being” is prefixed to both for this purpose!

<sup>18</sup> This “لَا,” which is a negation particle! See الدر المصون، أحمد الحلبي. For the oath see footnote 5687 of (S56:75-76)!

<sup>19</sup> Qur'an commentators are unanimous to the fact that Makka city is a sacred since creation to the Day of Judgment, except for “an hour” when it<sup>w</sup> was “allowable” for the Prophet (SAWS), i.e. he was “legitimate” (and



3. And a he-begetter and what [he] begot.	وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾
<i>Laqad (verily, already and affirmatively) We created the mankind in kabaden (an asperity/vicissitude).</i>	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾
5. Does [he] reckon that never enables/empowers over him an <i>ahadon</i> <sup>20</sup> (a lone/any-one).	أَتَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾
6. Says [he] I perished possession <i>lubadan</i> (cumulatively much).	يَقُولُ أَهْلَكْتُ مَا لَا لُبْدًا ﴿٦﴾
7. Does [he] reckon that not seen him an <i>ahadon</i> <sup>21</sup> .	أَتَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾
8. Have not [We] made for him twain-eyes.	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾
9. And a tongue and twain lips.	وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾
10. And We divinely-guided him the <i>naj'day'ne</i> <sup>22</sup> (twain high-paths/ twain breasts).	وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾
11. So [he] hurtled not the <i>aqabata</i> (mountain's high obstacle).	فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾
12. And what <i>adraka</i> (profoundly caused you <sup>s</sup> to know) what the mountain's high obstacle.	وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾
13. Releasing a neck-she <sup>3</sup> .	فَكَرَّ رَءْبَةً ﴿١٣﴾
14. Or <i>ett'aamon</i> (giving to: ingest/ feed) in a day (of) famine-possessor.	أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
15. An orphan kin-possessor.	يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾
16. Or a poor, destitution-possessor.	أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾
17. Afterwards [he] [was] of whom <sup>r</sup> they <sup>z</sup> believed and they <sup>z</sup> mutually enjoined by the patience and they <sup>z</sup> mutually enjoined by the <i>marhama'te</i> <sup>23</sup> (mercy-she <sup>n</sup> ).	ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾
18. Those (are) companions (of) <i>maymana'te</i> (the blessed right-sidedness).	أُولَئِكَ أَصْحَابُ الْيَمِينِ ﴿١٨﴾
19. And who <sup>r</sup> unbelieved they <sup>z</sup> by Our <i>Aya'te</i> <sup>w</sup> (messages) they (are) the companions (of) the <i>mash'ama'te</i> (unblessed-left-sidedness).	وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾
20. On them a Fire <sup>w</sup> <i>muasada'ton</i> (she is firmly-closed) <sup>w</sup> .	عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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"legitimate" being both an adjective = legitimate, or a noun = resident) to retributively kill whom he wanted and to free whom he wanted, as stated in true Hadeeth! See الطبري!

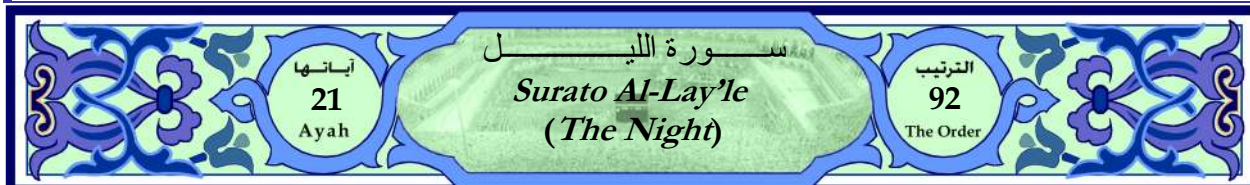
<sup>20</sup> See the Lexicon attached to this Translation regarding "أحد"!

<sup>21</sup> Ibid!

<sup>22</sup> The word "*naj'day'ne*" "النجدين" carries two meanings: (1) twain high-paths, i.e. path of good and path of evil (2) breast, i.e. the milk secreting mammary glands of a female! This means that the new born baby naturally knows how to suck the milk from his mother's breasts, as the baby is Allah aright-guided him/her! See الزمخشري, اللسان، والطبري!

<sup>23</sup> The word "رحمة" = "مرحمة" = mercy! However, "mercy" from Allah (SWTA) to all and "مرحمة" mercy from people to others! This is based on this very Ayah (S90:17)!

1. By <sup>24</sup> The Sun <sup>w25</sup> and its <sup>w</sup> early noon.	وَالشَّمْسُ وَضُحَاهَا ﴿١﴾
2. By <sup>26</sup> The Moon <sup>x</sup> <i>edha</i> (suddenly/whereas) [it <sup>x</sup> ] followed it <sup>w27</sup> .	وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
3. By <sup>28</sup> The Day <sup>x</sup> <i>edha</i> (suddenly/whereas) [it <sup>x</sup> ] clearly-manifested it <sup>w</sup> .	وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾
4. By <sup>29</sup> The Night <sup>x</sup> <i>edha</i> (suddenly/whereas) [it <sup>x</sup> ] overlays it <sup>w</sup> .	وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾
5. By <sup>30</sup> The Heaven <sup>w</sup> and what [He] built it <sup>w</sup> .	وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
6. By <sup>31</sup> The Earth <sup>w</sup> and what [He] stretched it <sup>w</sup> .	وَالْأَرْضِ وَمَا طَحَنَاهَا ﴿٦﴾
7. By <sup>32</sup> a self <sup>w</sup> and what <i>sawwa</i> ([He] erected/evened/set) it <sup>w</sup> .	وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
8. So [He] inspired it <sup>w</sup> its <sup>w</sup> <i>fojora</i> <sup>33</sup> (religious-cover-ripping) and its <sup>w</sup> <i>tagwa</i> (reverential guarding against Allah's displeasure).	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
9. <i>Qad</i> (already and affirmatively) prospered, who <sup>p</sup> <i>zakkaha</i> (he purified/exculpated and suited/befitted) <sup>34</sup> it <sup>w</sup> .	قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
10. And <i>Qad</i> (already and affirmatively) disappointed who <sup>p</sup> [he] vitiated it <sup>w</sup> .	وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
11. Denied-she <sup>y35</sup> <i>Thamood</i> by its <sup>w</sup> <i>taghwa</i> (excessiveness) <sup>w</sup> .	كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
12. <i>Edb</i> (whereas/while) missioned <sup>36</sup> [he] its <sup>w</sup> <i>ashga</i> (most-misfortuned).	إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾
13. Then said for them Allah's messenger: Allah's she-camel and her water avail <sup>37</sup> .	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾
14. So they <sup>z</sup> denied him; so they <sup>z</sup> hamstrung her; so <i>damdama</i> ([He] <i>smashingly</i> rumbled) over them their Lord by their offense; then <i>sawwa</i> ([He] <i>evened/leveled</i> ) it <sup>w</sup> .	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾
15. And [He] fears not its <sup>w</sup> consequence <sup>w</sup> .	وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾



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<sup>24</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning!

<sup>25</sup> The sun in Arabic is *feminine*!

<sup>26</sup> Ibid, except with respect to the moon!

<sup>27</sup> The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*! The pronoun “it<sup>w</sup>” in this *Ayah*<sup>w</sup> as well as the third and fourth *Ayah*<sup>w</sup> of this *Surah*<sup>w</sup> refers to unnamed referent, perhaps the *Earth*<sup>w</sup> the *world*<sup>w</sup>!

<sup>28</sup> See footnote 6532, only here with respect to day! Also, *day* is *masculine* while the *Earth* is *feminine*!

<sup>29</sup> Ibid, only here with respect to the night, which is *masculine* in Arabic!

<sup>30</sup> Ibid, only here with respect to the Heaven!

<sup>31</sup> Ibid, only here with respect to the Earth!

<sup>32</sup> Ibid, here with respect to the “self<sup>w</sup>.”

<sup>33</sup> The word “فجور” comes from “فجر” = “*ripped off religious cover*,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the religious cover is ripped off the such-ripper *exceeds* the bounds! Thus, the self is given the *capacity* to “rip off such a cover!” See الراغب for the word “فجر و فاجر”

<sup>34</sup> The word “زكى” here means *befitted* and/or *suited*, in the *intransitive* sense of *suited*! See التفاسير and اللسان!

<sup>35</sup> The word “كذبت” = *denied*<sup>w</sup> is in reference to the “*Thamoud*,” which is a *feminine* gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذبت”

<sup>36</sup> The word “بعث” in word “انبعث” carries *several meanings*, among them: *sent, arouse, resurrected, prompted* and *missioned*!

<sup>37</sup> The word “سقيها” means *water avail*, i.e. to drink from it *as and when needed*! See الراغب!

1. By <sup>38</sup> The Night <sup>x</sup> <i>edha</i> (suddenly/whereas) [ <i>iʃ</i> ] overlays.	وَاللَّيْلُ إِذَا بَغَشَىٰ ﴿١﴾
2. By <sup>39</sup> The Day <sup>x</sup> <i>edha</i> (suddenly/whereas) [ <i>iʃ</i> ] set-splendid.	وَالنَّهَارُ إِذَا تَجَلَّىٰ ﴿٢﴾
3. By <sup>40</sup> what [ <i>He</i> ] created the male and the female.	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾
4. Verily your <sup>n</sup> endeavor <sup>41</sup> ( <i>is</i> ) surely <i>shatta</i> (variant/ segregate).	إِنْ سَعَيْكُمْ لَشَيْءٍ ﴿٤﴾
5. So as-to whoever [ <i>he</i> ] gave and <i>ettaqa</i> (he reverentially guarded not to displease Allah).	فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾
6. And <i>saddaqa</i> (he affirmed as credible) by the Paradise <sup>w42</sup> .	وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾
7. Then [ <i>We</i> ] shall facilitate him for the facilitation <sup>w</sup> .	فَسَيُسِّرُهُ لِيُسْرَىٰ ﴿٧﴾
8. And as-to whoever [ <i>he</i> ] stinted and <i>istaghna</i> <sup>43</sup> ([ <i>he</i> ] shown/ affirmed his richness).	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾
9. And denied [ <i>he</i> ] by the Paradise <sup>w</sup> .	وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾
10. Then [ <i>We</i> ] shall facilitate him for the difficulty <sup>w</sup> .	فَسَيُسِّرُهُ لِّلْعُسْرَىٰ ﴿١٠﴾
11. And not enriches <i>a'n</i> (regarding) him his possession <i>edha</i> (suddenly/whereas) [ <i>he</i> ] dies-out <sup>44</sup> .	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾
12. Verily on Us ( <i>is</i> ) surely the divine-guidance.	إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
13. And verily for Us surely ( <i>are</i> ) The she-Last and The she-First.	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾
14. So [ <i>I</i> ] warned you <sup>h</sup> (about) Fire <sup>w</sup> <i>taladhdha</i> (intensely-kindling).	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
15. Not <i>yassla</i> <sup>45</sup> ([ <i>he</i> ] shall be broiled on/by) it <sup>w</sup> except the <i>ashqa</i> <sup>x46</sup> (most-misfortuned).	لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ ﴿١٥﴾
16. Who <sup>x</sup> [ <i>he</i> ] denied and [ <i>he</i> ] diverted.	الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
17. And shall ( <i>be made to</i> ) avoid it <sup>w</sup> the <i>atqa</i> (whoever is most reverential guarder against Allah's displeasure).	وَسَيُجَنَّبُهَا الْأَتْقَىٰ ﴿١٧﴾
18. Who <sup>x</sup> [ <i>he</i> ] <i>yona'te</i> ([ <i>he</i> ] produces and fulfills the obligations of) his possession <i>yatazakka</i> <sup>47</sup> (he pays his Zakata/- iteratively purifies/ exculpates and befits him self).	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾
19. And not for an <i>abaden</i> <sup>48</sup> (a lone, any one) <i>endabo</i> (with	وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ

<sup>38</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” So, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>39</sup> Ibid, only with respect to day!

<sup>40</sup> Ibid, only with respect to what He created of male and female!

<sup>41</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم”. See اللسان, and الصائر!

<sup>42</sup> Qur'an commentators vary as to the meaning of the word “الحسنى.” Some say it means: “bearing witness that there no elaba (deity) but Allah!” Others say: “believing in Allah's promises!” And yet others said: Paradise, based on the *Ayah*: “For them who *absano* (they worked a deed/work in an all around beautiful manner) the *husna* (Paradise) and extra! And neither over-burdens their faces smoky-dust nor a humiliation. Those (are) the Paradise's companions! They in it (are) immortals!” (S10:26)!

<sup>43</sup> The word “استغنى” = “أظهر أو أكد مغناته” meaning showed or affirmed his richness! See اللبيب مغنى!

<sup>44</sup> The word “تردى” means to die out, cease living completely!

<sup>45</sup> The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

<sup>46</sup> The word “misfortuned” is an adjective!

<sup>47</sup> The word “يتزكى” that's, and Allah is knower, [*he*] exculpates, befits/suits himself! See التفاسير and اللسان!



*him, by his rule) of a boon<sup>w49</sup> (to be) requited<sup>50</sup>.*

تَجْزَى ۝

20. Except *ebtagha'a* (earnest-quest) (of) his Lord's Face<sup>51</sup> The Highest.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝

21. And surely [he] will delight/countenance.

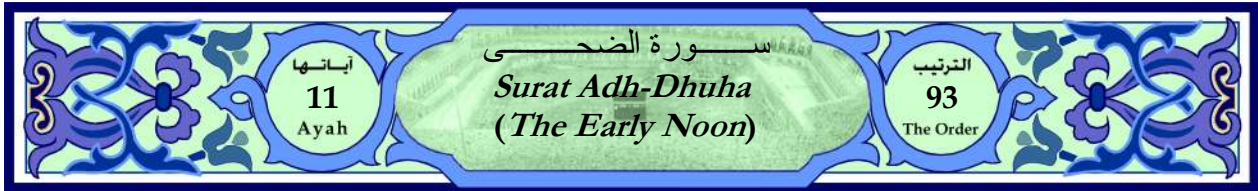
وَلَسَوْفَ يَرْضَى ۝

<sup>48</sup> See the *Lexicon* attached to this *Translation* regarding “أحد”!

<sup>49</sup> See the *Lexicon* attached to this *Translation* for “ne'amali” (“boon”)!

<sup>50</sup> That is he had received such “ne'amali” and he must reciprocate by requiting the giver!

<sup>51</sup> The expression: “Lord's Face” is an Arabic *tongue* expression meaning *the pleasure of his Lord*!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Wa</i> <sup>1</sup> (By) The <i>Dhoha</i> <sup>x</sup> (Early-Noon) <sup>x</sup> .	وَالضُّحَىٰ ﴿١﴾
2. By <sup>2</sup> The Night <sup>x</sup> <i>edha</i> (when/whereas) [ <i>if</i> <sup>s</sup> ] stilled.	وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
3. Neither forsook you <sup>s</sup> your <sup>t</sup> Lord and nor [He] execrated <sup>3</sup> [you <sup>s</sup> ].	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
4. And surely The Hereafter <sup>w</sup> ( <i>is</i> ) <i>khayron</i> (choicer/-superior/ worthier) for you <sup>s</sup> than The First-she <sup>y</sup> .	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾
5. And surely will give you <sup>s</sup> your <sup>t</sup> Lord, so delight [you <sup>s</sup> ].	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾
6. Has not[He]found you <sup>s</sup> an orphan then [He] lodged-/retreated <sup>4</sup> [you <sup>s</sup> ].	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾
7. And [He] found you <sup>s</sup> a strayer then [He] divinely-guided <sup>5</sup> [you <sup>s</sup> ].	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾
8. And[He]found you <sup>s</sup> <i>aa'elan</i> <sup>6</sup> (an indigent/provider for a large family) then [He] enriched <sup>7</sup> [you <sup>s</sup> ].	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾
9. So as-to the orphan so let not frustrate [you <sup>s</sup> ].	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
10. And as-to the requester so let not scold [you <sup>s</sup> ].	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾
11. And as-to by your <sup>t</sup> Lord's boon <sup>w8</sup> so let discourse [you <sup>s</sup> ].	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Have not <i>nasbrah</i> ([We]: delightedly drawn and opened) for you <sup>s</sup> your <sup>t</sup> chest.	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾
2. And We unburdened <i>a'n</i> (off) you <sup>s</sup> your <sup>t</sup> <i>wezra</i> <sup>9</sup> (ill-burden/sin/offense).	وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “الضحى,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

<sup>2</sup> Ibid!

<sup>3</sup> The objective pronoun of “قلى” omitted for “التخفيف”=“alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See الذر المنثور لـ أحمد الحلبي!

<sup>4</sup> Ibid, only here for “فأوى”

<sup>5</sup> Ibid, only here for “فهدى”

<sup>6</sup> The word “عائلا” has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number! See اللسان!

<sup>7</sup> The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*! Hence “enriched” is *superior*!

<sup>8</sup> See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“*boon*”)!

<sup>9</sup> The word “وزر”=*we'zra*, in the word “وزرك” means: *heavy: burden/sin/offense*! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the “وزير”=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And

3. Which<sup>x</sup> [*it*<sup>x</sup>] crackled<sup>10</sup> your<sup>t</sup> [back].

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

4. And We elevated for you<sup>s</sup> your<sup>t</sup> *thekra* (*repute*).

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

5. So verily with the difficulty (*is*) an ease.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

6. Verily with the difficulty (*is*) an ease.

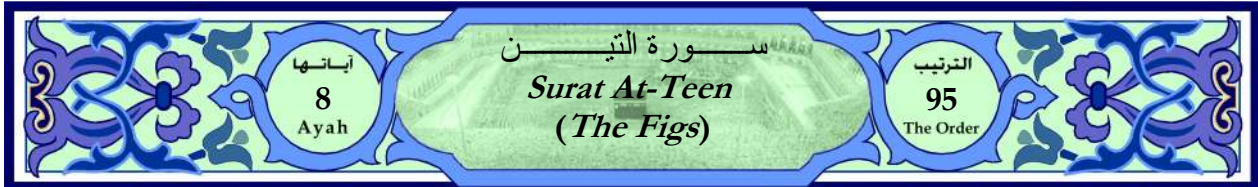
إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

7. So if finished you<sup>h</sup> *fanssab*<sup>11</sup> (*then let [you<sup>s</sup>] strive invoking*).

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

8. And to your<sup>t</sup> Lord then let-desire<sup>12</sup> [*you<sup>s</sup>*].

وَالِى رَبِّكَ فَارْغَبْ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By<sup>13</sup> The Figs<sup>14</sup> and The Olives<sup>15</sup>.

وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾

2. By<sup>16</sup> *Ttoo're* (*Mount*) *Seeneen* (*Sinai*).

وَطُورِ سَيْنِينَ ﴿٢﴾

3. By<sup>17</sup> this, The *Bala'de*<sup>18</sup> (*city/ township*) the trustworthy.

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

4. *Laqad* (*verily, already and affirmatively*) We created the mankind in *ahsa'ne*<sup>19</sup> (*perfectest and beautifulest*) a stature.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

5. Afterwards *radadnaho* (*We forthwith-returned him*) (*to*) lowest lows.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

6. Except, whom<sup>t</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup>; so for them (*is*) remuneration other than slighted/severed.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

7. So what (*makes*) you<sup>s</sup> deny after (*all*) by the *Deen*<sup>20</sup> (*Requital's Day/ or Islam*).

فَمَا يَكْذِبُكَ بَعْدَ بِالْدِينِ ﴿٧﴾

8. Is not Allah surely *ahka'me*<sup>21</sup> (*wisest*) (*of*) the rulers.

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden/ sin/ offense*" by the word "*il*" as such qualification, *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

<sup>10</sup> The word "انقض" is not "انقض". Thus, "انقض" = "انقض" = "كما قال القرطبي" = "انقض" Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and *indicate* that by *howling, moaning and groaning*! See *اللسان*, for "انقض" versus "انقض".

<sup>11</sup> Commentators of Qur'an differed widely as to the exact meaning of the word "انصب". So, most likely it means that when you *finished your obligatory duties* than *let-you<sup>s</sup> strive in the extras of the invocations*, as such is the *core* of worship!!

<sup>12</sup> That means you urge to desire what Allah has and you surely need or want! That is make you're *ادعاء*!

<sup>13</sup> In Arabic the letter "و" is a letter used to *swear* by the name of Allah! In English the *equivalent* for swearing is "*by!*" so, since this *Ayah* begins by making an oath by the name of "التين", so we start with the word "*by*" and not "*و*" as "*و*" will *not* suffice the intended *meaning*!

<sup>14</sup> The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Mecca AlMukarramah = the trustworthy city; and *Ttoo*=where Allah spoke to Moses, according to books of *التفسير*!

<sup>15</sup> Ibid

<sup>16</sup> See footnote 1 above regarding *او*!

<sup>17</sup> See footnote 13 above regarding *او*!

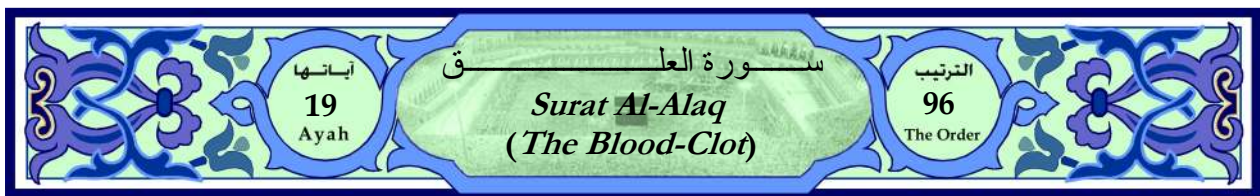
<sup>18</sup> That is مكة المكرمة = Mecca Al-Mukarrama'te (*The possessor of bounty and ennoblement*)!

<sup>19</sup> There is no English word for احسن = *absane*! Both words *perfectest* and *beautifulest* are in their *adjective* sense!

<sup>20</sup> The word "*Deen*" means the *Day of Judgement*, or could be *Islam*, as "*Certainly the religion enda (by: Rule, Dicta, Munificence) of Allah (is) [the] Islam*" (S3:19)!

<sup>21</sup> The word "احكم" has no English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His "*rule*" would be the *wisest* and *best* possible ruling!





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-read [you <sup>s</sup> ]: by your <sup>t</sup> Lord's name; Who [He] created.	أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
2. [He] created the mankind of an <i>alagen</i> <sup>22</sup> ( <i>adherent-suspender/ blood-clot</i> )!	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
3. Let-read [you <sup>s</sup> ]; and/while your <sup>t</sup> Lord ( <i>is</i> ) the <i>akramo</i> ( <i>He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits</i> ).	أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
4. Who [He] taught by the pen.	الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
5. [He] taught the mankind what/which [he] knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Not-at-all <sup>23</sup> ; verily the mankind surely tyrannizes.	كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ﴿٦﴾
7. If [he] saw him ( <i>i.e. self</i> <sup>w</sup> ) <i>istaghna</i> <sup>24</sup> ([he] <i>affirmably enriched</i> ).	أَن رَّاهُ أَسْتَعْنَى ﴿٧﴾
8. Verily to your <sup>t</sup> Lord ( <i>is</i> ) the return <sup>w</sup> .	إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾
9. Have you <sup>h</sup> seen whom <sup>r</sup> [he] forbids.	أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
10. <i>Abdan</i> <sup>25</sup> ( <i>a: slave/ worshipper</i> ) <i>edha</i> ( <i>when/ whereas</i> ) [he] prayed.	عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
11. Have seen you <sup>h</sup> <i>en(if)</i> [he] [was] on the divine-guidance.	أَرَأَيْتَ إِنْ كَانَ عَلَىٰ اهْدَىٰ ﴿١١﴾
12. Or [he] commanded by the <i>taqwa</i> ( <i>reverential guarding against Allah's displeasure</i> ).	أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾
13. Have seen you <sup>h</sup> <i>en(if)</i> [he] denied and [he] diverted.	أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾
14. Has not known [he], surely that Allah sees.	أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
15. Not-at-all <sup>26</sup> ; <i>la'en</i> ( <i>indeed if</i> ) not [he] ceased surely [We] ( <i>shall</i> ) drag him by the forelock.	كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾
16. Forelock <sup>w</sup> liar-she <sup>y</sup> ( <i>is</i> ) wrongdoer-she <sup>y</sup> ( <i>is</i> )!	نَاصِيَةٍ كَذِبِيَّةٍ خَاطِئَةٍ ﴿١٦﴾
17. So let summon/call <sup>27</sup> [he] <i>na'deyaho</i> ( <i>his club-fellows</i> ).	فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾
18. [We] shall summon the <i>zaba'neyata</i> <sup>28</sup> ( <i>Hell's rough-angels-policemen</i> ).	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
19. Not-at-all <sup>29</sup> ; let-not obey him [you <sup>s</sup> ]; and let-kowtow [you <sup>s</sup> ] and <i>eqta'rib</i> <sup>30</sup> ( <i>let-festinely-approach</i> [you <sup>s</sup> ]).	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

<sup>22</sup> The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing! But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage)!

<sup>23</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

<sup>24</sup> The word “استغنى” = “أظهر أو أكد مغناته” meaning showed or assured his richness! See اللبيب مغني!

<sup>25</sup> The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

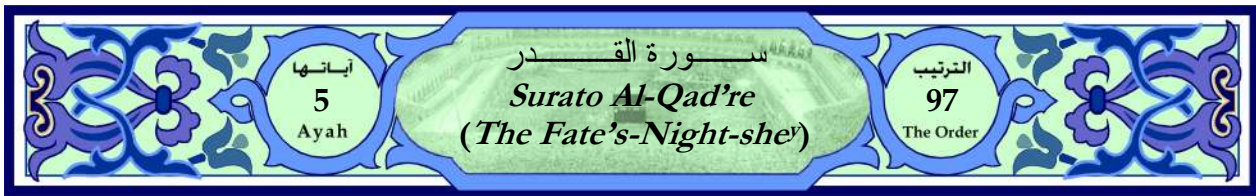
<sup>26</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

<sup>27</sup> The word “دعا” in “ادعوه” has many meanings, among them: summon, or صاح به=دعا صاحبه, i.e. called cried (loudened) by him! See الهادي!

<sup>28</sup> The word “الزبانية” are, and Allah knows best, the rough angels-policemen of Hell! See التاج واللسان!

<sup>29</sup> See footnote 6443 above for the word “كَلَّا”!

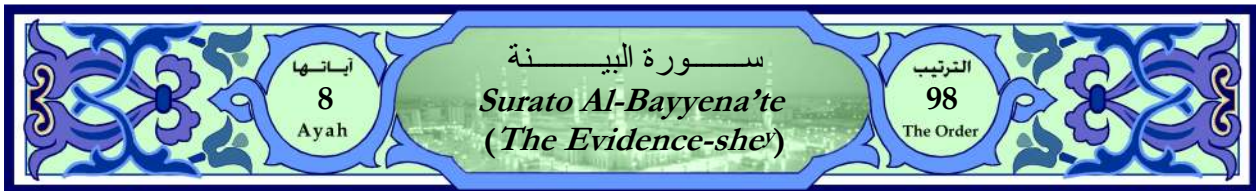
<sup>30</sup> The word “إقترب” is more particular than “قرب” as “إقترب” = “المبالغة في القرب” i.e. indicative of a superlative of the approach! See التاج! So, “festinely” is used to qualify the approach in order to intensify it!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)**

1. Verily We descended it <sup>x</sup> in the Fate's Night-she <sup>y31</sup> !	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾
2. And what <i>adraka</i> (profoundly caused you <sup>s</sup> to know) what (is) the Fate's Night-she <sup>y</sup> !	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
3. The Fate's Night-she <sup>y</sup> (is) <i>khayron</i> (superior/worthier) than a thousand [month]!	لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾
4. <i>Tanaazzalo</i> (iteratively descend) the angels (i.e. Arch Angel Gabriele) and <i>ar-Rooho</i> <sup>32</sup> (mercy/ Super Arch Angels/ special Beings) in it <sup>w</sup> by leave (of) their Lord of each command.	تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾
5. Peace [she] <sup>33</sup> (is) until outset (of) the early-dawn.	سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)**

1. Not were who <sup>r</sup> unbelieved they <sup>z</sup> of the book's folks and the <i>mushbrekeena</i> (deities-partners with Allah/ he-polytheists) disjoining <sup>34</sup> [they <sup>z</sup> ] until <i>ta'teyahom</i> <sup>w</sup> (descends-on/ comes-to them) <sup>w</sup> the evidence-she <sup>y35</sup> .	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾
2. A messenger of Allah recites [he] writes <sup>36</sup> <i>muttabharatan</i> (that are purged) <sup>w</sup> .	رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾
3. In it <sup>w</sup> (are) books <sup>37</sup> forthright <sup>w</sup> .	فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾
4. And not separated who <sup>r</sup> <i>oto</i> (had been accorded they <sup>z</sup> ) the book, except from after what came-she <sup>y</sup> (to) them the evidence-she <sup>y</sup> .	وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾
5. And not (had been) commanded they <sup>z</sup> except to worship they <sup>z</sup> Allah sincerely/faithfully <sup>38</sup> they <sup>z</sup> (are) for Him the religion <i>hunafa</i> <sup>39</sup> (rightly-incliners); and	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ

<sup>31</sup> Commentators of The Qur'an give various meanings to "ليلة القدر" translated here as "The Fate's Night!" So, "The Fate's Night-she<sup>y</sup> is really: the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night!" The Qur'an says: "And He created everything and He measured it absolute measure!" (S25:2)! Also, another *Ayah*: "Everything<sup>x</sup> We created it<sup>x</sup> by a measure!" (S54:49)! And last but not least the *Ayah*: "Qad (verily and affirmatively) made Allah for everything a measure!" (S65: 3)! See القرطبي!

<sup>32</sup> See the *Lexicon* attached to this Translation for an elaboration about *ar-Rooh*!

<sup>33</sup> The [she] here refers to "ليلة القدر" = "The Fate's Night" which is a feminine gender in Arabic!

<sup>34</sup> That is to say "separating" or "differing" in terms of Mohammad (SAWS) and the Qur'an!

<sup>35</sup> The word "البينة" = "evidence" grammatically is a feminine, as shown by "إِنَّ التَّائِيثَ" Hence, evidence<sup>w</sup>!

<sup>36</sup> The word "هـ" in "مُطَهَّرَةً" qualifying "books," referred to as "broken plural" thus its adjective is feminized!

<sup>37</sup> The word "هـ" in "قِيمَةً" qualifying "books," referred to as "broken plural" thus its adjective is feminized!

<sup>38</sup> The word "مُخْلِصِينَ" here is an adverbial ("حال") construct, according "إعراب القرآن" by "إمحمود صافي"

<sup>39</sup> The word "حُنَفَاءَ" in this *Ayah* is a second adverbial construct! See إعراب القرآن، لمحمود صافي and الدر المصون لـ. إلهام الحنبي The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships, i.e. polytheism!



youqeymo<sup>40</sup> (to: uphold/ sustain they<sup>z</sup> the prescribed obligations of) the Prayer<sup>w</sup> and youa'to<sup>x</sup> (they<sup>z</sup> accord the obligations of)<sup>x</sup> the Zakata<sup>w41</sup> (prescribed percentage of personal possessions)<sup>w</sup>; and tha'leka (afar-that-it/) <sup>x</sup> (is) religion (of) the forthrightness<sup>w42</sup>.

وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٨﴾

6. Verily who<sup>r</sup> unbelieved they<sup>z</sup> of the book's folks and the mushbrekeena (they who partner deities with Allah/ he-polytheists) (are) in Hell<sup>w</sup> immortals they<sup>z</sup> (are) in it<sup>w</sup>; those, they (are) evilest (of) the creation.

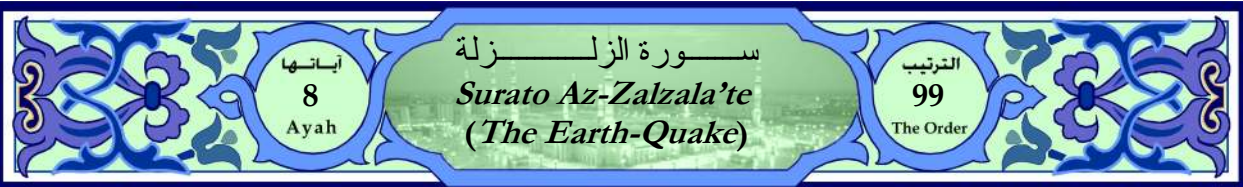
إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٩﴾

7. Verily who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> those they (are) khayro (superior-/worthier) (of) the creation.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿١٠﴾

8. Their requital enda (with/ by rule of) their Lord (is) Adn's (Eden's)<sup>43</sup> Paradises<sup>w</sup>/Gardens<sup>w</sup>, run<sup>w</sup> from under it<sup>w</sup> the rivers; immortals they<sup>z</sup> (are) in it<sup>w</sup> forever; delighted (is) Allah a'n (regarding) them and delighted they<sup>z</sup> (are) a'n Him; tha'leka (afar-that-it/) <sup>x</sup> (is) for whoever khasheya ([he] reverently-feared) his Lord.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿١١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)**

1. If (had been) quaked-she<sup>y</sup> the Earth<sup>w</sup> its<sup>w</sup> quake.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

2. And akhbraja'te (emerged-she<sup>y</sup> / produced-she<sup>y</sup>) the Earth<sup>w</sup> its<sup>w</sup> heavinesses.

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

3. And said the mankind: what (is) for it<sup>w</sup>.

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

4. Then-day [she] discourses its<sup>w</sup> news.

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٤﴾

5. By-verily your<sup>r</sup> Lord [revealed]<sup>44</sup> for it<sup>w</sup>.

بَأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

6. Then-day issue the mankind ash'tatan (solitarily/-scatteredly), le'youraw (to be made they<sup>z</sup> to see) their works.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلَهُمْ ﴿٦﴾

7. So whoever [he] works a methgala (weigh/ burden/ equipoise) (of) dharraten<sup>w</sup> (small ant/ atom/ mote)<sup>w</sup> (of) a khayran<sup>45</sup> (desirable/ worship/ goodness) [he] sees it<sup>x</sup>.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

<sup>40</sup> The word "يقيموا" is rooted in "أقام" = upheld/sustained! Linguistically "أقام" means:

"أقام، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيموا" means they: (1) uphold! (2) Called or upped to perform the Prayer itself!

<sup>41</sup> See the *Lexicon* attached to this Translation for what is exactly, the Zakah and its implications!

<sup>42</sup> The word "قيمة" = "مستقيمة" i.e. means straight! See *اللسان*!

<sup>43</sup> The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr!

<sup>44</sup> The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king! See *اللسان*!

<sup>45</sup> The word "خير" = "khayron," and grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "إخير"



8. And whoever [he] works a methgala (weigh/ burden/ equipoise)  
(of) dbarraten<sup>w</sup> (of) an evil [he] sees it<sup>x</sup>.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By<sup>46</sup> the coursers-she<sup>ym47</sup> dhabban<sup>48</sup> (horse's chest noise).
2. Then the kindlers-she<sup>ym</sup> qadban (flint-striking).
3. Then the attackers-she<sup>ym</sup> ssabhan (by morning).
4. So roused they<sup>y</sup> by it<sup>x</sup> nag'an (dust/ loudness)<sup>49</sup>.
5. So middled they<sup>y</sup> by it<sup>x</sup> a gathering.
6. Verily the mankind for his Lord (is) surely kanoodon<sup>50</sup> (an ingrate/ disobedient/ unappreciative).
7. And verily he (is) on tha'leka (afar-that-it/) <sup>x</sup> surely shaheedon (witnesser/ testifier).
8. And verily he (is) for love of the khayre (desirables/ goodness/ riches/ possessions/ rain) surely hard.
9. Does then not know [he] edha (when/ whereas) (had been) jumbled/topsy-turvied what (is) in the tombs.
10. And (had been) obtained what (is) in the chests.
11. Verily their Lord by them then-day (is) surely Proficient!

وَالْعَدِيدَتْ ضَبْحًا ﴿١﴾  
فَالْمُورِيَتْ قَدْحًا ﴿٢﴾  
فَالْغَيْرِيَتْ صَبْحًا ﴿٣﴾  
فَأَثَرُنَ بِهِ نَقْعًا ﴿٤﴾  
فَوْسَطُنَ بِهِ جَمْعًا ﴿٥﴾  
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾  
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾  
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾  
أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ ﴿٩﴾  
وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾  
إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The Qa're'ato<sup>51</sup> (Knocker-she<sup>y</sup>).
2. What (is) the Qa're'ato (Knocker-she<sup>y</sup>).

الْقَارِعَةُ ﴿١﴾  
مَا الْقَارِعَةُ ﴿٢﴾

<sup>46</sup> In Arabic the letter “ق” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this Ayah begins by making an oath by the name of “العاديات,” so we start with the word “by” and not “ق” as “ق” will not suffice the meaning!

<sup>47</sup> The word “العاديات” being associated with or qualified by the word “ضبحاً,” say the linguists and many Qur’an commentators, shows that “العاديات” must be “horses” as the “ضبح” is typical of the horses and not the camels! However, they all mention the fact that Ameer Al-Mu’ameeneen Ali Ibn Abey Talib, may Allah be pleased with him, says (in an explanation of this very word “العاديات” to some-one and to Ibn Abbas) to be not the “horses” but the camels racing from Arafah to Muzdalefab to Mena during the Hajj time! And that since then Ibn Abbas had changed his mind and followed what Ameer Al-Mu’ameeneen Ali Ibn Abey Talib said!

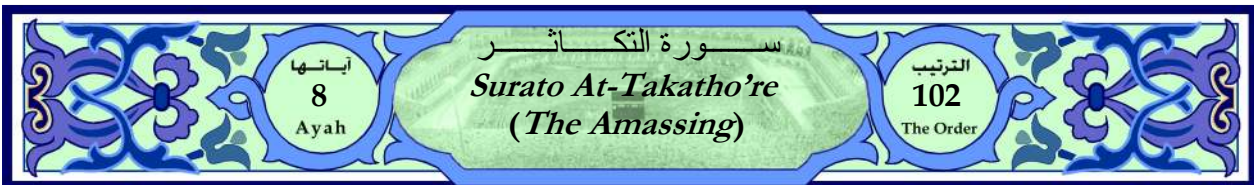
<sup>48</sup> The word “dhabban” apparently there is no exact English equivalent for it, as it is an adverb describing a sound that comes out of the chest of a horse when that horse had exerted a lot of effort!

<sup>49</sup> The pronoun “به” in “نقعا” refers to either the running of the horses or the place where the running occurred or both!

<sup>50</sup> The word “كنود” could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah’s ne’am (all around sufficiencies, surpluses, good health and delight) in what displeases Allah!

<sup>51</sup> The word “القارعة” is rooted in “قرع” meaning knocked! But the “القارعة” is that “[She-]Knocker” which comes suddenly and shocks for its momentous and calamitous occurrence! Hence, “القارعة” is synonymous with “القيامة” that is the Day of Judgment!

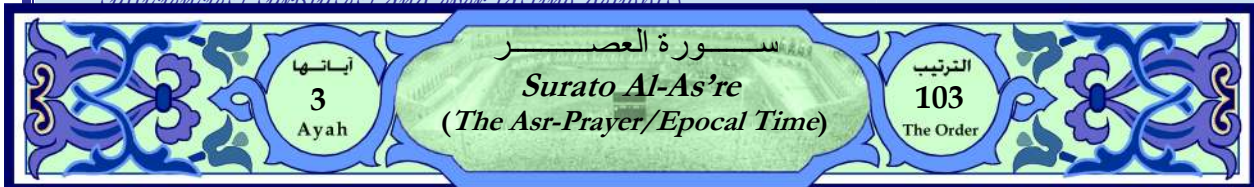
3. And what <i>adraka</i> (profoundly caused you <sup>s</sup> to know) what (is) the Knocker-she <sup>y</sup> .	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٢﴾
4. Day be the mankind like the <i>fara'she</i> (moths/ butterflies) the <i>mabthoothe</i> (that which was being scattered).	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٣﴾
5. And be the mountains like the <i>ehne</i> (colored cotton) the <i>manfo'she</i> (that which is being carded or swelled).	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٤﴾
6. So as-to whoever [he] heavyed-she <sup>y</sup> his balances.	فَأَمَّا مَنِ ثَقَلَتْ مَوَازِينُهُ ﴿٥﴾
7. Then he (is) in a living-she <sup>y</sup> <i>radbeya'ten</i> (a condition which is delightful-she <sup>s</sup> and delighting-she <sup>s</sup> ).	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٦﴾
8. Andas-to whoever [he] lightened-she <sup>y</sup> his balances.	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٧﴾
9. Then his stature/abode <sup>52</sup> (is) <i>Haveya'ton</i> <sup>w53</sup> (Hell/ lowest Hell) <sup>w</sup> .	فَأُمُّهُ هَاوِيَةٌ ﴿٨﴾
10. And what <i>adraka</i> (profoundly caused you <sup>s</sup> to know) what (is) <i>Heyah</i> <sup>w</sup> Hell/ lowest Hell) <sup>w</sup> .	وَمَا أَدْرَاكَ مَا هِيَّةُ ﴿٩﴾
11. A Fire <sup>w</sup> intensely hot-she <sup>y54</sup> .	نَارٌ حَامِيَةٌ ﴿١٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Alha</i> (entertainingly-preoccupied/ distracted) you <sup>b</sup> the amassing.	أَلْهَيْكُمْ التَّكَاثُرُ ﴿١﴾
2. Until visited you <sup>c</sup> the graves.	حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾
3. Not-at-all <sup>55</sup> ; will know you <sup>z</sup> .	كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾
4. Afterwards not at all; will know you <sup>z</sup> .	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾
5. Notatallif <sup>56</sup> ; know you <sup>z</sup> the certitude's knowledge.	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾
6. Surely assuredly <sup>57</sup> see [you <sup>f</sup> ] the <i>Jabeema</i> (intensely-blazing Fire <sup>w</sup> ).	لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾
7. Afterwards surely assuredly [you <sup>z</sup> ] see it <sup>w</sup> <i>ayna-al-yaqeene</i> <sup>w</sup> (concretely/ individually) <sup>w</sup> the certitude.	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾
8. Afterwards surely assuredly <sup>58</sup> [you <sup>z</sup> ] (are to be) asked then-day a'n (regarding) the <i>na'eeme</i> (Paradise's/ [its] like) <i>sufficiencies/ sustenances/ and ever lasting delight</i>	ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾



<sup>52</sup> The word "أمة" carries many meanings, among them: stature/abode, or "أمة" = "mother" one homes to her! See القرطبي!

<sup>53</sup> The word "Haveyah" is a synonym for Hell. Some say the "Haveyah" is the name of the lowest door of Hell! See القرطبي!

<sup>54</sup> The word "حامية" meaning intensely hot and also in the feminine sense, see الهادي!

<sup>55</sup> The word "كلا" is an article of negation particularized for deterrence and prevention!

<sup>56</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See مغني اللبيب، ابن هشام!

<sup>57</sup> The "ل" in "لترَوُنَّ" and in "لترَوُنَّهَا" in Ayah 7 and in "لتنلن" in Ayah 8, all are juratory "ل" = "ال قسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly"!

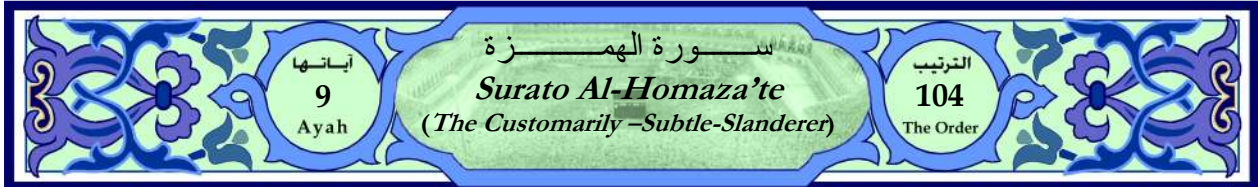
<sup>58</sup> The "ل" in "لتنلن" is juratory "ل" = "ال قسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |  |  |
|--|--|
| 1. By The <i>Asr'e</i> <sup>59</sup> ( <i>Asr-Prayer</i> <sup>w</sup> / <i>Epochal-Time</i> <sup>x</sup> ).  | وَالْعَصْرِ  |
| 2. Verily the mankind ( <i>is</i> ) surely in a loss <sup>x</sup> .  | إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ  |
| 3. Except whom <sup>r</sup> they <sup>z</sup> believed and they <sup>z</sup> worked the righteous-works <sup>w</sup> and mutually enjoined they <sup>z</sup> by the right and mutually enjoined they <sup>z</sup> by the patience. | إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |  |                                       |
|--|---------------------------------------|
| 1. <i>Waylon</i> <sup>60</sup> ( <i>woe/long lasting torture/Hell</i> ) for each <i>homazten</i> ( <i>customarily-subtle-slanderer</i> ) <i>lumazaten</i> ( <i>subtle-slanderer</i> ). | وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ    |
| 2. Who <sup>p</sup> [ <i>he</i> ] gathered possession <sup>61</sup> and <i>a'ddadabo</i> <sup>62</sup> [ <i>he</i> ] for preparedness iteratively counted it <sup>x</sup> .            | الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ     |
| 3. [ <i>He</i> ] reckons that his possession immortalized him.   | يَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ     |
| 4. Not-at-all <sup>63</sup> ; surely [ <i>he</i> ] ( <i>is to be</i> ) assuredly cast in the <i>Hottama'te</i> <sup>w</sup> ( <i>she-the destructive hell</i> ).                       | كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ  |
| 5. And what <i>adraka</i> ( <i>profoundly caused you<sup>s</sup> to know</i> ) what ( <i>is</i> ) the <i>Hottama'to</i> <sup>w</sup> .   | وَمَا أَدْرَاكَ مَا الْحُطَمَةُ       |
| 6. Allah's Fire <sup>w</sup> the ( <i>made</i> ) kindled-she <sup>y</sup> .  | نَارَ اللَّهِ الْمَوْقَدَةِ           |
| 7. Which <sup>u</sup> <i>tatta'leao</i> ( <i>overlooks/known's</i> ) <sup>w</sup> over the <i>afeda'te</i> ( <i>keen-preoccupation of the hearts</i> ).                                | الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ |
| 8. Verily it <sup>w</sup> ( <i>is</i> ) on them <i>mua'ssadaton</i> ( <i>arrantly shut-she<sup>y</sup></i> ) <sup>64</sup> .   | إِنَّا عَلَيْهِمْ مُّؤَصَّدَةٌ        |
| 9. In pillars extended-she <sup>ym</sup> .   | فِي عَمَدٍ مُمَدَّدَةٍ                |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>59</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “العصر,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning. Also, the word “العصر” could stand for “Epochal-Time” or the “Asr”-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer! See تفسير الفخر الرازي للصلاة الوسطى, which gives good rationale for anyone of the Five Prayers to be the Prayer the middle!

<sup>60</sup> *Waylon* (*woe, long lasting torture, valley in the Hell with intense heat that it melts every-thing that is in it!*)!

<sup>61</sup> The word “المال” means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times! See اللتاج.

<sup>62</sup> The word “عدده” has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

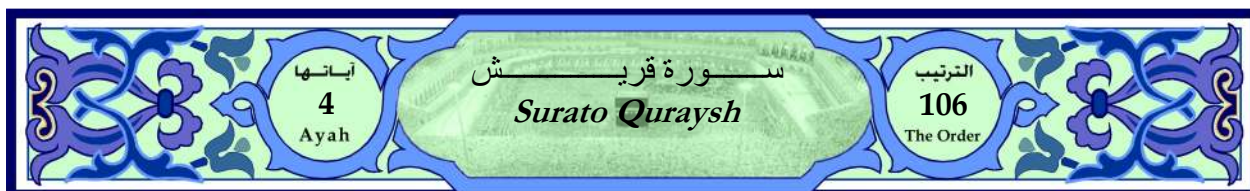
<sup>63</sup> The word “كلا” is an article of negation particularized for deterrence and prevention!

<sup>64</sup> The word “مؤصدة” means firmly or completely or arrantly closed!



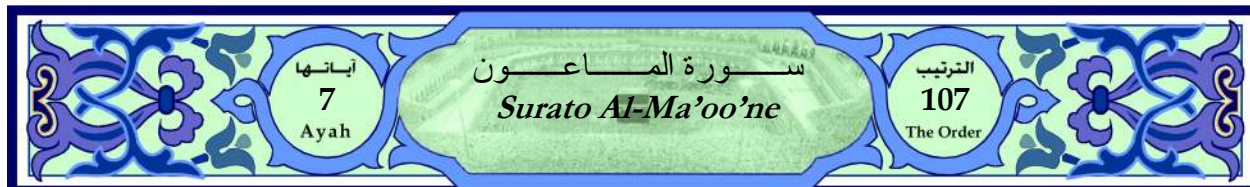
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Have not seen [you <sup>s</sup> ] how your <sup>t</sup> Lord did by the elephant's companions.	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
2. Has not [He] made their scheme in a misguidance.	أَلَمْ تَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾
3. And [He] sent on them birds <i>Ababeela</i> <sup>65</sup> (schools of birds in succession).	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
4. [He] cast them by stones of <i>Sejeelen</i> (mixture of clay and stones).	تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾
5. So [He] made them like <i>assfen</i> (stubble) <i>ma'akoolen</i> <sup>66</sup> (that which is: eaten and excreted).	فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Lo <sup>67</sup> ; <i>Quraysh</i> 's concord.	لَا يَلْفَ قَرَيْشٍ ﴿١﴾
2. Their concord (of) the winter and the summer journey.	إِذْ لَفَّهِمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾
3. So let worship they <sup>z</sup> Lord (of) this The House.	فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾
4. Who <sup>a</sup> <i>att'ama</i> ([He] caused to ingest/fed) them from a hunger and [He] secured them from a fear <sup>68</sup> .	الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَأَمَّنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Have you <sup>h</sup> seen who <sup>x</sup> [he] denies by the <i>Deen's</i> <sup>69</sup> (Requital's) Day.	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ ﴿١﴾
2. So <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) who <sup>x</sup> <i>yado'ao</i> ([he] snubs/rebuffs) the orphan.	فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾
3. And not urges [he] on <i>tta'aame</i> <sup>x</sup> (giving: wheat/edible-/food-grains) <sup>x</sup> the poor.	وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾
4. So <i>Waylon</i> (woe/ruin/valley in Hell) for the prayers <sup>70</sup> .	فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

<sup>65</sup> The word "*Ababeel*" means schools of birds in succession! See **الراغب**!

<sup>66</sup> That is to say that which was eaten by the animals and was excreted!

<sup>67</sup> The letter "ل" in "لا يلف" is a "ل" of *wonder* or *surprise*! See **الطبري**!

<sup>68</sup> Some Arabic linguists said that: "الخوف" = "القتل" See **تاج العروس** and **اللسان**!

<sup>69</sup> The word "دين" = *here* means *Day of Judgment*, where people are *recompensed according to their dues*!

<sup>70</sup> The word "*prayer*" as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!

5. Who<sup>r</sup> they a'n (regarding) their Prayer<sup>w</sup> (are) *saboona*<sup>71</sup> (they who are unmindful/inattentive).

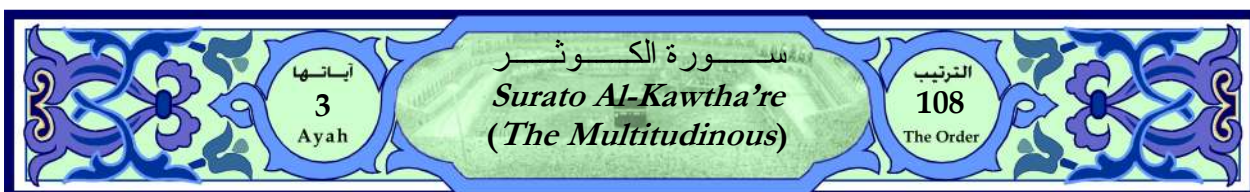
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

6. Who<sup>r</sup> they *youra'oona* (pretend/feign they<sup>z</sup>).

الَّذِينَ هُمْ يُرَآوْنَ ﴿٦﴾

7. And disallow they<sup>z</sup> the *ma'oona*<sup>72</sup> (any-thing of use or benefit).

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We gave you<sup>s</sup> the *Kawthera*<sup>73</sup> (multitudinousness).

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

2. So let-pray [you<sup>s</sup>] for your<sup>t</sup> Lord and *inhar* (let-slaughter [you<sup>s</sup>]).

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

3. Verily your<sup>t</sup> detester, he (is) the *abt* (most-progeny-cut-off).

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Let-say [you<sup>s</sup>]: O you the unbelievers.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

2. Not worship [I] what worship you<sup>z</sup>.

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

3. And not you<sup>t</sup> (are) worshippers (of) what [I] worship.

وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٣﴾

4. And not I am worshipper (of) what worshiped you<sup>c</sup>.

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

5. And not you<sup>t</sup> (are) worshippers (of) what [I] worship.

وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٥﴾

6. For you<sup>b</sup> (is) your<sup>n</sup> religion and for me (is) [my] religion.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. *Edha* (when/whereas) came, Allah's succor and the he-opening<sup>74</sup> (victory<sup>x</sup>).

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

<sup>71</sup> The word “سَاهُونَ” is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation!

<sup>72</sup> The word “الماعون” carries many meanings! *Emam* القُرطبي mentioned twelve different meanings! Among them the Zakah, or anything of use or benefit!

<sup>73</sup> The word “Kawther” literally mean “multitudinous!” However, Qur'an commentators mention many different meanings! Among such meanings, *Emam* القُرطبي mentioned sixteen different meanings, beginning with a river in Paradise, the Qur'an, Prophet-hood, the various miracles which the Prophet (SAWS) was given!



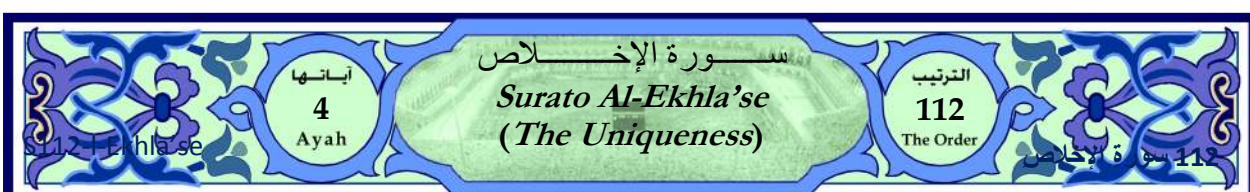
2. And you<sup>h</sup> saw the mankind entering in Allah's religion *[in manner of]*<sup>75</sup> droves. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿١١٠﴾
3. Then *sabbeh*<sup>76</sup> (*let-say [you<sup>s</sup>]: subhana Allah*) by your<sup>t</sup> Lord's praise and *istaghferho*<sup>77</sup> (*let-see [you<sup>s</sup>] His forgiveness*); verily He [was] *Tanwaban* (*iterative Relent*). فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿١١١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tabbat* (*marred/discomfited*) both hands<sup>w</sup> (*of*) *Abey Labab* and *tabba* (*marred/discomfited [he]*). تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١١٢﴾
2. Not enriched<sup>78</sup> *a'n* (*regarding*) him his possession and what [*he*] earned. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿١١٣﴾
3. Shall *yassla*<sup>79</sup> (*[he] shall be broiled on/by*) a Fire<sup>w</sup> flame-possessor<sup>w</sup>. سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿١١٤﴾
4. And his woman, the firewood's *hammalata*<sup>80</sup> (*iterative bearer-she*). وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿١١٥﴾
5. In her *jeede*<sup>81</sup> (*neck/collar*) (*is*) a rope (*of*) *masaden* (*collar of: palm-leaf/iron/cowry/combining all the aforesaid*). فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿١١٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you<sup>s</sup>*]: He (*is*) Allah, *Abadon*<sup>82</sup> (*Solely-Unique*). قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١١٧﴾
2. Allah The *Ssamad*<sup>83</sup> (*The: Solid/ Eternally-Self-Sufficient*). اللَّهُ الصَّمَدُ ﴿١١٨﴾

<sup>74</sup> The word “الفتح” here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims*! It is prefixed by “he-” to indicate the *masculine-gender* of the word in Arabic!

<sup>75</sup> The reason for the bracketed “*in manner of*” is because “افواجا” is *adverbial*, for which there is *no* English equivalent! See اعراب القرآن، لمحمود صافي، for “افواجا” as an *adverbial construct*!

<sup>76</sup> The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

<sup>77</sup> The word “استغفره” = “اطلب غفرانه” = “let-[you<sup>s</sup>] seek His forgiveness!” In English there is *no* *seemly way* to say: “استغفر” *per se*! So I settled for saying: “[you] seek forgiveness!” In this case “[you] seek His forgiveness!”

<sup>78</sup> The word “اغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*! Hence “enriched” is *superior*!

<sup>79</sup> The word “يصلى” transliterated “*yassla*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>80</sup> The expression “the firewood’s iterative bearer” is figurative Arabic *tongue* expression, meaning: he/she who goes around as *slanderer* or *calumniator*!

<sup>81</sup> The word “جيد” = “العنق وقيل مقلده” i.e. could mean the “neck” or the “collar!” See اللسان!

<sup>82</sup> See the *Lexicon* attached to this Translation regarding “أحد”!

<sup>83</sup> The word “*Samad*” means: *solid, eternal-Self-Sufficient*! See الطبري!



3. Neither begets [He] and nor [He] (*had been*) begotten.

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

4. And not was for Him *keofowan* (*compeer*) (*of*) an *abadon*<sup>84</sup>.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

آياتها  
5  
Ayah

سورة الفلق  
Surato Al-fala'qe  
(The Daybreak)

الترتيب  
113  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you*]: [*I*] refuge by Lord (*of*) the *fala'qe* (*daybreak*).

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

2. From [*evil*] (*of*) what [*He*] created.

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

3. And from evil (*of*) a *Gha'seqen*<sup>85</sup> (*the night's darkness/ eclipsed-moon/ dark snake*) *edha* (*when/ if*) *waqaba* (*[it<sup>s</sup>] sank*).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

4. And from evil (*of*) the *naffathat'te*<sup>86</sup> (*blowers-she<sup>vm</sup>*) in The knots<sup>w</sup>.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

5. And from an envier's *eviledha* (*when/ if*) [*he/ she*]<sup>87</sup> envied.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

آياتها  
6  
Ayah

سورة الناس  
Surato An-Na'se  
(The Mankind)

الترتيب  
114  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you*]: [*I*] refuge by Lord (*of*) the mankind.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

2. King (*of*) the mankind.

مَلِكِ النَّاسِ ﴿٢﴾

3. *Ela'he*<sup>88</sup> (*Deity*) (*of*) the mankind.

إِلَهِ النَّاسِ ﴿٣﴾

4. From evil (*of*) the whisperer<sup>x</sup> the *kbanna'se*<sup>x</sup> (*iterative hider/ withdrawer out of humility and lowness*).<sup>x</sup>

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

5. Who<sup>x</sup> [*he*] whispers, in the mankind's chests.

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

6. From the *Jenna'te* (*Jinn/ band of Jinn*)<sup>x</sup> and the mankind<sup>x</sup>.

مِنْ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

<sup>84</sup> See the *Lexicon* attached to this *Translation* regarding "أحد"

<sup>85</sup> The word "ghaseqen" has three different meanings: (1) *the darkness of night* (2) *eclipsed-moon*, (3) *dark colored snake*! See التاج

<sup>86</sup> The word "[blowers-she]" means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses)!

<sup>87</sup> The word "حاسد" applies to both the *masculine* and the *feminine*, as The Arabs do *not* say: "حاسدة" in their language!

<sup>88</sup> The word "elab" = "deity" The *older* (1920s or earlier) versions of the Bible speak "Alab" (i.e. *misspelled* Allah), of *eloab*; and *elohim* as designation of *Yahweh*, the God of Israel! Lately however, this footnote was *deleted* from the Bible prints!

This revision was completed on the morning of Monday, January 01, 2007! Also revised today, Thursday August 09, 2007! Further revised, Thursday September 06, 2007! Further revision, Thursday October 01, 2007! This revision was completed on Thursday 23, April, 2009. This revision was completed on Friday 07, August 2009 and on Tuesday 28 of December 2010. On Monday 20/06/2011 and on Monday 20/11/2011 (Revision 4.6.2). Thursday-evening March 07, 2013. (Rev.4.9) Thursday Aug.26, 2013.

## المراجع

### العربية

(المصحف الشريف برواية حفص)

المصحف للنشر المكتبي، الإصدار 1.0

(version1.0 )

### القواميس و المعاجم

1. لسان العرب لـ ابن منظور، دار صادر، بيروت
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